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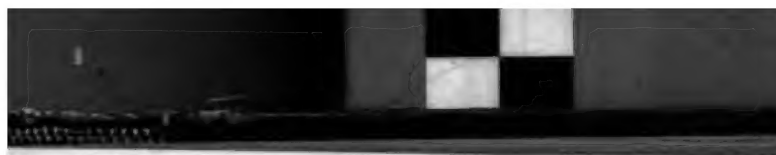
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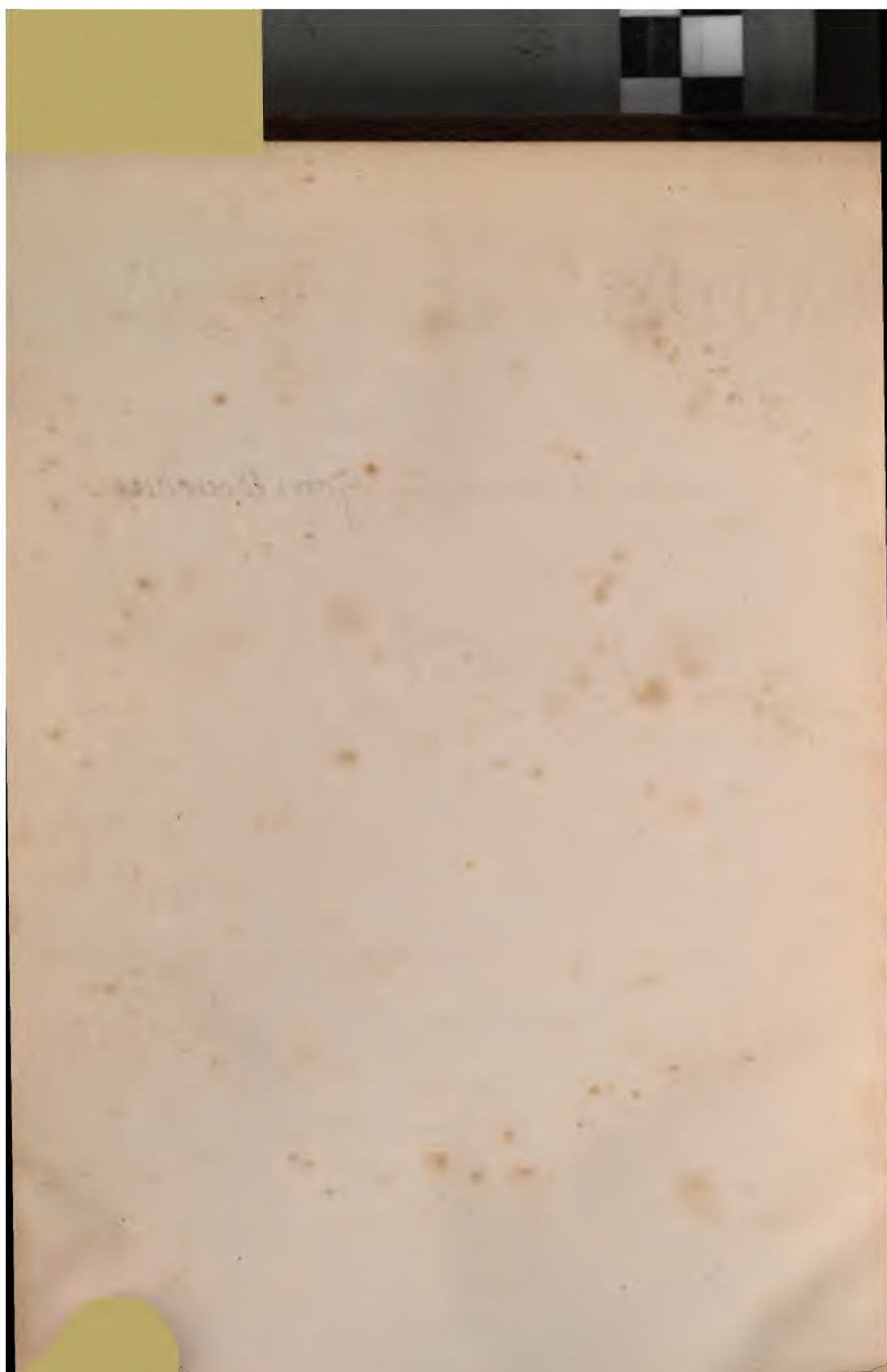
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Gon: Bouchier.





Index Supplement to the Notes and Queries, with No. 185, July 15, 1871.

②
NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

FOURTH SERIES. — VOLUME SEVENTH.

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УЧЕБНИК

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LONDON, SATURDAY, JANUARY 7, 1871.

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Notes.

ALLEGORY IN "THE FAERIE QUEEN."

Spenser styles his poem "a continued allegory or dark conceit"; but he does not by that mean to say that it forms one continued allegory in the sense in which we now understand the term. In fact there is but one allegory in it—namely, the first book, "The Legend of Holiness"; and in all the rest of the poem the characters are mere impersonations of moral or physical qualities, or of real persons, without any specially connected series of events. I will here briefly state my conception of what I regard as the only allegory of the poem. This, then, I take to be the history of the Church from its commencement till the poet's own time. In *Una* I see, not Truth simply, but the True Church; in *Duessa*, not mere Falsehood, but the False Church—that of Rome. The father and mother of *Una*, the king and queen of Eden, I take to be God the Father and the ancient Adamic or patriarchal Church. In the Dragon I discern the great enemy of man, Satan. In the Red-cross Knight the Christian people, represented by St. George, the patron saint of England, the great champion of the true faith; and finally, in Archimage, Satan in his character of the tempter and seducer.

The adventures of the knight begin with his entering the grove of Error, and his encountering and slaying that monster. By this is pro-

bably meant the conflict with the various forms of religious error or heresy in the Church. Archimage then tries his wiles, and separates the knight from *Una*; but his doing so by making him suspect her purity seems rather to break the allegory. However, he abandons her, and then falls in with *Duessa* in company with a "faithless Sarazin" named Sansfoy, that is, Paganism, whom he slays; and he is then deceived by *Duessa*, who conducts him to the House of Pride, that is, the Roman Empire, which now becomes Christian. Here he encounters and slays a brother of Sansfoy, named Sansjoy, by which is perhaps meant the joyless condition of the Empire when separated from the True Church. On his discovering the real nature of the House of Pride, he seizes the earliest opportunity of flight, and abandons it.

Una meanwhile wanders alone in search of the champion who had deserted her. She meets with a lion, who becomes her protector. This lion forces an entrance for her into the house of Corceca and Abessa, and kills Kirkrapine, the paramour of the latter; but is himself slain soon after, defending *Una* against a Paynim named Sansloy, who had overcome Archimage, who had rejoined her under the form of the Red-cross Knight. From him she is delivered by a band of fawns and satyrs whom her shrieks brought to her aid. They lead her to their abode in the woods and mountains, where she lives among them and instructs them in morals and religion. By the aid of a knight named Sir Satyrane she leaves them, and sets out again in quest of the Red-cross Knight.

In this part of the allegory the lion seems to signify the counts of Toulouse, who protected the True Church against that of Rome, and gained its members admission into the religious houses against the will of their inmates, and punished those who made spoil of sacred things. By the Paynim Sansloy may be meant the papal adherents under De Montfort and others, who overcame the counts of Toulouse, and from whom *Una* is saved by the satyrs, that is, the Waldenses, whose abode was in the woods and valleys of Switzerland. Sir Satyrane, who is connected with them, I take to represent the Huguenots of France, who derived their creed and their name from the reformer of Switzerland; and it is very remarkable that he and Sansloy are left fighting—just as the Huguenots and the Papists were at the time—and are not mentioned any more in this book.

The Red-cross Knight meantime is overtaken and again seduced by *Duessa*, and he drinks of a fountain, the water of which quite enervates him, and he is then seized and thrown into a loathsome dungeon by a huge giant, who makes *Duessa* his leman, dresses her magnificently, and mounts her on a strange beast with seven heads.

Here, then we have in this giant Charlemagne and his successors, the power and glory of the Papacy, and the miserable thralldom of the Christian people.

Una having learned the fate of her knight, now appeals to Prince Arthur, whom she meets; and he fights and slays the giant, delivers the knight, and strips and exposes Duessa, who flies to hide her shame in the wilderness. Prince Arthur, the poet tells us, is Magnificence, i. e. the doing of great deeds. He is the impersonation of British royalty as shown forth in the house of Tudor, and we have here the victory of that house over the papacy and its abettors.

In order to restore her knight to the vigour requisite for his conflict with the dragon, Una now leads him to the House of Holiness, where he is put through a course of instruction and discipline by Faith, Hope, and Charity, the daughters of Holiness. He then engages the dragon, whom he overcomes and slays after a perilous conflict of three days' duration. At the end of the first day, when the hero's strength is nearly exhausted, it is restored by his falling into the Well of Life; and at the end of the second day he is again saved by falling into the "stream of balm" that flowed from the Tree of Life. By the well and tree I think the two sacraments seem to be indicated. The remainder of the allegory is simple and easy to be understood.

I will only further observe, that the allegorical characters cease with this book. So when we meet with the Red-cross Knight and Satyrane again, they are simply knights of Faerie, Archimage a mere enchanter, and Duessa the Queen of Scots.

THOS. KEIGHTLEY.

LETTERS OF NELL GWYNNE AND KITTY CLIVE.

DEAR MR. EDITOR—

In your interesting Miscellany you have recently introduced two letters from Nell Gwynne. I think it might please your readers to have a copy of her letter which is in my collection of autographs. It is, no doubt, authentic, and was formerly in the possession of Mr. Singer, at whose sale I bought it. It was so well illustrated by our dear mutual friend Mr. Bruce, and introduced by him, with some others, into the *Camden Miscellany* (vol. v.), that I add to it his valuable notes.

I also enclose another curious specimen, written by the famous Kitty Clive, addressed no doubt to her friend Miss Pope the actress, of whom Horace Walpole, writing to the Countess of Ossory on July 16, 1783, says:—

"Miss Pope has been at Mrs. Clive's this week, and I have not been able to call on them. I wrote a line of—
—cuse, but hoped very soon to salute *Miss Pope's eye*.
—cuse my *radotage*, but what better can you expect?"

The glorious old gossip of Strawberry Hill, in a letter to Lady Ossory of Oct. 23, 1784, furnishes another account of the incident mentioned in Kitty's letter:—

"It is very true Madam we are robbed in the face of the Sun, as well as at the going down thereof. I know not how other districts fare, but for five miles round us we are in perpetual jeopardy. Two of our justices, returning from a Cabinet Council of their own, at Brentford, were robbed last week before three o'clock, at the gates of Twickenham: no wonder; I believe they are all hoodwinked, like their *Alma Mater* herself, and, consequently as they cannot see, it is not surprising that both she and they should often weigh out their goods with unequal scales."

Can you or any of your readers tell me who Mrs. Hart was, and the "old Weasel which she left behind"? WILLIAM TITE.

43, Lowndes Square.

pray Deare Mr. Hide¹ forgive me for not writing to you before now for the reasons is I have bin sick three months & sinse I recoverd I have had nothing to intertaine you withall nor have nothing now worth writing but that I can holde no longer to let you know I never have ben in any companie without drinking your health for I loue you with all my soule. the pel mel is now to me a dismale plase sinse I have utedly lost S^r Car Scrope² never to be recourd agane for he tould me he could not live allwayes at this rate & so begune to be a littel uncivil, which I could not sufer from an uglye *bawr garscon*. M^r Knights³ Lady mothers dead & she has put up a scutchin no beigier then my Lady grins⁴ scunchis.^{4a} My lord

¹ Mr. Hide is conjectured to have been the handsome Lory or Lawrence Hyde, second son of Lord Chancellor Clarendon, created Earl of Rochester in 1682. In May and June 1678 he was at the Hague on diplomatic business. (*Correspondence of Clarendon and Rochester*, i. 16, 20.)

² Sir Carr Scrope was created a baronet 1667-8, and died unmarried 1680. He was one of the witty companions of Charles II., and author of various poetical effusions, to be found in Dryden's *Miscellanies*. Johnson notices him in his life of Rochester.

³ Mrs. Knight, a singer of great celebrity, and a rival to Nell Gwynne in the tender regard of Charles II. She is mentioned by both Evelyn and Pepys, although the latter had not heard her sing up to the period at which his diary closes. The name of her Lady-mother has not been found.

⁴ Lady Greene, who escaped the researches of Mr. Bruce, has been identified by Mr. J. G. Nichols ("N. & Q." 3rd S. viii. 413). She was another favourite of Charles II., by whom she was the mother of his son Charles Fitz-Charles, created in 1675 Earl of Plymouth, and of a daughter Katherine. Lady Greene was Katherine, daughter of Thomas Pegge, Esq. of Yeldersley, co. Derby; became the wife of Sir Edward Greene, Bart. of Sampford in Essex, who died in Flanders in 1676. Lady Greene herself had probably died shortly before this letter was written.—En. "N. & Q."

^{4a} Probably the writer misplaced the *n* in this word, writing *scunchis* for *scuchins*.

Rochester⁵ is gon in the cuntrei. M^r Savil⁶ has got a misfortune, but is upon recovery & is to marry an hairres, who I thinke wont wont [sic] have an ill time ont if he holds up his thumb. My lord of Dorset⁷ apiers wonse in thre munths, for he drinke aile with Shadwell⁸ & M^r Haris⁹ at the Dukes house all day long. my Lord Burford¹⁰ remimbers his sarvis to you. my Lord Baucldre¹¹ is is [sic] goeing into france. we are a goeing to supe with the king at whithall & my lady Harvie.¹² the King remembers his sarvis to you.

⁵ John Wilmot, the poetical Earl of Rochester, who, as Johnson remarked, "blazed out his youth and his health in lavish voluptuousness," and with "avowed contempt of all decency and order." The history of the contrast presented by the close of his life is a well-known book by Bishop Burnet. He died on the 26th July, 1680, at the age of 34.

⁶ The gentleman who could govern by rule of thumb was Henry Savile, the future Vice-Chamberlain, for whom see the *Savile Correspondence*, edited by Mr. W. D. Cooper for the Camden Society in 1858. The projected marriage did not come off.

⁷ The Earl of Dorset was one of the wildest of the mad companions of the merry monarch. His doings are written at large in all the scandalous chronicles of that period. Nell Gwynne was living with him as his mistress when the king took a fancy to her, and the terms of the bargain and sale by which she was transferred to the sovereign may be read in Cunningham, p. 68. Dorset or Buckhurst, for the latter was his title whilst Nell Gwynne lived with him, is more creditably known by his song "To all you ladies now at land," and by his conduct at the close of the reign of James II. His life is included among Johnson's *Lives of the Poets*.

⁸ Thomas Shadwell the poet, who owed to the influence of the Earl of Dorset his appointment as laureate on the ejection of Dryden at the Revolution of 1688. However mean his poetry, his conversation is said to have been highly witty and amusing. From his companionship with Rochester and Dorset, it is not to be wondered at that it was also often indecent and profane.

⁹ Joseph Harris, the celebrated actor, who drew sword for Charles I. at Edgehill, and lived to delight the town, after the Restoration, with his Othello, Alexander, Brutus, and Catiline. Pepys describes him as a man of most attractive qualities. "I do find him a very excellent person, such as in my whole acquaintance I do not know another better qualified for converse, whether in things of his own trade or of other kind; a man of great understanding and observation, and very agreeable in the manner of his discourse, and civil as far as is possible. I was mightily pleased with his company." Lord Braybrooke stated in a note to Pepys (ii. 196) that Harris probably died or left the stage about 1676. The present letter postpones that date for a year or two, and Dr. Doran in his most amusing treasury of information respecting the drama (*Their Majesties Servants*, vol. i. p. 63), dates his retirement from the stage in 1682, and his interment at Stanmore Magna in 1683.

¹⁰ Lord Burford, as we have already noticed, was the elder of Nell Gwynne's two children by the king. He was born 8th May, 1670, created Lord Burford on the 27th December, 1676, and Duke of St. Alban's on the 10th Jan. 1683-4.

¹¹ Lord Beauclerk, Nell Gwynne's younger son, was born 26th December, 1671, and died, as we have before remarked, at Paris in September, 1680.

¹² Lady Harvey was Elizabeth, sister of Ralph third

now lets talke of state affairs, for we never caried things so cunningly as now for we dont know whether we shall have pesce or war, but I am for war and for no other reason but that you may come home. I have a thousand merry conseets, but I cant make her write um & therfore you must take the will for the deed. god bye. your most loueing obedunt faithfull & humbel

sarvant

E. G.

Twickenham Oct^r y^e 17, 1784.

My dear Popy,

The Jack I must have, and I suppose the Cook will be as much delighted with it, as a fine Lady with a Birthday Suit; I send You Wall-nuts which are fine, but pray be moderate in your admiration for they are dangerous Dainties; John has carried about to my Neighbours above six thousand and he tells me there [are] as many still left; indeed it is a most wonderfull tree M^{rs} Prince has been robd at Two o'Clock at Noon of her Gold Watch and four Guineas, and at the same time our two Justices of three and sixpence a Piece, they had like to be shott for not having more. Every body inquires after You and I deliver your Comp^t. Poor M^{rs} Hart is dead—well spoken of by every body. I pity the poor old Weassel that is left behind.

Adieu my dear Popy

Y^r ever

C. CLIVE.

The Jack must carry six or seven and twenty pounds, the waterman shall bring the money when I know what.

MONS VULTUR.

I do not know that I have much that is new to say respecting Mons Vultur; but it is so seldom that a traveller penetrates to this secluded part of Italy, that anything, however trifling, will be interesting to some of your readers, particularly to the admirers of Horace and his works. It was a little beyond the middle of June that I mounted this beautiful mountain, clothed with oaks, elms,

Lord Montagu of Boughton, afterwards Earl and Duke of Manchester. Elizabeth married Sir Daniel Harvey, a conspicuous person at that time; as ranger of Richmond Park he gave shelter in his house to Lady Castlemaine during her quarrels with Charles II. Her ladyship, according to Pepys, rewarded Lady Harvey by encouraging "Doll Common," or Mrs. Cory, who was the distinguished representative of that character, to mimic Lady Harvey on the stage, in the character of Sempronius. Lady Harvey "provided people to hiss her and fling oranges at her," and, that being unsuccessful, procured the Lord Chamberlain to imprison her. Lady Castlemaine "made the king to release her," and a great disturbance was excited both in the theatre and at court. In the mean time Sir Daniel Harvey was sent away ambassador to Constantinople.

chestnuts, and, in its higher ranges, with beeches and pines. It was such a day for heat as inspired Horace to sing (*Carm.* III. 4, 9):—

"Me fabulosa Vulture in Appulo,
Altricia extra limen Apulie,
Ludo fatigatumque somno
Fronde novâ puerum palumbes
Texere."

Woodpigeons are still as numerous as they were in the days of Horace; while the cooing of the dove and the humming of the bees invited to sleep. I approached the mountain from the side of Melfi, which gives name to the highest peak, "Il Pizzuto di Melfi," four thousand three hundred and fifty-seven feet above the level of the sea. The approach to the mountain is through vineyards, which grow with great luxuriance, as vines always do on volcanic soils. The wine is strong, and requires dilution for the sober Italian.

At the foot of the mountain to the north, the Aufidus could be traced for many miles by the winding of the valley through which it runs. In its upper course it is a stream of no great size in summer, though evidently a violent torrent from the winter snow and rain. I can easily understand why its presiding nymphs should have been propitiated by the superstitious, as the following inscription shows:—

NIMPHIS . AYFIDI
SERVATIC . SACR
C . MAGVS . C . F
VELLEIANVS
REST . ET . DEDIC .

It is particularly interesting to find the name of Magius Velleianus in this neighbourhood, and we cannot but imagine that we may have here Magius Celer Velleianus, brother of the historian Velleius Paterculus, who served as legate to Tiberius in the Dalmatian war A.D. 9, and shared in the honours of his commander's triumph. At the time of Augustus's death (A.D. 14), he and his brother were the "candidati Cæsaris" for the prætorship (*Vell. Pat.* II. 115, 121, 124). It is the more likely that this should be so, as the family, though originally of the highest rank in Capua (*Liv.* xxiii. 7, 10), were evidently settled in this direction, as the "atavus" of Velleius Paterculus is called by him "Asculanensis" (*Vell. Pat.* II. 16), distinguished in the Social War (B.C. 90) by his fidelity to the Romans. Now Asculum Apulum *Ascoli* is at no great distance from the banks of the Aufidus, and the property of Magius might be often subjected to the inundations of the river.

The forest Monticchio, with its lofty and aged trees, afforded a pleasant shade as I ascended the slopes. There can be no doubt of the volcanic nature of the mountain: there are several craters, but one in particular far more perfect than that of Vesuvius. The sides of this crater rise in nearly

an unbroken line around, dotted with finer specimens of timber than I have ever seen, even in our northern regions. Historical records are silent as to the time when it was in operation; but the intelligent inhabitants maintain that they would be in a great measure relieved from the earthquakes that desolate their country if it were again to burst forth and let off the pent-up gases underground.

It is curious that I should have heard the same observation when I was at Casal Nuovo, in southern Calabria, the central spot, where the earthquake of 1783 had been felt most severely, and where the Princess Gerace and many thousands of the inhabitants had been swallowed up. Towards the south my host pointed to the highest mountain, Aspromonte, and said that all their calamities arose from that central point. This was the opinion of one who had watched for half a century the shocks to which they were constantly subject, and this man, *abnormis sapiens*, was probably not far from the truth.

In the largest crater of Mons Vultur are two small lakes, from which at times issue sulphureous exhalations, like those which rise from Lacus Ampsanctus, which is at no great distance, and is no doubt connected with this ancient volcano. The inhabitants feel that they are resting on a volcano that might burst out at any moment, as Vesuvius did eighteen hundred years ago; but the Italians are in general a pious race, and have much dependence on a Higher Power. They have frequent admonitions by slight shocks; and I was told that the appearance of the lakes gave warning of what was likely to happen, as they became more turbulent and threw out exhalations more largely before a severe shock took place. There are more than a dozen cones scattered over the surface of the mountain, but, what is very curious, no appearance of any extensive stream of lava. To my eye, the little lava I saw had much more of a basaltic structure than what I had been accustomed to see round the base of Vesuvius.

Sulphureous springs are abundant. I heard of "una mofeta con due bocche" at La Rendina, where the country was efflorescent with sulphur. At Barile, originally a colony of Albanians, there is another very powerful spring, which is used for chronic diseases by the inhabitants of the surrounding country. Near Atella there is said to be another still more strongly saturated; indeed, on every side of the mountain such springs abound.

There is an idea prevalent among Italian geologists that Mons Vultur was in distant ages close to the Adriatic, as they believe that Puglia Piana, as it is called, was then submerged, and only raised gradually by the violent throes of nature. There is no doubt that this part of Italy is only slightly raised above the level of the sea,

and the land lying between the plains of Canne and Venusia would have then formed an inland bay.

I travelled for thirty miles along the banks of the Aufidus, from Canne to Venusia, and I was particularly struck by the level nature of the country till I arrived near to the birth-place of Horace. Venusia stands in the water-shed of a ridge, on one side of which the waters flow into the Aufidus and hence into the Adriatic, while on the other they fall into the river Bradanus, now *Bradano*, at the mouth of which I found, some fifty miles farther south, the ruins of the celebrated temple at Metapontum, now known to the inhabitants as "Tavola dei Paladini." The Bradanus has a long course, taking its rise at the foot of Mons Vultur, and flowing southward into the Gulf of Taranto, it formed the boundary between Apulia and Lucania.

At the time when Puglia Piana is supposed to have been submerged, geologists imagine that the Gulf of Taranto was united to the Adriatic across the neck of land which joins Brundisium to Tarentum: so that the Japygian peninsula must then have been an island. No doubt this neck of land is at no great height above the sea level. I travelled along it from Manduria, through Uria, to Brundisium. I found that it was at Uria the central point, where the ridge began to rise, which runs northward and forms what is known to the Italians as Puglia Pietrosa. A very slight subsidence would again make the Japygian peninsula into an island.

CRAUFORD TAIT RAMAGE.

LONDON COFFEE HOUSES.

I have in my possession a copy of Mendez's *Collection of Poems*, which you are aware was published in 1767 as a supplement to Dodsley's *Collection*. I am not about to make any remark upon the book itself; but on the fly-leaves, at the beginning and end, are written in the neatest of hands two poems. One is called "The Quakers' Meeting," by Mr. John Ellis: this I do not propose to trouble you with, as it has no great merit, and would not suit the taste of the present day. The other, however, may be interesting, not as a poem, but as illustrating the manners and customs of our ancestors, and as recalling the memory of many houses of public resort and entertainment in the neighbourhood of the Royal Exchange, many of them probably being no longer in existence. It is called an "Epistle from M. Mendez, Esq., to Mr. J. Ellis"—no doubt the author of the other poem, but of whom the biographical books at present at my call do not give any account. He was, no doubt, a choice spirit of the day, or, more correctly perhaps, the night.

I give you the whole poem, but there is one

verse which probably you may think had better be omitted:—

"EPISTLE FROM M. MENDEZ, ESQ., TO MR. J. ELLIS.

I.

"When to Ellis I write, I in verse must indite—
Come Phœbus, and give me a knock:
For on Friday at eight, all behind the 'Change gate,
Mr. Ellis will be at the Cock.

II.

"I will try to be there, where I firmly declare
I should want neither claret nor hook;
But in numbers would sport, quite inspir'd by your port:
Who verse would deny for the Cock?

III.

"The Fleece of rich Spain people envy in vain,
Full as good is the wool of our flock;
Nor the Head of the Pope shall invite us to tope
Such wine as we drink at the Cock.

IV.

"In learn'd Abchurch Lane let them swill their champagne,
'Till the liquor their senses shall lock;
Let them fiddle and sing at the Arms of the King,
We have wit with our wine at the Cock.

V.

"A Swan of black hue is a wonder, 'tis true,
And the Swan in a Hoop we will mock;
Nay, the Fountain in vain spouts her floods of red rain,
It rains deeper red at the Cock.

VI.

VII.

"A bumper, no less, 'tis to Britain's success,
May her navy stand stout as a rock;
May she hang the French fleet wheresoever they meet,
And make them a mere Shrove-tide Cock.

VIII.

"'Tis time to be gone, for the 'Change has struck one:
O, 'tis an impertinent clock!
For with Ellis I'd stay from September to May;
I'll stick to my friend and the Cock.

"M. M."

Richmond, Surrey.

W. C.

LEGAL COMMON-PLACES, temp. JAMES I.

I have a dilapidated common-place book in which are entered several MS. notes of cases, rules and orders of Court, dicta of judges, and legal memoranda, in two different hands—those dated 1601, 2, 3, apparently copied from original notes by a clerk, and those of 1604, 5, 6, 7 in the reporter's own handwriting, which is somewhat difficult to decipher. The Lord Keeper named was doubtless Sir Thomas Egerton, afterwards Lord Chancellor; the Attorney-general, Sir Edward Coke. Mr. Bacon was Francis Bacon, who became Lord Chancellor; — Hunt, LL.D., a Master in Chancery, and in 1605 Master of the Rolls.

The entries are under the following heads:—
Subpœna, Attachments, Comissions, Responsiones, Generall observations, *inter alia*. 1601.

"None may make or passe greene Bookes by my Lordes appoyntment [at this present] but C. (viz.) my father

(but not as Clerke of the Crowne) [the clearke of] the Hamper and 4 more, or such as my Lord shall nominate, but he may name as manie as he like.

The reason whie sett hand booke or greene booke be writt in vellum ys because that everye worde therin is written at length, as Richardus and noe Richus, and not in course.

Termine Michis anno R. Regis Jac' primo apud Winton 1603, 14 Novembr. This terme for the sicknes was adiered vnto Winton City: till Crō. Martini. The meete poynt was hercon, whether the day of Crō. Martyni, or the 4 dayes after (viz.) Twesday, shoulde be the firste daye or not, yt was resolved &c. Mr Tyndall tould us so in the King's Bedchamber at Winchester, that beinge made the chapple chamber for my Lo^d Chancellor.

Dismission—Costs—Publicacon—Demurrer—Examination of Witnesses—Drē de Execucōe—Replications—Reinectio—Dedim^r Potestatem—Acute et graviter dicta.

Mr Bacon sayd: the poore man went like a sheepe to a Bushe in a storme, and he robbed him of all his wooll.

Let one devill torment the other sayd my Lord Keep^r to a question asked him what should become of the Broker: that both Broker & vusurer had conspired to cosin a younge gentleman.

One oath in the affirmative is better then a thousand in the negative.

Mr D^ror Hunt in Courte beinge demanded the civill lawe rule in witnesses.

My Lo^d Keep^r sayd no man goeth by the Kings highway but the doggs will barke at him; never lett an honest man care for yll wordes, they be but doggs barkinge.

In a manne of yll carriage: although there be no apparant proofes, yet everie suspicō carrieth his force: and yf there be sundrie suspitions omnes suspitiones crescent, sayth my Lo^d Keep^r.

I will not cutt the bodye because the coate is too little, speakinge of a mans intent by his last will to estate some of his friends, but wanted forme. [L^d. Keep in margin.]

Qui in p^ubis mentitur nefarius est.

Qui vnam et eandem rem duobus vendit, fraudulentus est.

Officina nihil habet ingenuum.

Libenter ignoro vt liberius patrem [altered from pergam].

Magis et minus non differunt specie. My Lord Keep^r speakinge that 4 in the hundred was as much vaurie as 10 in the hundred.

Litis et eria alieni comes miseria. Idem.

You had the Bird in yor hand, you might kill him or lett him flie at yor pleasure. Idem.

Plus valent duo affirmantes quam mille negantes.

Doer Hunt in curia.

Volenti non fit iniuria modo non inductus sit fraude ad illam voluntatem. [Dns custos in marg.]

You brushe yo^rself so longe that you brushe the dust into yo^r owne eyes. L^d Keeper to Sient Spurlinge that excused him self of an imputacon both longe & earnestlie.

This cause hath been carried in the heighth of witt and strength of wordes, and therefore impar congressus for me to awnser, in regard of my insufficiencye in the case betweene Francklyn and Gascoigne. Quis pinxit leonem, speakinge of a forged deede beinge in the parties hande that complayned of the forgerie therof. [Mr Bacon in marg.]

My Lds marks of an yll cause be manye. Amongste the rest one to make private petitions, and worke to pvert Justice by private lres and mocon of great men.

And my Lord saeth to say I am a blabber and p^rsentlie will discover the content of the lre and meanes vsed in the behalf of the ptye. [Dns Custos.]

You warble in yo^rself; you are nowe pushing to farr. [Dns custos.]

A bedye politique hath no sowle and therfore some of them ymagine they shoulde have no conseyence [Dns Custos] speakinge of the Deane of Rochester D^ror Blange. Tantū ne animis ecclesiis ira. Speaking of clergie mens feire psecucion of a cause.

Mr Attorney speakinge of the malicious carriages of a cause by ecclesiasticall and church psons. Clericus in oppido tanquam piscis in arido.

Vt felicitatis est posse quantum velis sic magnitudinis nullo quantum possis. / in a demurrer int^r Bowes et dnām Reginam. [Hitchcocke.]

My Lord Keeper sayd that Cayus will was the beste: who would never make anie other Executors but his handes, nor anie other overseers but his eyes, (19 Maij 1^o Jacobi.)

You have made a longe entrie to a little howse speakinge to Mr Higgins that vsed a longe p^rface to a cause of little worth, and might have bene sooner answered. [Dns Custos.]

Possibilitie is the mother of hope, and hope the nurse of desire. Mr Kinge at Powles crosse 25th Octobr.

This cause will fare like a froste, for yt will have a fowle end. Michis 44th et 45th. [Dns Custos.]

My Lo^d asked what did the ptye give him that he shoulde undertake all ther charges. all that he had my Lord awnsered they. All that he had sayd my Lord yt may be that was of small or no valewe. Much like yo^r awnser to the sayinge of Peeter to Christe. Wee haue forsaken all and followed the. I knowe nothing S^t Peeter had but an owld boate and a broken nett. So may yo^r all be, 14 Octo: 44th et 45th.

The same to M^r Fulliambe havinge ordered that an annuitie of lxxx^{li} p annum shoulde be p^d to hir from hir husband (she beinge severed from him) and firste appoynted the Rolls for the place of payment at hir request, and then she alteringe that minde requested yt might be paid hir at Yorke, wh^{ch} he likewise granted; Lastlie naminge a third place changeing hir former opinion; my Lord sayd, (seinge hir so variable) M^r Fulliambe yt will trumpe a good Tayler to make a garment for the moone, wh^{ch} you resemble because you waxe and wayne so often. This was spoken two yeares before the former about 14 Octo. Michis 44th et 45th.

[The following are in the second hand]:—

“Michis, 1604. Octobr. 12. L^d Keep. Non refert de nomine modo constet de feofm: as yf a man be arrested by the name of Sawkell when his name is Salkott.

Singularitas testium vitiat testimonium—Idem: as yf one by one have seene or hearde speake such a thing and not 2 or more at one tyme.

20 Octobris. Mr Attorney Generall dining at the 6 clearkes office with vs: sayed: Oleum in summo, vinum in medio, et mel in bno is all wayes best.

20 Nove. 1604. My L^d Chancelor taxed one choppinge of one an other before they had finished ther speeches out of S^t Jerom as he sayest touching speech. 1. Silendi patientia. 2. Loquendi opportunitas. 3. Virtutis Fundamenta.

Hillarii. 1604. 2. R. R. S.

Tyll 32 H. 8. no man might devise his lande by will vnlesse it weare in certayne manners that had such a custom, and in my opinion it hath breade many . . . ements that a dying man payned and distracted therby shoulde in articulo mortis when his soule shoud be providing vnticium for that never resoring iorney shoulde bestow his thoughts (having no learned men by) on the inheritance of his lande.

Idem.—Cum factor rerum priuasset semina clerum
Ad satane votum successit herba nepotum.

My L^d Chancellors owld verses on the cleargy purchasing landes for ther newwes, otherwys ther children.

Passer: 3 Jacobi 1605.

April 18—My L^d Keep sayed speaking of Copley, a phisitian may purge humores but not mores.

23 Apr. Dñs Ingenii est germinis peccati. Mr Attorney speaking of pregnant witts to be eaver straying the conscience.

Trin. 1605. 11^o Junij. Mr Attorney. Male facientes currunt ad patentes, speaking of suiters to noblemen for letters.

A Jeweller being demanded of a Lady what vertwe the *stones* she had bought of him had, answered, greates vertue madam that can draw one hundred pound out of your purse to myne, for so much she had payed for them—(spoken of the 2000^u band vaulouse had of the comtesse of Pembroke for 200 perle to pay 1400 for them.) L. Chancellor.

Michis, 1605, 15 No: fr. Bacon.

The nature of Justice distributive is to consider not only de toto but de tanto, and not to pronounce sentence by ounces and drames but by graines.

The custome and manner for Marche Lords is to have vpon eu'y alteration by death, but not by purchase or alienation, of the Tennis, a certane kind of contription or beneuolence (but yet of dutie) whiche they call *Micys*. The Earle of Pembroke pretendeth the like on the Beroughe of Carleion, of whom he claimeth a contribution of 4^u p ann^u towards the pain^u of five hundred markes (which be his whole micis) to be paid in five years. This cause was handled in the Chan: courts before the Mr of the Roles Justice Warburton and Dor Hunt 15 No. 1605 and two former decrees were shewed in the Corte by the Lo: of Pemb: counsell.

[The two last entries are in the first hand.]

Trin. 4, 1606, Julij 8.

In ignorantia Judicis: miseria innocentis,
Mitius miserranti: melius paretur.

The L^d Cooke, L^d Chief Justice assisting in Chancery. 24 July. Lo^d Cooke being Attor.

Informing against the L^d of North . . . the starr Chamber 2 July, 1606. He sayed suspiciones leues, might cause examination, probabiles, incarceration, and violent et vehementes condemnation.

Michis, 5 Jacobi, 1607.

Octobr 7. The L^d Chancellour sayed to one that was very earnest in his owne cause, I thought yowe had a gaule in yowe mynde because yowe kicke before they come at yowe.

None. 19.

Mr Babington, M^r Ashe, and with them 3 or more gentlemen being in the Court; my L^d Chancel. sayd what make all shees. . . more fitt to be at a stag play heere in a Gynasium; then came ould mother stephens with her cloake and muffled; over the court to them. What can we best lerne fay . . . hear.

Trinity Terme, 6, 1608. Primus dies Termini.

May 27. The L^d Chancellour sayed: disliking the *lawyer* leases making and to ther children and of diminishing the revenues of the churches: this is ablative *sanctity*, for here is taking away of ther livinges but in *lawyer* tymes when there endowments weare to the Church: that tyme ther divinity was in the dative case.

[The last entry.]

On a blank page:

Mary newlinge Robb wrongfullye for the wech Robert paye she for hire after this man^r. and wisheth him self be better and yf ever adid deserve yt.

I fervently beseeche
the thundering God of might

that all the plague of heven & erthe
vpon the wretche maye light
that fury frette her gall
her payne maye never cease
norr fynd noe frend in her distresso
that may her woe releasse."

G. A. CARTHEW.

CHARBON DE TERRE: A LIEGE LEGEND.

In the year 1198 a poor blacksmith in the city of Liege was toiling in an obscure street where his wretched little forge was established. He was working away as hard as he could, and his face was bedewed with perspiration.

A stranger who was passing down the street, observing the earnest manner with which the hardy smith was labouring, stopped to look at him.

This stranger was a very venerable old man, with hair and beard as white as snow; and he was arrayed in garments that were the same colour as his beard and hair. (*Canitie et barba venerandus, albâ veste indutus*, Gilles d'Orval, t. ii. 191.)

"That is a wearisome trade you have devoted yourself to," said the stranger. "Are you content with the profits it yields you?"

"What profits do you think I can derive from it?" said the blacksmith, as he wiped his forehead. "Nearly everything I gain by my labour I am obliged to expend in buying this miserable *charbon*, which costs me so dear."

"Aye, aye!" said the stranger, "I see that the *charbon* you use is made of wood, and that it must cost a good deal by the time it is conveyed to you from the adjoining forests."

"I assure you," observed the blacksmith, "that the utmost I can possibly gain is barely sufficient to buy food for myself and my family."

"But," replied the old man, "if you could have a species of *charbon* which would cost you nothing more than the trouble of digging a little depth into the earth for it, where it lies hidden, and when you could have as much of it as you wished for, would you be very happy?"

"Would I be very happy? Ah!" sighed the blacksmith, as he gazed at the stranger, and endeavoured to make a guess at the meaning of the words addressed to him.

"Well, then," continued the venerable stranger, "listen now attentively to what I am saying. You know the Mont-des-Moines that lies close by this place, as you must have often passed by it. Have you never remarked, if you did so, a sort of black earth that is in some places mixed up with the ordinary soil? Go there; take that black earth, put it in the fire, and, take my word for it, you will never again have to buy an ounce of *charbon* of wood."

The blacksmith stared with amazement, and at first thought the old stranger was trifling with

him; but that thought vanished as he looked at the kindly face of the good old man, bidding him "good bye" as he disappeared. The smith's confidence returned; he put on his coat at once (for the honest men of Liege never take long to deliberate on anything), and the same instant he ran off to the Mont-des-Moines. Upon examining the soil, he there perceived what he had before never paid any attention to, that there were trucks, and what appeared to be veins of earth that was black and friable. He filled his apron with this earth, and returned home satisfied. His confidence in the words of the venerable stranger was fully realised; for scarcely had he cast a handful of his black earth into the brasier than it began to burn up and sparkle brilliantly.

He had made a grand discovery! He had found out coal! He had hit upon the *charbon de terre*!!

Transported with delight, he ran to tell his neighbours of what had occurred to him. The neighbours in their turn, being fully convinced of the value of the discovery, repaired to Mont-des-Moines—which they also called *Mont-Public*, because it had been waste common-land, and every one that liked had a right to repair to it—and there, with the black earth, they perceived stones of the same colour, which were found to make excellent fuel.

It may easily be guessed what a reputation the discovery of this valuable mine won for the poor blacksmith in his natal city. His name was *Houlloz*, and from his name was afterwards called that species of coal that is known as *houille* (pit-coal).

The extraction of pit-coal (*houille*) became, in course of time, the source of great riches to Liege; but then as to the good old man who had revealed the source of these riches, *Houlloz* and his companions in vain sought after him from a desire to testify their gratitude; but no one was ever able to gain any intelligence respecting him.

Who then was this old man? From whence came he? How was he master of a secret which was concealed from the inhabitants of the country? "We have" (says M. E. De Conde, in his *Momemens et Souvenirs de la ville de Liege*, c. iv., from which this legend is translated) "on this subject consulted ancient authors. The oldest work referring to it is an antique manuscript, very sadly deteriorated. This manuscript, having recounted in detail the preceding history, adds: 'That there cannot be any doubt as to the mysterious personage introduced into it, and that, beyond the slightest question, he was an *ang* . . .'. The last letters have been obliterated by envious time. Could the manuscript have intended to affirm that the author of the discovery was an *angel* (*angelus*)? or, might it not have been an *Angli-can*—an Englishman (*Anglus*)? for the use of

coal (*charbon de terre*) was well known in the twelfth century in England.

W. B. MAC CABE.

Moncontour-de-Bretagne, Côtes du Nord, France.

DR. ARBUTHNOT.

That this celebrated wit and eminent physician, upon whom the mantle of the equally clever and skilful Dr. Pitcairn had fallen, was a cadet of the noble family of Arbuthnot, is, we believe, undoubted, although there is some difficulty in putting together the necessary links of his pedigree. His father was the episcopal clergyman of Arbuthnot, where his son is asserted to have been born shortly after the Restoration.

In the Library of the Faculty of Advocates there is a MS. which is thus titled: "A Continuation of the Genealogie of the noble Family of Arbuthnot, by Mr. Alexander Arbuthnot, sometime Minister at the Kirk of Arbuthnot." This person was the father of Dr. John Arbuthnot, who, not choosing to adopt the Presbyterian system of worship, preferred relinquishing his church and retiring to an estate, represented by Chambers* to have been but a "small" one, which he had inherited, and where, it may be reasonably assumed, he passed the remainder of his days.

This Continuation was intended to form the concluding portion of an account of the Arbuthnot family which had never been printed, but which may be amongst the muniments of the Viscount of Arbuthnot. Its existence was unknown to Dr. Irving, who has given a sketch of the life of the alleged writer in his *Lives of Scottish Poets*, and to Dr. Robert Chambers, whose brief notice of Principal Arbuthnot, the author, is derived from Irving and M'Crie.

On the back of the title of the Continuation is the following memorandum:—

"For connecting Principal Arbuthnot's Latin Genealogy with the following continuation, 'tis to be noticed that James, who succeeded Robert the second, married Jean Stuart, Athole's daughter, by whom he had two sons and one daughter. His eldest son was Robert the third; the second, called David, Parson of Mammure, was killed at Pinkie. His daughter's name was Isobel, who was married first to Ochterlony of Kelly, and afterwards to Mearl of Pannure. This James got the holding of ward, changed to blench. He was removed by immature death, in the flower of his age, in the year 1521, and to him succeeded Robert his son, the third of that name, so called after his grandfather."

Copies of this Latin genealogy may exist in some public or private library; but none have hitherto been found, which is the more to be regretted, as the author was a man of admitted ability, and an elegant writer in Latin, both of prose and verse. He died "at Aberdeen on the

* *Lives of Eminent Scotchmen*, p. 68.

tenth of October, 1588, before he had completed the age of forty-five." A favourable picture of him is given by Archbishop Spottiswood, who remarks:—

"He was greatly loved of all men, hated of none, and in such account for his moderation with the chief men of these parts, that without his advice they could do nothing; which put him in a great fashion whereof he did oft complain. Pleasant and jocund in conversation, and in all science expert, a good poet, mathematician, philosopher, theologian, lawyer, and in medicine skilful; so as on every subject he could promptly discourse, and to good purpose."

It is believed that the Principal was the grandfather of Alexander, the clergyman of Arbuthnot, and thus great-grandfather of the friend of Swift and Pope. The conjecture may be erroneous, but it would be satisfactory to have it either proved or refuted.

J. M.

AN INEDITED ELEGY BY OLIVER GOLDSMITH. Struggling the other day through a quantity of old papers, I lighted on poor Goldy's panegyric of his warm-hearted patron, the amiable and intelligent Quaker, Joseph Penn Sleigh (Foote's "Doctor Sligo"), "the schoolfellow of Burke at Ballitore, the first friend of Barry the painter, who died prematurely in 1771, an eminent physician at Cork." (*Prior's Life of Goldsmith*, i. 148-9.)

The doctor, who was of Derbyshire descent, died on Thursday, May 10, 1770, aged thirty-seven (a life how short for his sorrowing friends!), leaving behind him an idiotic sister and a large fortune—the latter (as too many know to their bitter cost) a never-ending subject of litigation; but to which, if every one had his due, we believe a certain learned serjeant has, or ought to have, a prior claim:—

"It were in vain to expatiate on virtues universally known, or emblazon that merit which every heart confesses; were even Fancy to be indulged, it could not exaggerate the reality; but Fancy can here find no head sufficiently vacant for its admission—on the hearts of all who knew him; on the wretch whom he relieved—the Parent whom he soled; of the Friend whom he delighted:—

"Undoubted grief! no grief excessive call,
Nor stop the tears which now in torrents fall.
Dear Sleigh's no more! the man whom all admired,
The man whose breast each social virtue fired,
Is now no more! In Death's cold sleep he lies;
A cause sufficient for our friendly sighs.
Could Learning, Goodness, Charity insure,
Could Worth and Genius, Wit and Truth secure
Our darling Sleigh—then Love sincere might save
The best of men from an untimely grave!
Ease my sad heart, nor injure by your lays
The worthy man you faintly strive to praise!
View every face—behold the rich and poor—
With downcast eyes regret that Sleigh's no more!

"OLIVER GOLDSMITH,
"Roscommon, Ireland."

MOORLAND LAD.

DISCREPANCIES IN DATES.—Amongst ancient charters and indentures such errors are by no means uncommon, and might lead an inexperienced archaeologist to pronounce the documents in which they occur spurious, whereas these very errors sometimes afford even corroborative evidence of authenticity. A note on this subject would, I believe, be valued by the public. The author of a paper on "Ancient Sheriff Seals," published a few years ago in the *Herald and Genealogist*, has had a very extensive experience in this branch of archaeology, and might be induced on seeing this reference to his qualifications to contribute a reply. There are probably many other archaeologists equally qualified to give an opinion (supported by evidence) on this subject, but as I do not happen to know them as thus specially qualified, I have alluded to him whom I do know as having directed his attention to the question.

S.

THE LATE SIR SAMUEL O'MALLEY, BART.—In a cutting from the *Mayo Constitution* newspaper published in August, 1864, I find it stated that this gentleman, who died on the 17th of that month, had been for the long period of sixty-three years a magistrate and grand juror of the co. Mayo, and that during the whole of that period no act of his as a magistrate ever met the censure of the superior tribunals or the government of the country. This is, I think, worth putting on record in the pages of "N. & Q." Y. S. M.

SHERPSHIRE SAYINGS.—An old lady, who was the daughter of a Salopian farmer, and who died not long since at the age of seventy-eight, was accustomed to make use of the following sayings, which had been current in her early days in her native county. Some of them are curious, and may be found interesting:—

"Choke chicken, more hatching." A variation of the proverb, that "As good fish remain in the sea as ever came out of it."

"Noble as the race of Shenkin and line of Harry Tudor."

"He smites like a basket of chips"; i. e. of habit and unconsciously.

"Useful as a shin of beef, which has a big bone for the big dog, a little bone for the little dog, and a sinew for the cat."

"It's all on one side like Bridgnorth election."

"Ahem! as Dick Smith said when he swallowed the dishcloth," signifying that troubles should be borne with fortitude.

"All friends round the wrekin."

WM. UNDERHILL.

'EIKON BAZIAKH'.—On the fly-leaf of a well-bound and ill-thumbed copy in my possession of the third edition of *A Firdication of K. Charles the Martyr* (London: printed for R. Wilkin, at the

King's Head in St. Paul's Church Yard, 1711), proving that His Majesty was the author of this fiercely-contested work, are these MS. notes, with the autographs of their respective attesters:—

"Winchelsea, Aug. 7th 12, 1722.

"I doe affirm that in the year 1688, M^{rs} Mompesson (wife to Thomas Mompesson, Esq. of Bruham, in Somersetshire, a worthy and a very good Woman) told me and my Wife that Archbishop Juxton (*sic*) assur'd her that to his certain knowledge the 'ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ' was all compos'd and written by King Charles 1st first.

"Although in the following Book the King's Book is thoroughly Vindicated, and proved to be of his Majesties Composing, I was willing to add this Circumstance from M^{rs} Mompesson, with whom and her Husband my Wife and I at that time sojournd.

"WINCHELSEA.

"The Author of the following Tracts was the R^t Reverend Mr Wagstaffe, who was consecrated a Bishop by the Rt. Reverend the Deprived Bps. of Norwich, Ely & Peterburgh, & the R^t Rev'd George Hickey, Suffragan Bishop of Thetford. The Rt. Honorable Henry Earl of Clarendon being a Witness thereto.

"J. CREYK,

"Chaplain to L^d Winchelsea."

JOHN SLEIGH.

Thornbridge, Bakewell.

AVERAGE OF HUMAN LIFE.—I am rector of a country parish, the population of which, at the last census, was 404, the males and females being exactly equal in number. In the ten succeeding years there have been sixty-eight deaths, of which thirty-six have been those of females. The general average of age has been forty-nine years; the average of males a fraction over forty-nine years; that of the females, therefore, a fraction under that age. Ten of the entire number have lived to over eighty years, of whom eight were females, one of these latter being ninety-two when she died. I do not know how these numbers will bear comparison with those of other parishes, but one thing strikes me in looking them over—while the average length of life is a little in favour of the males, the females show a larger number attaining to extreme old age.

W. M. H. C.

FRENCH WAR SONGS.—In *The Standard* of Dec. 26 is "The Christmas of a German Soldier." Fritz, in a letter to Gretchen, describes "the situation" and his hopes, and gives snatches of a song which he hears the French singing on the opposite bank of the Marne:—

"These words they put into King William's mouth:—

"Qui soutiendra le choc des miens? De vos valises

Qui sondera la profondeur?

Vou Tann, héros pillard, Verder, brûleur d'églises,

Et Trescon, gendarme frondeur.

"Ces Francs, fils de Baal, n'ont-ils pas l'impudence

De combattre en pleine clarté

Nous, Seigneur, que tu fis serpents par la prudence

Et loups par la férocité?

"Ta justice, o Seigneur, est comme la tortue,
Lente, mais sûre d'arriver.
La mienne a pris son temps; ma rancune têtue
Mit cinquante ans à la couvrir.

"Oui, depuis Léna, je n'ai pu sans souffrance
Digérer le rire latin.

Digérer est le mot; s'ils sont tout cœur en France,
Chez nous on est tout intestin.

"Bismarck a des conseils loyaux sur toutes choses;
Il me souffla l'avis divin

D'envoyer mes enfants, chiens couchants, doux et roses,
Mendier au pays du vin.

"Comment se défaire de ces souples carrures?

Tout foyer leur fut indulgent,

Mes chérubins ont pris l'empreinte des serrures!

'A moi la cave, à moi l'argent."

I cannot learn more about the song, but I think if the whole can be found it is quite as worthy of preservation in "N. & Q." as any war song yet inserted.

H. B. C.

U. U. Club.

MONT CENIS TUNNEL.—The following, from the *Daily News* of Dec. 27, 1870, is worth putting on record in "N. & Q." :—

"Bardonnèche, Dec. 25, 4.15 p.m.

"The last diaphragm has just been bored exactly in the middle of the Mont Cenis Tunnel, amid repeated shouts from one side to the other of 'Long live Italy!'

"The greatest engineering work of the great century of engineering has at last been accomplished. The Mont Cenis Tunnel is perhaps a more wonderful triumph of genius and perseverance than the Atlantic Telegraph or the Suez Canal. Its length is seven miles and three-fifths, it is twenty-six feet and a quarter in width, and nineteen feet eight inches in height, and will carry a double line of rails from France, under the Alps, to Italy. The tunnel, which is of course unfinished as yet, has been cut by atmospheric machinery through the solid rock, schist, limestone, and quartz, the air which moved the chisels escaping from its compression to supply the lungs of the workmen. The work has been fifteen years in progress, without reckoning the time spent in preliminary investigations; it has been carried on continuously from 1851 till now. The railway up the Sion valley will now, before long, carry its passengers straight through from Fourneaux to Bardonnèche, and it will be possible to go from Paris to Milan without climbing an Alpine pass, or even changing the railway carriage. So far as railway transit is concerned, there are therefore no more Alps. The great mountain chain has been finally removed. This immense work has been carried out under vast difficulties. There could be no shafts as in the short tunnels which pierce our little English hills, and all the *débâta* had to be carried back to the entrance. It was begun at both ends, and the workmen who thus started seven miles apart, with a mountain chain between them, have met as accurately as though there had been but a hill to pierce. As a triumph of engineering skill, we must mark this work as one of the new wonders of the world."

PHILIP S. KING.

Queries.

ALLUSION WANTED: HENRY VAUGHAN.—

"If sudden storms the day invade,
They flock about him to the shade:
Where wisely they expect the end,
Giving the tempest time to spend;
And hard by shelters on some bough,
Hilarion's servant, the sage crow."

Who is Hilarion? And how is the crow called his servant?
A. B. GROSART.
St. George's, Blackburn, Lancashire.

AMERICAN "NATIONAL SONG."—Can I obtain through "N. & Q.," or by the medium of your correspondents in America, information respecting a "national song" which came out shortly after the declaration of war between England and America in the year 1812?

I can only remember the first stanza, which is as follows:—

"Columbia's shores are wide and wild,
Columbia's hills are high;
And rudely planted side by side,
Her forests meet the eye.
But lowly must those shores be made,
And low Columbia's hills;
And low her ancient forests laid,
E'er freedom quits her fields.
For in this land so rude and wild
She played her gambols when a child."

ANNA HARRISON.

Beckenham.

ARMS OF FLEMISH FAMILIES.—LABLACE would be glad to know if there is any list of names and arms of Flemish families similar to our Edmondson; or where would be the proper place to inquire for the arms of a family of Flemish origin.

RAPH AUDLEY OF SANDBACH.—I find in an old memoranda book for 1864—

"To Sandbach (in Cheshire), where I went to the church. Some years ago it was nearly rebuilt, and consequently the monuments suffered considerably. I went to the clerk's house, where he showed me a brass plate with an inscription on it to one Raph Audley; this he said he took out of the church at the time of the repairs, and that it had never been replaced because the clergyman thought it was too shabby to be put against the wall."

Who was Raph Audley?

G. W. M.

BIBLE ILLUSTRATIONS.—Having a fragment consisting of thirty-five leaves of a small quarto work, comprising woodcut illustrations to the Old Testament, I am desirous of learning the date of its publication, &c. The illustrations (probably cut in the sixteenth century) are $3\frac{1}{2}$ inches by $2\frac{1}{4}$ inches, set in a framework having figures at the side with devices and such like at top and bottom. Under the illustration are five or six lines in German explanatory of the subject, while above it are the references to the book and chapter. Probably the framework may have served for some other religious publication; there are

eight varieties of it, repeated on each sheet, with a ninth variety occasionally used. On two of them, at the bottom, occur the letters MF, the letter F being formed on the last limb of the letter M. Some of the subjects are drawn in a masterly manner; others are rather poor. I shall be glad of a reference to a perfect copy for a further knowledge of the few leaves in my possession.

W. P.

JOHN BOVEY.—I shall be much obliged for any information concerning the ancestry, marriage, &c. of John Bovey, whose daughter Mary married Francis Courtenay (who obit 1699, *v. p.* Sir William Courtenay of Powderham), ancestor of the present Lord Devon.

EDMUND M. BOYLE.

CATHEDRAL BELLS.—What are the weights of the great bell of St. Peter's at Rome, the great bell of the Kremlin at Moscow, and the great bell of St. Paul's of London? and are there any others exceeding the weight of the largest of these three?
C.

[The great bell of St. Peter's at Rome weighs eight tons, according to Mr. E. Beckett Denison. The great bell of Moscow contains 10,000 poods, equal to 400,000 Russian pounds, or to 360,000 English pounds. (Dr. Lyall, see "N. & Q." 4th S. i. 540.) The present great bell of St. Paul's weighs about five tons. (Mr. THOMAS WALESBY in "N. & Q." 4th S. v. 419.)]

COBBLERS' LAMPS IN ITALY.—In many of the small towns and villages of Italy, the cobblers, at night, have a glass globe filled with water, fixed in a wire frame, and attached to their lamps or candles. This has somewhat the same effect as a ground-glass shade, and causes a subdued light to be thrown upon the work. I suspect that this simple contrivance is very ancient, and probably of Roman origin. It seems confined to the sons of "Crespino." Are such globes alluded to by any ancient author?
JAMES HENRY DIXON.

COOKES: COOKESSEY: COOKE.—Some years ago a friend drew my attention to the review of some book in which the author seemed to show that those who bore the above names were of the same family. This I believe to be the case, but should like to see the book. Can any reader of "N. & Q." do me the favour to send me its title? The review appeared in some newspaper, it is believed, within the last ten years.
H. W. COOKES.

Astley Rectory, near Stourport.

CORNISH SPOKEN IN DEVONSHIRE.—Can you tell me where to find a statement that I have read somewhere, that the Cornish, or at least a British, dialect was still spoken in Devonshire after the Norman conquest, and whether there is any authority for it? There is reason to believe that in Asser's time it was used in Somersetshire also; for he gives us the British name of the

forest called Selwood. This was about the end of the ninth century.

R. C. A. P.

THE DRAGON.—What is the earliest delineation of the *dragon*, and had it two or four legs?

M. D.

EASTERN STORY.—At the end of the thirty-eighth chapter of *Great Expectations* allusion is made to the Eastern story of a heavy slab that was to fall on a bed of state. Where is the story?

DON.

SIR CHARLES EGERTON, KNIGHT.—Wanted, information on this "knight" (probably a foreign honour), who was living in 1651. Henry Vaughan, the Silurist, dedicated two volumes to him. I have searched in vain in many quarters, and others for me, with equal unsuccess. Required immediately, and therefore answers will please be addressed to REV. A. B. GOSART, St. George's, Blackburn, Lancashire.

EQUIVALENT FOREIGN TITLES.—By what court can foreign titles used in England be tested? So far as I can understand, an English armiger ranks with a foreign noble, while English peers are *de facto* more than a match for mere titular princes, whose claims cannot be referred to a committee of privileges, and who are therefore only to be taken for what they may be worth in each one's opinion. It does seem wrong, however, that *tests* applied to our own nobles and gentry should be waived in the case of strangers. At this rate many noblemen and untitled gentry have equal pretensions to royal descent from Saxon and Welsh kings and princes, but how absurd were Lord Howden to style himself H.R.H. Prince Camadoc.

T—N.

"LE FARCEUR DU JOUR ET DE LA NUIT."—I have a very badly printed and faulty copy of this little book. Will some one oblige me with the words given below? The lines count from the top of the page.

Page 16. Two first words of lines 4, 5, 14, 17, 18.

Page 29. The whole of lines 23, 24.

Page 47. Two first words of lines 21-24 inclusive.

Page 70. Two last words of lines 23, 24.

Page 84. The whole of line 2.

L. X.

LETTER OF GALILEO.—In a book, called *The Private Life of Galileo*, published by Macmillan and Co., 1870, the author's name not attached, there is given in a note (p. 74) a very remarkable letter of Galileo to Father Benedetto Castelli, Professor of Mathematics at Pisa, 1613, on the interpretation of Scripture. The reference not being given, I should feel greatly obliged to any of your readers if they could give me the authority, and assure me of the authenticity of the letter.

M. M.

HERALDIC.—1. Supposing a woman, *not an heiress*, to marry and to become a widow, and then to marry again, what arms should her *second* husband impale? Those of her father, or those of her first husband?

2. If a man who, though in the position of a gentleman, is not legally entitled to any armorial bearings should marry an heiress, can the issue of this marriage bear the *mother's* arms in any way—*i. e.* simply, or with some difference?

W. M. H. C.

HERBERT OF MUCKRUSS.—Mr. Henry Arthur Herbert of Muckruss married on Oct. 28, 1781, Elizabeth, second daughter of Viscount Sackville. Did this lady, who was born July 4, 1762, predecease her husband? What are the dates of their respective deaths?

H. O. M.

ROBERT KECK.—Can any of your readers inform me whether there is any portrait in existence of Mr. Robert Keck, who purchased the portrait of Shakespeare (afterwards known as the Chandos portrait) of Mrs. Barry the actress? I believe I have a portrait of this gentleman, which came from Minchenden House, Southgate, but cannot identify it for certain unless by comparison with an undisputed picture of Mr. Keck.

F. L. COLVILLE.

Leek-Wotton, Warwick.

LAIRD.—Can a "portioner" of land be properly styled "Laird," as I see Mr. Rogers, in his account of the Roger family, *portioners* of Coupar Grange (4th S. vi. 482), treats the designations as synonymous? The possession of an entire barony in fee-simple appears to me to be necessary to constitute a landed proprietor a laird. If every "portioner," *i. e.* every proprietor of one or more portions of a parish or barony, be a laird, that title has lost its meaning—*laird* or *lord* = baron, one who, originally at least, held a barony directly from the crown.

C. S. K.

St. Peter's Square, Hammersmith, W.

PEDIGREE OF MORTIMER.—Sir Edmund de Mortimer, of Wigmore, mortally wounded at the battle of Buth, 1303, married Margaret, daughter of Sir William de Fenolles, and a kinswoman of Queen Eleanor. How was this Margaret related to the good queen?

W. M. H. C.

POOLS, OR MOUTHS OF STREAMS.—The creeks or mouths of streams opening into the Mersey, at least as high as the tide flows, are designated "Pools," and I shall be glad to know whether this is a local peculiarity, or prevails in other rivers. On the south bank of the Mersey we have Wallasey Pool, Birket or Tranmere Pool, Bromborough Pool, Nether and Over Pool, Stanlaw Pool, Boat-house Pool at Runcorn, and Wilder's Pool near Warrington. Then on its north bank we have Pool Mouth, or Fresh Pool, also near War-

ington; Lady Pool at Hale, Garston Pool, Otter's Pool, and lastly, Liverpool. M. D.

PRIVATELY-PRINTED BOOKS.—What is the earliest instance of a book bearing on its title-page that it is "privately printed" or "printed for private circulation"? Am I correct in supposing that there is no example of such an announcement previous to 1750, if as early?

F. M. S.

[The earliest privately-printed book mentioned by Martin in his *Bibliographical Catalogue*, p. 3, is *De Antiquitate Britannicæ Ecclesiæ et Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem* &c. [Attributed to Matthew Parker, Archbishop of Canterbury.] Excusum Londini in ædibus Johannis Dail. Lond. 1572, fol. See Bohn's *Lowndes*, p. 1776; Osborne's *Harleian Catalogue*, iii. 2; and Jones's *Papery Tracts*, ii. 522, Chetham Society.]

THE PRINT OF "GUIDO'S AURORA."—Can any of your readers inform me who is the author of the lines which appear at the bottom of the well-known print of "Guido's Aurora." I have inquired in vain of anyone whom I know; and the subject is so celebrated, and the lines themselves are so accurately descriptive of it, and so poetical, that I venture to think that an answer to my query may gratify others beside myself. It is a question of some interest, whether the lines were written for the picture, or the picture was composed after the lines:—

"Quadrages investus equis Sol aureus exit,
Cui septem variis circumstant vestibula Horæ;
Lucifer munevolat: rapidi fuge lampada solis,
Aurora, umbrarum victrix, ne victa recedas."

I quote the lines from memory.

SAM. ROBINSON.

THE PRONUNCIATION OF GREEK AND LATIN. Will some of the ripe scholars who write in "N. & Q." settle this matter for us? *Skilikat* and *O kices!* sound rather awful; and must we really accept *Kikero*? Mr. Blakiston of Rugby, writing to the *Globe*, asserts that the Latin *æ* "was always equivalent to our *w*, or *oo*"; so that *vinum* was pronounced "weenum," and *via* "weea." Another correspondent asks how we would pronounce "*vivida via animi*," or the following well-known verse:—

"*Non patriæ validas in viscera vertite vires.*"

Vivida would clearly become "Oui oui-dà!" A great number of those who love the Latin writers without pretending to scholarship would be thankful for an authoritative guidance in this matter.

MAKROCHEIR.

VON SAVIGNY'S "TREATISE ON OBLIGATIONS." Is there any English translation of this work? Where could I find an analysis, review, or notices generally of the work in either French or English?

T. A. M.

WAR MEDALS.—The late Lord Hotham had a war medal with four clasps. Could anyone have

a medal with fourteen clasps? Or what is the greatest number of clasps that anyone could be entitled to? DON.

WULFRUNA.—Who was Wulfruna? Three of your correspondents (4th S. vi. 536) name her as the sister of three different Saxon kings, and give two dates, twenty-six years apart, for the foundation of her monastery. Wulfruna, wife of Earl Aldhelm, must have been Edgar's sister, if her foundation were in 970; for had she been the sister of Ethelred II., her age in that year would have been six years at the utmost. She appears to have been the only daughter of Edmund I. and Elgiva, and the sister of Edwy and Edgar. The sister of Egbert would in 900 have attained the venerable age of 200 years. HERMENTRUDE.

YORKSHIRE PRAYER-BOOK.—A friend of mine has an old will, in which occurs the passage:—

"I leave the sum of sixpence to —, to buy a Yorkshire Prayer-book, therewith to quiet his conscience, if indeed he have any conscience."

What was the Yorkshire Prayer-book? In Lowndes' *Bibliographer's Manual* I find:—

"Book of Common Prayer, Sheffi 14, 1765, 4to, with an Exposition, being a few foot-notes to evade the law."

Is this the Prayer-book referred to, and has it any further peculiarities? M. D.

Replies.

THE BLOCK BOOKS.

(4th S. ii. 313, 361, 385, 421, 447.)

This interesting subject having been revived in connection with my name in the *Art Journal* of November, and in the *Bilder* of the 19th ult., I venture to resume it after a lapse of two years, during which it has been impossible I could attend to it with that care its importance demands. If however, by your indulgence, I am now permitted to continue it in "N. & Q.," I shall be prepared to do so as long as may be necessary for a complete elucidation of the numerous questions which yet remain to be solved.

One of the most mischievous features connected with the "History of Early Printing and Engraving" has been the system adopted by authors of indulging in "general possibilities," and afterwards dealing with them as "admitted truths." The extent to which this pernicious practice has been carried is indeed almost inconceivable. An instance of it may be readily found in Mr. H. Noel Humphrey's work entitled *A History of the Art of Printing*. London, 1868: where, in pp. 30, 31, the following crowd of imaginary theories occurs:—

"It is highly probable"—"which may be fairly attributed to"—"It is more than probable"—"There is yet some reason to sup-

pose"—"It is evident from"—"which had probably for"—"which could only be obtained by"—"we may presume"—"These last may however"—"which latter were possibly"—"appears highly probable"—"It is therefore possible"—"may have been brought"—"The knowledge may have spread"—"may however have been"—"may have been turned"—"may possibly have never been," &c., &c.

As the result of these "possibilities," several startling but positive statements appear in the same two pages, unqualified by doubt of any kind, and authoritatively announced as *facts* to be relied on, and to be accepted as such by the reader. *Ex. gr.* :—

"Engraving on wood had however been used in Europe, in a crude form, long before the time of the Polos."

"It is known that images of saints were produced by similar means as early as the ninth century."

"The art of printing patterns on stuffs, by means of engraved tablets of wood or metal, was in use in Europe in the twelfth century."

These declarations only equal in boldness that of MONS. J. PH. BERJEAU (in "N. & Q.," Oct. 31, 1868, p. 421), who therein affirmed that "*thousands* of such images of saints [viz., like the "*St. Christopher*" called of "1423"] were *printed* before the invention of typography, and *distributed* for cash at the doors of the convents"—an assertion, I venture to state, as reckless and unfounded as ever escaped the pen of the most careless writer.

Being an utter disbeliever in any theories which need so many flights of fancy to maintain them, I at once declare my preference for the region of "Fact," and therefore call upon Messrs. H. Noel Humphreys and J. Ph. Berjeau for the authorities on which their surmises are hazarded. If they are forthcoming, well and good; their true value can then be properly estimated; but, in any other event, the interest of art demands they should be swept away as mischievous "Will o' the Wispas"—mere decoys—to mislead the unwary. Notwithstanding the credit deservedly attached to the well-known name of "Weigel of Leipsig," as one of the "oracles" in connection with "Early Engraving and the Block Books," I venture, at the risk of being roundly abused for my temerity, to positively deny the power of Mr. Weigel to produce a single engraving of the twelfth century, to which period he attributes a portion of his collection, and I invite him to do so. The truth is (unpalatable as it may be) that all the professors of xylographic art have permitted themselves to be thoroughly deceived by the so-called "St. Christopher of 1423," now in Lord Spencer's collection; and, misled by Heineken's folly, have blindly wandered into a labyrinth of difficulties from which they cannot now escape. From Heineken (1771) to H. Noel

Humphreys (1868), "1423" has been treated by one and all as the true date of "the St. Christopher," and they have accordingly eagerly seized upon and adopted it as their sheet-anchor—the foundation stone of their building—the compass by which all their theories have been guided, and their "dreams" attempted to be justified: whereas my showing in September 1868 that the date "1423" was not that of the engraving, but, with the inscription, had direct and exclusive reference to the "*Legend of St. Christopher*," whose jubilee year was "1423" (as shown by Mr. THOMS), added to the undeniable fact that the woodcut was printed with printing ink, and produced by a printing press—altogether exploded the deception, and, as a necessary consequence, utterly destroyed at one fell swoop all the legion of unsound speculative theories founded on such universal belief in the imaginary date assigned to the engraving. It is wholly useless for any one of those who have written on the subject to now attempt to deny that all were thoroughly misled by the date on the "St. Christopher"; and such being the case, I find in that simple but important fact (as well as in the circumstance that *every* writer on "Early Engraving and the Block Books" has altogether overlooked the labour of *ten* of the most active years expended on wood engraving by the greatest master in that branch of art of the fifteenth century) a perfect justification for my altogether rejecting either of the theories heretofore propounded on the subject of "Early Engraving and the Block Books," which are repugnant to common sense and antagonistic to truth; and I claim to stand excused if, in fighting my present battle single-handed, I unhesitatingly declare the statement "of the Block Books being the production of the beginning of the fifteenth century" as thoroughly illusory and groundless as the supposed "St. Christopher of 1423," "the Brussels Virgin of 1418," or "the Paris impostures of 1406."

My remark applies equally to the statement made by the conceited Heineken, the critical Ottley, the volatile Dibdin, the plodding Jackson, the ponderous Sotheby, the enthusiastic Weigel, or to Messrs. H. Noel Humphreys and J. Ph. Berjeau, all of whom I maintain to be utterly wrong in every cardinal point of their theories, and I challenge literature to make good, by satisfactory proof, a single one among them.

This broadcast defiance may *prima facie* appear indiscreet, if not unjustifiable; but the propriety of it will, if my challenge be accepted, be fully justified by the elucidation of a state of things at present but feebly imagined by the general public, and a death-blow be dealt to illusions which have hitherto sufficed to blind the senses, and mislead the intelligence of some of the most eminent men who have made "early printing and engraving"

their peculiar study. "False dates"—"wilful misstatements"—"inventions"—"ignorance"—and the "wildest flights of imagination," have, in the course of time, been accepted as fact, and boundless mischief has consequently arisen therefrom. Many instances of this being so might be readily adduced, but for the present *one* will suffice.

What document connected with art literature can be cited to compare in interest to the *Family Diary of Albert Dürer*? the details of which are unreservedly accepted throughout the civilised world with perfect good faith, as being the simple and truthful relation of the great artist himself; and yet, no more mendacious relation can be found than that very *Diary* in the shape in which it has been permitted to reach the nineteenth century. Author after author has so interpolated it—first in one language and then in another, to suit his particular views and strengthen his especial arguments—that its truth, as a guide to Dürer's *real* position in life, has been utterly and wilfully perverted and lost sight of; and yet, to this moment, not a soul even imagines such a possibility. Knowing it to be so (and being at present engaged in preparing for publication the proof of what I now declare), I may well claim indulgence, if, disregarding all that has been written or imagined on the subject of the "Block Books and Early Printing and Engraving," I prefer to consult *direct* the sources whence every author on the subject must, or at all events *ought* to, have derived his information, and to express my own belief thereon, notwithstanding it may be diametrically opposed in almost every circumstance and detail to any and every thing hitherto submitted to the public.

No easier task can possibly be desired by my opponents (and their name is "Legion") than to answer and crush my objections, if they have but *truth* on their side. Let them furnish the *facts* upon which they rely to justify their avowed conclusions, and I will then either promptly refute them, or very thankfully admit my defeat and their just claim to a victory, which will assuredly secure them the grateful remembrance of posterity.

HENRY F. HOLT.

King's Road, Clapham Park.

PARODIES.

(4th S. vi. 476.)

The following books consist of parodies, or imitations of modern authors, more or less in the style of those in the *Rejected Addresses* :—

"A Sequel to the *Rejected Addresses*; or, the Theatrum Illustrium Illustrium. By another Author." 4th ed. with Additions, small 8vo, London, 1813, pp. 100.

"Posthumous Parodies and other Pieces, composed by several of our most celebrated Poets, but not published

in any former edition of their works." 8vo, London, 1814, pp. 102.

[Attributed to Horace Twiss].

"Parodies on Gay. To which is added the Battle of the Busto: a Fable attempted in the Style of Hudibras." Small 8vo, London, n. d., pp. 52.

"Warreniana; with Notes, Critical and Explanatory. By the Editor of a Quarterly Review." Small 8vo, London, 1824, pp. 208.

[A series of clever *jeux d'esprit* in the manner of the *Rejected Addresses*, written by William Frederick Deacon, a friend and fellow-pupil of the late Sergeant Taft, who has prefixed a memoir of him to his tale *Annette*, 3 vols. 8vo, 1852. Mr. Deacon wrote also "The Sorrows of a Bashful Irishman" in *Blackwood's Magazine*, and a series of papers entitled "The Picture Gallery." He died at Islington in 1845, aged forty-six.]

"Rejected Articles." 8vo, London (Colburn), 1826, pp. 353.

[These clever imitations of Elia, Cobbett, Ward, Hazlitt, Leigh Hunt, &c., are, unlike those I have already noted, entirely in *prose*.]

"Scenes from the Rejected Comedies, by some of the Competitors for the Prize of 500*l.* offered by Mr. B. Webster," &c. 8vo, London (*Punch Office*), 1844, pp. 48.

"The Shilling Book of Beauty. Edited and Illustrated by Cuthbert Bede, B.A." 8vo, London (Blackwood), n. d., pp. 125.

"The Puppet-Showman's Album. With Contributions by the most eminent Light and Heavy Writers of the Day. Illustrated by Gavarni." 8vo, London, n. d., pp. 52.

"Our Miscellany (which ought to have Come out, but Didn't); containing Contributions by W. Harassing Painsworth, Professor Strongfellow, G. P. R. Jacobus, &c., and other eminent Authors." Edited by E. H. Yates and R. B. Brough." Small 8vo, London, 1856, pp. 189.

In addition to these volumes, which contain parodies of *various* authors, the following may be mentioned as being imitations of some *one* author or book :—

"Whitehall; or, the Days of George IV." 8vo, London (W. Marsh), 1827, pp. 330.

[This extraordinary and now scarce work was the production of the late W. Maginn, LL.D. "The object," says the *Quarterly Review*, "is to laugh down the Brambletye House species of novel; and for this purpose we are presented with such an historical romance as an author of Brambletye House, flourishing in Barbadoes 200 or 2000 years hence, we are not certain which, nor is the circumstance of material moment, might fairly be expected to compose of and concerning the personages, manners, and events of the age and country in which we live The book is, in fact, a series of parodies upon unfortunate Mr. Horace Smith,—and it is paying the author no compliment to say that his mimicry (with all its imperfections) deserves to outlive the ponderous original." My own opinion is somewhat at variance with that of the reviewer; but the work is a very curious one, and merits a place among clever imitations.—See the *Dublin Univ. Mag.*, Jan. 1844, p. 86.]

"Lexiphanes, a Dialogue imitated from Lucian, and suited to the present times. Being an attempt to restore the English tongue to its ancient purity," &c. 8vo, London, 1783.

[A well-known imitation of the style of Dr. Johnson, by Archibald Campbell.]

"The Whig's Supplication, or the Scot's Hudibras. A Mock Poem. In Two Parts." By Samuel Colvil. 12mo, St. Andrews, 1796.

"The Lay of the Scottish Fiddle. A Poem. In Five Cantos. Supposed to be written by W—S—, Esq." Small 8vo, London, 1814.

[Various attributed to Washington Irving and James Kirke Paulding; the latter attribution probably correct].

"Jokeby, a Burlesque on Rokeby. A Poem. In Six Cantos. By an Amateur of Fashion." 8vo, London, 1813.

[By T. Tegg or John Roby. See "N. & Q." *passim*.]

"Fragments, after the Manner of Sterne." By Isaac Brauden. 12mo. Printed for the Author.

This list might be greatly extended, but is already sufficiently long. I must not, however, conclude without reminding W. G. D of a few clever parodies buried among other matter. Such, for instance, are: Pope's "Imitations of English Poets"; the well-known "Pipa of Tobacco: in Imitation of Six Several Authors," by Isaac Hawkins Browne (see his *Poems upon Various Subjects*, 8vo, 1768, or the *Cambridge Tart*, p. 176); the "Castle of Indolence," by James Thomson, "writ in the manner of Spenser"; the imitations of the style of Milton, by ~~Thomas~~ Phillips; those of Milton and Spenser, by T. Warton; and, finally, the "Curious Fragments extracted from a Common Place Book, which belonged to Robert Burton, the Famous Author of the *Anatomy of Melancholy*," by Charles Lamb; *cum multis aliis*.

WILLIAM BATES.

Birmingham.

Though this class of composition is by no means scarce, very few collections of parodies have at any time appeared. I may mention Thackeray's series of *Old Friends with New Faces* as fulfilling the requirements of parody, though they perhaps fall short of a collection. Among them is to be found a parody on "Wapping Old Stairs," in which the usual order of burlesque is inverted, the ridiculous being raised to the heroic instead of the heroic being lowered to the ridiculous. I am acquainted with no more pleasing parody than that on Southey's ballad "You are old, Father William, the young man cried," to be found in *Alice's Adventures in Wonderland*, though it is not so generally known as the almost classical parody in Ingoldsby on the "Death of Sir John Moore." In Hood's works will be found some half-score of them, mostly on songs and ballads popular forty years ago, and consequently not very telling on the present generation. "We met, 'twas in a crowd, and I thought he had done me," is one I can at present call to mind. Although the number of parodies of reputation is small, few works escape the ordeal of burlesque. *Cummings* begat *Coddingsby*, and *Rokeby* begat *Jokeby*. The hymns of Dr. Watts are made the

vehicle of parody in a manner which would scarcely be admired by that divine. Goethe's *Faust* has quite recently passed through several dramatic versions, in one of which, "There was a king in Thule," is rendered by "There was a man in Tooley Street." I would suggest that the *Rejected Addresses* are travestied imitations rather than parodies, as your correspondent has described them.

JULIAN SHARMAN.

30, Eastbourne Terrace, W.

THE "BLUE LAWS" OF CONNECTICUT.

(4th S. vi. 435.)

Your correspondent NEPHRITE gives an extract relating to smoking tobacco from the "Blue Laws, or the Code of 1650 of the General Court of Connecticut." I should feel much obliged if he could give some information as to the document from which the quotation is made, and as to its authenticity. For many years these "Blue Laws" have been a byword for sarcasm and satire at the expense of the stern old Pilgrim Fathers, who went forth to people the wilderness, the Bible in one hand and the sword in the other, and who were more conversant with the code of Moses than with the practices of the *beau monde*. We often see quotations made, and no doubt there is something in existence purporting to be the code in question, but that there is any authentic document containing the absurdities so frequently ascribed to it I cannot admit until it is demonstrated by satisfactory evidence. I believe it to be a literary imposture, to be classed with the Epistles of Phalaris and the Chronicles of Ingulf.

I have met with a passage in a work recently published,* which confirms this view. The writer paid a visit to Dr. John Todd, the author of the well-known *Student's Manual*—one of the oldest and most respected clergymen in New England. Amongst other things, the following conversation took place:—

"Speaking of the old Puritan strictness, and of the so-called Blue Laws of Connecticut, the Doctor said: 'I have been amused to see that some of your writers imagine that there really were such laws in New England. The whole thing is an absurd fiction, got up by an English officer who lived for some time in Connecticut; but who disliked so much its strict Sabbath observances that, when he went to New York, he drew up these pretended laws out of spite and passed them off for real enactments. It was not wonderful, perhaps, that people so ignorant about us as the English were should have been hoaxed into the belief that there had really been laws in Connecticut making it penal for a man to kiss his wife on Sundays, and all that nonsense; but to find some of your living writers still falling into an error is

* *The Americans at Home: Pen and Ink Sketches of American Men, Manners, and Institutions*, By David Macrae. 2 vols. Edinburgh: Edmonston & Douglas. 1870.

preposterous, is very melancholy. What would you think of an American writing about England, and quoting "Jack and the Bean Stalk" as an authentic historical work?

If this be correct, the "Blue Laws of Connecticut" belong to the same category as Knickerbocker's *History of New York*. I think it is very desirable, for the sake of literary and historical truth, that this point should be cleared up. Your correspondent NEPHRITE may aid in the inquiry, by stating from what source he derived the quotation he has given. What is the imprint, and under what authority is it published? From what archives is it drawn? What is its date, and what names are attached? Where is the original document, and what stamp of authenticity does it bear? Answers to these queries would aid in clearing up a mystery, or in exposing a hoax which has been anything but harmless.

J. A. PICTON.

Sandyknowe, Wavertree, near Liverpool.

ST. AUGUSTIN'S SERMONS.

(4th S. vi. 502.)

I am not aware of any book which mentions the churches of Carthage; nor have the churches in which the sermons of St. Augustin were preached been generally given in any edition of his works. For probably the greater number of the localities were unknown, though several places where the holy Father preached are specified in some editions of his works. The *Collectio Selecta SS. Ecclesie Patrum* (Parisii, 1836, et seq.) contains St. Augustin's works in full, and in this edition many of his sermons have notices of the places where they were preached, and with some the dates are also given. Most of those enumerated by T. P. will be found in the following list taken from the above edition. I give its own enumeration, generally appending the old numbering, as *aliter* :—

Serm. XLIX. al. 237 de tempore, in Matt. xx. de con-
tuitis in vinea.—Habitus ad mensam * Sⁱ Cypriani in
die Domⁱ.

Serm. LXXXVIII. al. 18 de verb. Domⁱ. Preached at
Carthage before his bishop Aurelius.

Serm. XC. al. 14 ex editis a Sirmundo De verbis Evang.
Mat. xxii. de nuptiis filii regis.

Habitus Carthagine in Restituta.

Serm. CXI. Preached at Carthage: at its conclusion
the saint gives notice that the next day will be the anni-
versary of the ordination of his bishop—"domni senis

Aurelii," and that the bishop desires the faithful to assem-
ble that day at the Basilica of Faustus.

Serm. CXII. De verbis Evangelii Lucæ xix., "Homo
fecit cenam magnam," etc.

Habitus in Basilica Restituta.

Serm. CXIV. De verb. Ev. Lucæ xvii., "Si peccaverit
in te," etc.

Habitus ad mensam Sⁱ Cypriani, præsentis comite
Bonifacio.

Serm. CXXXI. al. 2 de verb. Apost.

Habitus ad mensam Sⁱ Cypriani ix. Kal. Octob.
die Domⁱ.

Serm. CL. de verbis Act. Apost. xvii.

Habitus Carthagine.

Serm. CLII. de verbis Apost. Rom. vii. et viii.

Habitum Carthagine castrinus.

Serm. CLIV. de verbis Apost. Rom. vii.

Habitus ad mensam S. Mart. Cypriani.

Serm. CLV. al. vi. de verbis Apost. Rom. viii.

Habitus in Basilica SS. Martⁱ. Scillitanorum.

Serm. CLVI. al. xiii. de verbis Apost. Rom. viii.

Habitus in Basilica Gratiani die natali Martⁱ. Boli-
tanorum.

Serm. CLXIII. al. iii. de verb. Apost. Gal. v.

Habitus in Basilica Honoriana viii. Kal. Octob.

Serm. CLXIV. al. xxii. de verb. Apost. Gal. vi. Contra
Donatistas, paulo post habitum Carthagine collationem
pronuntiatus.

Serm. CLXV. al. vii. de verb. Apost. Ephes. iii.

Habitus in Basilica Majorum.

Serm. CLXIX. al. xv. de verb. Apost. Philip. iii.

Habitus ad mensam Sⁱ Cypriani.

Serm. CLXXIV. al. viii. de verb. Apost. 1 Tim. i.

Habitus in Basilica Celerina, die Dominica.

Serm. CCLV. De Alleluia. At some other place than
Hippo; perhaps at Carthage, anno 418.

Serm. CCLVIII. In diebus Paschalis.

In Basilica majore.

Serm. CCLX. De monitis baptizatorum.

In ecclesia Leontiana.

Serm. CCLXI. In die Ascensionis Domⁱ.

Habitus Carthagine in Basilica Faust.

Serm. CCLXII. In die Ascens.

Habitus in Basilica Leontiana.

Serm. CCLXXVII. In festo Sⁱ Vincentii M.

In Basilica Restituta.

Serm. CCXCIV. al. xiv. in natali martyris Guddentis,
5 Kal. Julii (anno 413, *Flcury*).

Serm. CCCV. in solemnitate martyris Laurentii IV.

Habitus ad mensam S. Cypriani.

Serm. CCCXVIII. al. 23. Habitus in ipso die deposi-
tionis reliquiarum S. Stephani apud Hipponem.

Serm. CCCLV. al. 49 de diversis, at Hippo.

Serm. CCCLVI. al. 50 at Hippo.

Serm. CCCLVII. al. 85. De laude pacis, ante collat.
cum Donatistis.

Apud Carthaginem anno 411 circiter 15 Maii.

Serm. CCCLVIII. al. 36. De pace et charitate.

Apud Carthag. eodem tempore.

Serm. CCCLIX. De lite et concordia cum Donatistis.

Apud Carthag. Post collat. cum eis.

Sermones inediti.

Serm. XVII. In solemnitate Machabæorum.

Habitus Bullæ Regis, rogatu episcopi civitatis.

Serm. XVIII. In natali Quadrati Martyris.

Preached not at Hippo, but some place unknown.

Sermones ex Codice Cassinensi.

Serm. V. Ad mensam B. Cypriani M. Sexto idus Sep-
tembris, de Apost. ad Galat.: "Fratres si occupatus
fuerit homo in aliquo delicto, etc."

F. C. H.

* The "Mensa Cypriani" was the altar dedicated to
God in honour of St. Cyprian. St. Augustin himself thus
explains it: "Denique, sicut nostis, quicumque Cartha-
ginem nostis, in eodem loco mensa Deo constructa est;
et tamen mensa dicitur Cypriani, non quia ibi est unquam
Cyprianus epulatus, sed quia ibi est immolatus, et quia
ipsa immolatione sua paravit hanc mensam, non in qua
pascat sive pascatur, sed in qua sacrificium Deo, cui et
ipse oblatus est, offeratur."—Serm. CCCX. al. 113 In
Natali Cypriani Martyris II.

A WINTER SAYING (4th S. vi. 495.)—Very similar to this saying in Nottinghamshire is one which I heard the other day from a medical man in West Kent: "If before Christmas the ice will bear a goose, after Christmas it will not bear a duck."

H. P. D.

[As a comment on the above, we append an occasional note from the *Pall Mall Gazette* of December 23.—Ed.]

"Some people flatter themselves that because the frost has set in this year before Christmas Day, we shall have a mild winter after it; but this theory is not in accordance with past experience. Some of our most severe frosts have begun on the 21st of December. 'In 1565,' says Holinshed, 'the one-and-twentieth day of December began a frost which continued so extremely that on New Year's Eve people went over and amongst the Thames on the ice from London Bridge to Westminster. Some played at football so boldly as if it had been on dry land. Divers of the coast shot daily at the pricks set up on the Thames, and the people, both men and women, went on the Thames in greater numbers than in any street of London. On the 31st day of January, at night, it began to thaw, and five days after was no ice to be seen between London Bridge and Lambeth, which sudden thaw caused great floods and high waters that bare down bridges and houses and drowned many people in England, especially in Yorkshire.' In 1683 a hard frost set in early in December, and lasted till the 7th of February. On this occasion, the Thames being frozen, there was a street upon it from the Temple to Southwark, lined with shops, and hackney coaches plied on the river. In 1762 a hard frost commenced on Christmas Day and lasted till the 29th of January, and carriages were again seen on the Thames; and in the same year the Rhine was frozen at Coblenz for nearly four weeks from the 21st of December. The great frost of the present century was the famous one of 1814, which lasted several weeks and put everybody to intense inconvenience. To add to this discomfort, London was wrapped in an extraordinary fog for a week in the early part of January of that year, which, among other misfortunes, caused the Prince Regent to lose his way when going to pay a visit to Lord Salisbury at Hatfield, and not to get further than Kenish Town."

ROBER CAROLI (4th S. vi. 476, 533.)—"Cor Caroli" is not a constellation, but a double star situated in the constellation Canes Venatici.

G. T.

PEAR TREE (4th S. vi. 476.)—The somewhat rustic-looking tenement which stands on the right-hand side of the main road leading to Nazing, co. Essex, has borne from a remote period the appellation of "Pear Tree Farm." To this tenement or messuage (as I am informed) is appended about forty acres of land. This farm has most probably derived its name from a very old pear tree, the remains of which are now standing on the green opposite. But why the singular additional title of the sacred name of "God Almighty" is attached to it is beyond my knowledge to state, except that it might possibly have been connected with the ancient monastery of Waltham, either in part or whole, and so have been deemed sacred by the religious order of the Augustine brotherhood which bluff King Hall dissolved in

the thirty-first year of his reign. The farm is in the hamlet of Holyfield. W. WINTERS, Waltham Abbey.

RIGHT TO QUARTER ARMS (4th S. vi. 476.)—In reply to W. M. H. C., I would repeat a solution of his difficulty given in a former number of "N. & Q.," though I am unable to refer to the exact page.

John Smith's eldest son dies *s. p.*; his second son succeeds, and leaves an only daughter; that daughter is the heiress in blood to her grandfather John Smith, and transmits his arms to her descendants. As long as the line of *her* descendants remains, John Smith's daughters (her aunts) can have no right to transmit the Smith arms to their issue. Their niece is the heiress through whom the right must first descend, and whose line must be extinct before her aunts become co-heiresses.

E. W.

BARON NICHOLSON (4th S. vi. 477.)—I quite agree with your editorial note. As an autobiography is in print, what more is wanted? Some account of his literary labours, however, would not be out of place in "N. & Q." He wrote and published in numbers *Cockney Tales*—very humorous, and quite free from anything offensive. He also published a novel, *Dombey and Daughter*. It had nothing to do with Dickens's story; the title was a mere *ad captandum*. He wrote also a pretty little poem called "The Derbyshire Dales," and some good imitations (not parodies) of Moore, Eliza Cooke, &c. I remember reading in *The Times* the advice of Mr. Commissioner Phillips after the delivery of the Baron's certificate—"Mr. Nicholson, one word at parting: in future confine your practice to your own court, and keep out of mine."

STEPHEN JACKSON.

EPIGRAM ON THE WALCHEREN EXPEDITION (1st S. xi. 52; 4th S. v. 174, 497, 606; vi. 84, 144, 244.)—The controversy with regard to the correct version of this epigram is, I think, set at rest by the following extract from a letter addressed by Lord Palmerston to his sister, the Hon. Miss Temple, dated Feb. 27, 1810. (Sir Henry Lytton Bulwer's *Life of Viscount Palmerston*, 1870, i. 117):—

"Did you see the following epigram the other day in the *Chronicle*? if you did not it is a pity you should miss it, and I send it to you; it is by Jekyll:—

'Lord Chatham with his sword undrawn,
Stood waiting for Sir Richard Strachan;
Sir Richard, eager to get at 'em,
Stood waiting—but for what?—Lord Chatham!'

"It is very good, I think, both in rhyme and point."

It will be observed that Lord Palmerston states positively that the epigram is by Jekyll.

H. P. D.

ROBERT DE COMYN, EARL OF NORTHUMBERLAND (4th S. vi. 457.)—S. will find some information

in Burke's *Extinct and Dormant Peerage*, ed. 1840, p. 125. The account therein given would not place him in the "first rank" among noblemen.

H. W.

Robert de Comyn was Duke of Northumberland for the space of only one year, 1068-9, and was slain in Durham with most of his followers. ["The slaughter was made the fifth of the Calends of February, anno 1070." *Milles' Cat. of Honour*, p. 700.] See Sir H. Nicholas' *Historic Peerage of England*, revised by W. Courthope, Esq., 1857, p. 358.

D. C. E.

CUCUMBER (4th S. vi. 474).—Cucumber from gherkin is only a false extension of the joke, as in the celebrated "pair of crocodiles" anecdote in *Joe Miller*. A. B., meeting C. D., detains him with a prolix narrative of the capital pair of gaiters he had picked up in Change Alley. C. D., to cut the matter short, facetiously suggests that he should call them his (pair of) *alligators*. Whereupon A. B. trots off delighted, and meeting E. F. retails that capital joke of C. D.'s about how the pair of gaiters that he had just purchased in Change Alley ought to be called a pair of crocodiles—"ha! ha!" "Well," said E. F., "a pair of crocodiles? I don't see the joke." "No more do I now," said the hapless A. B., "but it seemed very funny when C. D. first said it!" So, as a joke may lose by repetition, a gherkin metamorphosed into a cucumber becomes pointless.

VERBUM SAP.

MR. JACKSON must excuse my saying that it is he who has spoiled this ancient joke, for to omit the cucumber is to omit the point. V.'s mistake is a mere putting the cart before the horse accidentally. The anecdote used to be told as follows:—King was pooh-poohing some man's etymologies with a "Nonsense! you may as well say my name is derived from cucumber." "Well, so it is," was the quick retort: "Jeremiah King—Jerry King—jerk—gherkin—cucumber!" Somehow I have always connected the story with a college dinner, but I really cannot say why. A bad pun on Jerry King and gherkin would not have lived so long. In conclusion, will some one tell us how it is that young cucumbers are called gherkins? I do not see the etymology myself.

P. P.

The derivation is not gherkin from Jeremiah King, but cucumber from King Jeremiah. Thus Jer King Jeremiah, Jeremiah King, Jerry King, Jerkin, gherkin, cucumber. R. S. CHARNOCK.

Gray's Inn.

LOTHING LAND (4th S. vi. 476).—Your correspondent R. T. C. may rest assured that there is no etymological connection between Lothing Land and Lothian and Lothringen. The latter (notwithstanding the termination *-ingen*) is simply a

corruption of *Lotharingia*, i. e. *Lotharii Regnum*. According to the *Stat. Acc. Scot.* the name Lothian is said to be from *loch*, but it is more probably derived from *lud*, *lod* = water. Polydore Virgil informs us that Laudonia (i. e. Lothian) in his time was an extensive district beginning at the Tweed, and stretching considerably beyond the city of Edinburgh. Lothing Land (in Domesday *Ludingaland*) anciently formed part of the hundred of Ludinga, which was afterwards called the Half Hundred of Mutford. It may have had its name from Lake Lothing, from the same root as the name Lothian. Sackling (Suffolk) says of Lothingland: "The Waveney washes its western side, while Oulton Broad and Lake Lothing form its southern boundary, which uniting with the Ocean near Lowestoft, insulate the district."

R. S. CHARNOCK.

Gray's Inn.

P.S. Conf. the river names Lyd, Lud, Loddon, and local names commencing with Lud, Lod.

The name of Lothringen (Lorraine) has nothing to do with the German word *loth*, plummet, or with the accidental fact that the region which bears the name "adjoins Champagne, a level country." Lothringen is Lotharingia. The present Lothringen is a small part of a region that was named Lotharingia because it was assigned to the Emperor Lothar (Lothaire in Gibbon's *Decline and Fall*) when, on the death of Lewis the Pious (Charlemagne's son), the empire was divided among his three sons—Lothar, Charles (king of the West Franks), and Lewis (king of the East Franks). JOHN HOSKYNs-ABRAHAM.

Combe Vicarage, near Woodstock.

"CERTOSINO" (4th S. vi. 475).—I never heard or met with the word. But it may be a diminutive of *Certosa*, the Italian word for a Carthusian convent. In the Certosa, near Florence (now dissolved), various trades were carried on. There was a laboratory, a distillery of Chartreuse and peppermint-water, &c. &c., a shoemakers' shop, a tailors' ditto, &c. As a carpenters' workshop was on the premises, the inlaying of ivory and ornamental wood (a common occupation in Italy) may have formed a part of the conventual industry; and such work, as well as other labour, may have been called *certosino* work, or in Italian *lavoro certosino*. There does not seem to me any mystery about the term.

JAMES HENRY DIXON.

ANCIENT SCOTTISH DEED (4th S. vi. 453).—The deed given by J. M. is doubtless interesting, but I have one in photozincograph lying before me, earlier by one hundred and twenty-one years, and deserving of notice in your columns, as believed to be the earliest document in the vernacular extant. It is an award of an ancestor of mine, Andrew Mercer, Lord of Melkour, in a dispute

between Robert Stewart, Earl of Fife and Men-
teith, and John Logie, son and heir of Sir John
Logie, Knight, relative to the lands of Logie and
Strathgartney in Perthshire. It was given in pre-
sence of King Robert II. and his son John, Earl
of Carrick, and is dated May 15, 1385.

The original is in the charter chest of Sir Wil-
liam D. Stewart, Bart., of Murthly, and a copy
was published in the *Edinburgh Evening Courant*
of March 15 last by a correspondent who signed
himself J. A. R., and termed it "the oldest
writing yet discovered in the Scotch language."

I understand that the fac-simile of which I am
possessed is to be found in the Red Book of
Grantully.

W. T. M.

ROYAL TYPOGRAPHY (4th S. vi. 209, 443.)—It
is well known that somewhere between the years
1840 and 1850 Her Majesty and Prince Albert
occasionally employed themselves by etching upon
copper. They received practical instruction in the
art from Mr. Haytor, afterwards Sir George
Hayter, who attended every morning at Windsor
Castle for the purpose. If a private copper-plate
press was made use of for striking off impressions
of the plates produced, it would be at Windsor
Castle, and not at Buckingham Palace, as stated
by H. F. P.; but there is some doubt as to the
existence of such a thing, and certain it is that
Mr. John Burgess Brown, a bookseller and copper-
plate printer of Windsor, was regularly employed
by the royal artists to produce impressions of the
plates as they were etched. As secrecy was de-
sired, he was careful to see that the same quantity
of proof paper which he had given to his work-
man was received back in the shape of impressions.
It seems, however, that the latter, perhaps with-
out ulterior object, struck off a waste or trial
proof or two of each on card or ordinary paper.
These he pasted, as curiosities, in a sort of album,
to the number of sixty-three, and in this state
they were seen by a Mr. Jasper Tomsett Judge, of
Windsor. This person managed, after some hag-
gling, to purchase the lot for the sum of five
pounds, and having cleaned and mounted them,
proposed to recoup himself by their exhibition
and by the sale of an analytical list, under the
title of *A Descriptive Catalogue of the Royal Vic-
toria and Albert Gallery of Etchings*. At this the
royal artists were greatly annoyed, and gave in-
structions to their solicitor to file a bill in Chancery
against Strange, the publisher of the catalogue,
on the ground that the etchings referred to had
been wrongfully obtained.

The subsequent proceedings—which certainly
appear to have been harshly oppressive against
the offending parties—with a list of the etchings,
and a large amount of curious matter, are minutely
set forth in a publication entitled—

"The 'Royal Etchings.' A Statement of Facts re-
lating to the Origin, Object, and Progress of the Pro-

ceedings in Chancery, instituted by Her Majesty and the
Prince Consort; to which are appended Copies of Letters
to the Queen and Prince Albert, &c." By Jasper Tomsett
Judge. 8vo, London, W. Strange, Jun. (1816) pp. 74.
Price Half-a-Crown.

WILLIAM BATES.

Birmingham.

PAULET OF AMPORT (4th S. vi. 6.)—The brothers
of George twelfth Marquis of Winchester were—

"1. Norton Paulet, M.P. for Winchester, married, but
died s. p. 1759."

2. Henry P., capt. in the Army, died unmarried 1748.

3. John P., in the Army, died unmarried in Germany.

4. Charles P., capt. R.N., died unmarried 1762.

5. William P., in the Navy, died unmarried 1772.

6. Herbert P., capt. in the Army, died unmarried
1746.

7. Francis P., died a minor at Cambridge 1742.—*De-
brett's Peerage*, 1825.

CHARLES RUSSELL.

Camp, Aldershot.

"THERE WAS A LITTLE MAN" (4th S. vi. 511.)
MR. JACKSON is careless as to the measure of this
old nursery rhyme. His last line would neither
read nor sing in time. It ought to be—

"And shot him through the head."

The first and second verses are constantly sung in
the nursery; but there is a third verse (see the
Percy Society's Tracts) which is not so generally
known. There is in the same collection another
short ballad, which goes to the same measure—

"There was a little man, and he wooed a little maid,"—
where the little maid, with a most housewifely
prudence, desires to know his means of support
in marriage, and asks—

"Will the love that you're so rich in

Make a fire in the kitchen,

Or the little God of Love turn the spit?"

THE SWAN-SONG OF PARSON AVERY (4th S. vi.
493.)—There is a remarkable coincidence in this
narrative, which I mention with a desire to elicit
some fuller information, tending to identify Par-
son Avery as an emigrant from England, and a
settler in North Carolina—probably the pastor
of a congregation composed of Presbyterians emi-
grating from Newbury in Berkshire, "one of the
thousands of families who, in 1635, retired to New
England," and possibly founders of Newberne
(Newberie?) in the above-named state.

The Avery family were connected with the
clothing trade in Newbury, Berks, at that date.
They were Presbyterians, and the name has only
been extinct for a few years. Latterly they were
Blackwall Hall factors in Cateaton Street, and
a branch settled at Marlbro in Wilts. Dr. Avery,
the second treasurer of Guy's Hospital, was re-
lated to the Averys of Newbury. They used the
arms confirmed by Cooke to Wm. Avery of Fill-
ingby, co. Warwick—viz. ermine on a pale en-
grailed azure, three lions' heads couped or.

It is very evident that the poem relates to another Newbury than the English town. It suits well with the town of that name in North Carolina; and possibly some reader of "N. & Q." on that shore of the Atlantic may be able to furnish local traditions, to confirm the existence of rocks at Marble Head, and to identify Parson Avery as the pastor of colonists from Newbury, Berks, who named the new settlement after the home they had left in search of religious and civil freedom.

E. W.

The poem referred to is one of Whittier's, published in his volume entitled *Home Ballads*.

A. E.

IRISH FORFEITURES (4th S. vi. 545.)—The books or book referred to by the Abbé MacGeoghagan as accompanying the Report on Irish Forfeitures in 1700, must be, I conclude, that rare volume—

"A List of the Claims as they are entred with the Trustees at Chichester House on College Green, Dublin, on or before the Tenth of August, 1700." Fol. "Dublin, printed by Joseph Ray, and are to be sold by Patrick Campbell, Bookseller, in Skinner Row, 1701."

The copy which belonged to William Luttrell is in my Irish library.

E. PH. SHIRLEY.

PATCHIN (4th S. vi. 249, 399, 486.)—*Pannus*, the Latin equivalent of *patch*, is used by Pliny of "a substance that grows on the tree *Ægilops* besides the acorns." (Pl. 16, 8, 13, § 35.) May not, therefore, the "legend" "We've got another little chap at 'ome as this one 'ere ain't even so much as a patch upon" ("N. & Q." p. 399) mean this "one 'ere" is no more to be compared with "the little chap at 'ome," than is the parasite upon the oak with the acorns? Or may not a simpler elucidation be found in the practice of mending tattered garments? The *patch* should be as like as may be to the material to be *patched*. Hence, when one person is very much unlike another, he may properly be said to be "no patchin for him."

EDMUND TEW, M.A.

THE ROCHESTER HOSPITAL (4th S. vi. 502.)—The word "proctor" in connection with Watts's hospital is now understood to mean a privileged beggar. It is used in this sense in the statutes of Edw. VI. and Elizabeth. For an admirable account of the use of the word which so bothered Kentish antiquaries of the last century see a paper by Mr. William Brenchley Rye in *Archæologia Cantiana*, vi. 52, 53.

GEORGE BEDO.

BABIES' BELLS (4th S. vi. 475.)—These are referred to in the *School of Recreation*, or *Gentleman's Tutor* (edition of 1634), in the part about bell-ringing, quoted in Ellacombe's *Belfries and Ringers* (p. 18):—

"Secondly, nor let the bells be made thy lullaby, to drown some dissatisfaction, and so make thee repair to

the belfree (like the nurse to her whistle-bells) to quiet thy disturbed mind; and thus (as the divine poet excellently expresses it) to silence it with—

'Look, look, what's here! A dainty golden thing?
See how the dancing bells turn round, and ring
'To please my bantling,' &c.

Can any one tell us who the "divine poet" is? Mr. Ellacombe does not know. In my copy of the *School of Recreation* (1696) the above does not occur.

J. T. F.

North Kelsey, Brigg.

Addison makes mention of baby's corals in No. 1. of the *Spectator*, where, drawing a fanciful portrait of himself, he says:—

"The gravity of my behaviour at my very first appearance in the world seemed to favour my mother's dream; for, as she has often told me, I threw away my rattle when I was two months old, and would not make use of my coral till they had taken the bells from it."

The *Spectator* appeared in 1711, and its author was brought into the world with the gravity and solemnity in the text recorded in 1672; so this takes us back two hundred years in the history of the coral and bells.

JULIAN SHARMAN.

ECSTATICS (4th S. vi. 475.)—Last year there was published a very able and interesting work descriptive of the town and vicinity of Gheel, the Bedlam of Belgium. The title of the book is *Gheel, the City of the Simple*, by the author of *Flemish Interiors*, Chapman and Hall, 1869. It is dedicated to that distinguished philanthropist and Belgian savant, the late Dr. Ducpétiaux. Perhaps this might be of service to your inquirer.

EDMUND JOY.

SAMPLERS (4th S. vi. 500.)—Presuming that M. D. does not desire to confine the specimens of sampler poesy for which he asks to such as are obtainable in the dwellings of the humbler classes, I send some lines worked on a sampler by one of my aunts at the age of nine:—

"Jesus, permit thy gracious name to stand
As the first work of Arabella's hand!
And while her fingers on the canvas move,
Engage her tender thoughts to seek thy love.
With thy dear children may she have a part,
And form thy image on her youthful heart."
"MARY ARABELLA PEARSON.
"July 11th, 1801."

I shall be glad to know if any of your correspondents have met with these lines elsewhere, as my aunt, who was taken to her rest just nine years later, was from an early age accustomed to versify in the style of the above.

J. A. FN.

THE BOY-BISHOP OF THE PROPAGANDA FOR CHRISTMAS (4th S. vi. 491.)—As MR. MACCABE has recently furnished two notes upon Christmas Customs and Boy-Bishops, I write to say that the custom exists even in our time at the Propaganda College of Rome of choosing on Christmas Eve (by ballot) a boy-bishop. The practice is said

to have been stipulated for in the original grant of money at the foundation of this institution, to perpetuate the Middle Ages' custom in this seminary at the Christmas time. The happy boy-bishop's attendants are a deacon and subdeacon, selected by his lordship generally from the Italian portion of the community. His episcopal functions cease the day after the Epiphany.

I will be very thankful for your insertion of this note, as all Christmas usages are of much interest to your readers.

DAVID FLYM.

DUR OR DOUR (4th S. vi. 500).—The usual meaning of *dur*, *dour*, *dor*, found in geographical names, is water, from the Welsh *dur* (*dufr*), Cornish *doicer*, *dour*, *douar*, *thour*; Armorican *dour*, *douar*; Gaelic *dobhar*, *domhar*, *dur*; Irish *dur*. *Piondour* (*fionn-dur*) is = white or fair water; and *Durdoman* may mean deep water (*dur-dom-hainn*). Wachter says that *dur* in some Continental names is = *trajectus fluminis*: hence *Bojodurum*, "trajectus Bojorum in Norico"; *Batavodurum*, *trajectus Batavorum* in Belgio; *Duren*, *Durstede*, *Durocassium* (*Dreux*), &c. The name *Leadu* is not derived from this root, and the only etymological part of the word is *l-d*.

R. S. CHARNOCK.

Gray's Inn.

Dur = water in British.

GEORGE BEDO.

Dur is British, perhaps European, for water. *Durwent*, I believe, though I am not certain, meaning running-water, a river. This may be found in *Derwent-water*, a not uncommon form of adding a current word with the same meaning to an earlier one. *Dur* is found also in *Durby*, Derby, a place by water, the river being the *Derwent*, pronounced "*Darand*," and assuming in the dialect of the neighbouring counties the harder form of "*Trent*." There is a Herefordshire river *Dour*, and I have no doubt but the word *Douro* has the same origin.

J. PLACE.

THE PARIS CATACOMBS (4th S. vi. 369, 467).—Your correspondent H. H. seems to have fallen into the common mistake of confounding the *Catacombes* of Paris with the *Carrières*. The fact is the *Catacombes* form but a comparatively small portion of the vast subterranean maze which extends under the southern quarters of Paris, and from which was quarried the stone for the building of old Lutetia. In 1785 a certain part of these excavations was separated from the remainder by a thick wall, and was otherwise prepared for the reception of the bones to be taken from the cemetery of the Innocents. In the year following the place was consecrated by the clergy under the name of the *Catacombes*, and from that date to 1814 numerous consignments of human remains removed from the various intramural churchyards have been made to those gloomy bins, where the skulls are stacked up very much after

the manner of old port wine. Of this *ossuaire*, as it is termed, I possess a very exact plan, including a considerable portion of the adjacent passages, made "*sous la direction des ingénieurs des mines*" in 1857; and a few years previously I saw at the office of the director a plan in the course of execution on a large scale of the whole of the *Carrières*. An accurate guide to these excavations is indeed absolutely necessary, as men are constantly employed in making good with masonry the old supports, which from time to time give way under the weight imposed upon them. Formerly the *Catacombes* formed one of the regular lions of the city, but for a long period access to them on the part of visitors has been strictly prohibited. The usual approach is by a stair in a courtyard adjoining the *Barrière d'Enfer*, but there are not less than fifty entrances in all.

R. H. D. B.

FERT, OR F. E. R. T. (3rd S. *passim*; 4th S. vi. 461.)—The opinion of RHODOCANAKIS, that these letters originally formed one word, and bore a natural and not a sort of anagrammatic meaning, seems to be perfectly well founded. His statement of the use of the word in the arms of Savoy before the date of the defence of Rhodes is conclusive on that point. What, then, was the meaning of the word? Here is a suggestion which naturally presents itself to the mind. The princes of the house of Savoy set up, from a very early period, to be very pious. *Amadeus* was a favourite name with them. A cross was their cognisance. The most fitting word to apply to it would be *Fert* in the proper and popular sense of the verb "*He bears*," indicating that He, of whom the Cross was the typical emblem, bore the sins of the world. A clever and insinuating courtier might afterwards discover that the letters of the word could be applied as a flattering eulogium to the Defender of Rhodes, and the discovery once made and published would be readily adopted by a delighted prince and a loyal people. But it is a curious fact that the very prince to whom this sort of flattery was applied, and to whose martial gallantry writers of a subsequent date (Sansovino, *Della Origine de' Cavalieri*, Venice, 1583) ascribed the origin of the word itself as a heraldic distinction, took for his own device a running stream, with the motto "*Vires acquirit eundo*" (Bertolini, *Compendio della Storia della Reale Casa di Savoia*).

BARBERS' FORFEITS (4th S. iii. 264.)—Twenty-five years ago no allusion to a razor as a weapon or as a suicidal instrument was permitted, under a fine of a gallon of beer, in any of the Dartford barbers' shops. In the celebrated breweries of the same town the word *water* is tabooed under a heavy fine: the article when alluded to must be styled *liquor*.

A. J. DUNKIN.

44, Beesborough Gardens, South Belgravia.

THE SONG "DOUGLAS" (4th S. vi. 503).—This song has also been set to music by Clara Bell (not "Claribel"), and was published six or more years since. I have vainly endeavoured to find by whom. Can any reader assist me? I have it in manuscript, and most of my friends prefer it to Lady Scott's rendering. In each case the words are somewhat altered from the original as published at p. 292 of *Poems*, by the author of *John Halifax*, where it is headed "Too late," followed by the line

"Dowglas, Dowglas, tendir and treu."

JAMES BRITTEN.

OLD CHRISTMAS CAROL (4th S. vi. 506).—MR. PAYNE is evidently not aware that the Latin song, of which he gives only the first three verses, appeared entire in "N. & Q." (4th S. ii. 557). It was sent by me, apropos of an old Latin poem of a somewhat similar kind sent by MR. HAZLITT (4th S. ii. 390). As the first three verses differ considerably in my copy from those sent by MR. PAYNE, it is more than probable that the succeeding verses are as much at variance in our respective copies. I will here repeat merely the first three as I have always heard them:—

"Dic mihi, quid sit unus?
Unus est verus Deus, qui regnat in cœlis.

"Dic mihi, quid sint duo?
Duse tabula Moysis:
Unus est verus Deus, qui regnat in cœlis.

"Dic mihi, quid sint tres?
Tres Patriarchæ:
Duse tabula Moysis:
Unus est verus Deus, qui regnat in cœlis."

The reader is referred for the nine succeeding verses to "N. & Q." at the above reference.

I am no Sanscrit scholar, and know nothing of Indian literature. But I have seen a Hebrew poem, or song of similar construction, though not on a sacred subject, but more resembling our well-known "House that Jack built." Indeed these songs, made to be repeated backwards at the end of each verse, seem to have been favourite compositions in all ages and countries. The Hebrew song turns upon a kid, and is pretty evidently the original model of our "House that Jack built." I saw it in private possession; but a translation is given in Halliwell's *Nursery Rhymes*, together with some others of a similar character, including the famous story of the "Old Woman and her Pig." This last, however, is not well given. The ditty as I always heard it in childhood is far better, but I fear hardly worth insertion in the pages of "N. & Q.," though I should willingly send it, if desired.

F. C. H.

N. F. HAYM'S "HISTORY OF MUSIC" (4th S. i. 93).—It seems that Haym's *History of Music* was originally written in Italian, and in 1726 proposals were made for publishing the work in

English. It is exceedingly doubtful if any MS. of the English translation ever existed. Chalmers tells us Haym died in March 1730, and that his effects were sold by public auction shortly after that event. If so, an inspection of the auction catalogue might throw some light upon the subject. An impression of the portraits of Tallis and Byrd in one plate, engraved for Haym's work, is in my possession. It is probably unique, and much valued by EDWARD F. RIMBAULT.

IRISH CAR AND NODDY (4th S. vi. 545).—If MR. LLOYD consults "N. & Q." 3rd S. vi. 115, 116, he will find, I think, all the information he requires. I sent the particulars in reply to a similar inquiry from A. T. L. ABHBA.

"THE BITTER END" (4th S. vi. 340, 427, 516.) I did not mean that this phrase was ungrammatical or nonsensical, but that it was silly in the connexion in which it seems always to be used with us. It is always said of a war, or of something of which the whole course is bitter or evil as well as the end; indeed the end of a war or the like is surely *less* bitter than the rest of it; whereas the whole point of the passage in the Proverbs is the *contrast* between the ways of the woman and the end of them. LYTTIELTON.

I venture to submit the following explanation of this phrase: A war carried on to "the bitter end" is a war carried on "to the death." The interchangeableness of the terms arises thus: The Jews have a legend (Talmudic, I have no doubt) to the effect that immediately before dissolution an angel comes to the bedside of a dying man and drops upon his tongue one drop of an intensely bitter liquid, which deprives him of the faculty of speech; a second drop takes away his sight; and a third terminates his existence. (It is many years since I read the legend, and I am writing from memory, but this repetition is substantially accurate.) Hence the phrases "the bitterness of death is past," "there be some standing here who shall not taste of death," and others, which will readily occur to the reader. J. L. CHERRY.

Hanley.

LORD BYRON'S "ENGLISH BARDS," ETC. (4th S. vi. 368, 449, 480).—The late Lord Dundrennan obtained from Lords Brougham and Jeffrey a holograph note from each, containing a list of their articles in the *Edinburgh Review*. These he collected and bound up as part of their works. The article on Byron was in Jeffrey's list, and not in Brougham's. These volumes were sold at a very high price at the sale of the library of Lord Dundrennan. J. S.

A friendly word or two with J. H. DIXON. Montgomery's *Wanderer of Switzerland* could hardly be called "a juvenile effort," as the author was thirty-five years old when he wrote it. Nor

was it ever so considered by any class of readers either in England or in America, where it has long since gone through a score of editions.

Of Jeffrey's authorship of the review in the *Edinburgh*, Montgomery never entertained the least doubt.

If Lord Byron applied the epithet "raving" to Montgomery, no term could have been less appropriate. Montgomery himself published in 1824 two volumes of *Prose by a Poet*; but the work had too little of the sensational style, and too much of a pious tone, to become popular, and has never, I believe, been reprinted.

The *Church and the Warming-pan* was a youthful *jeu d'esprit*, but it was never "famous," nor did it deserve to be so on any account: it was, as Dr. Dixon says, "considered as mere fun." The author was not "prosecuted and convicted" for publishing it; but, on two occasions, for libels of a very different character. It was reprinted as a spiteful annoyance to the poet by some unprincipled townsman, who had "his labour for his pains"; for it may be doubted whether Montgomery ever became aware of the existence of the reprint.

J. H.

"THAT MAN'S FATHER," ETC. (4th S. vi. 232, 288, 488.)—It seems to me that my critic, MR. WILLIAM BATES, is the one who is wrong in this matter. Admitting, as I am required to do, "that the son of your father's son may be your nephew," I fail utterly to see what bearing the admission has upon the original query, which was—

"Two men were walking along a portrait-gallery; one observed to the other, pointing to a portrait, 'That man's father was my father's only son.' What relation is the portrait to the speaker?"

That MR. BATES hastened to put me right without much attention to the question is evident from his introducing a line which is rendered unnecessary by the words "only son" in the above. The query itself is slight enough, and no "superhuman effort of wisdom" was claimed for its solution. As it was thought worth putting as a question, I suppose it was intended to elicit a reply; but trifles become of some importance when correspondents like MR. BATES impugn the correctness of the answer given. CHARLES WYLIE.

DE BOHUN (4th S. vi. 501.)—How Sir Henry de Bohun was slain by the Bruce at Bannockburn is well known; but it is probably not so well known that the old poem of "William of Palerne" was written for Sir Humphrey de Bohun, nephew to King Edward II. Sir Frederic Madden gives several interesting and useful particulars about the family in his scarce edition, which (by his permission) I have reprinted. (See *William of Palerne*, ed. Skent [Early English Text Society, extra series], 1867; preface, pp. x. and xi.

WALTER W. SKENT.

1, Cintra Terrace, Cambridge.

It may perhaps be of some assistance to A. F. H. to know that about nine miles from Devizes is a small hamlet called Manningford Bohun.

A. B. T.

"THE DANISH BOY'S SONG" (4th S. vi. 501.)

"Among the remote mountains of the N.W. people still fancy they hear on the evening breeze tones as if of strings played upon, and melancholy lays in a foreign tongue. It is 'The Danish Boy,' who sadly sings the old bardic lays over the barrows of his once mighty forefathers."—Worsaae's *Danes and Norwegians in England*, p. 90.

W. S.

SHELLEY'S "DEMON OF THE WORLD" (4th S. v. 534; vi. 159.)—I have only lately seen these remarks by C. D. L. and Mr. J. E. HODGKIN: perhaps some other correspondent has already furnished the requisite explanation, but of this I am not aware.

The difficulty raised by C. D. L. is briefly this: That Shelley, after he had in 1813 issued *Queen Mab* as a printed book, spoke of it in 1816 (when he published the revised and abridged version of it termed *The Demon of the World*) as "a poem which the author does not intend for publication." It would seem that C. D. L. has not reflected upon the difference between a book *printed* and a book *published*. *Queen Mab* was printed by Shelley in 1813, but was not published by him either then or at any later date. This fact, I apprehend, removes every difficulty. The matter is set forth more in detail in the notes to my recent re-edition of Shelley, vol. i. pp. 464, 473.

W. M. ROSSETTI.

56, Easton Square, N.W.

OLD PAINTING: CHRIST'S PORTRAIT (4th S. vi. 231, 449.)—These portraits of Our Lord, from a Byzantine original, are not uncommon; my father has met with seven or eight. I have before me a slight sketch of one he varnished for Colnaghi in Feb. 1845. A profile face turned to the left of the spectator; hair long and peaky beard; the face of the Jewish type, much exaggerated, almost grotesque; painted in an oval on a square panel small folio size, with the inscription—"This is the figure of our Lord and Saviour Ihesus, that was sente by the greate Turcke to pope Innocente the VIII. to redeme his brother that was then taken prisoner." At Spooner's, 370 Strand, may be obtained a shilling photograph of a head of Christ with a somewhat similar inscription; the face has more of the Italian type, and is probably taken from a print.

ALBERT BUTTERT.

Court of Chancery.

CHURCHES WITHIN ROMAN CAMPS (3rd S. v. vi., vii., viii., ix., x., *passim*.)—A question was asked in "N. & Q." some time ago about churches enclosed in Roman camps. I am not at my own home just now, and I cannot therefore give you the necessary reference to the series and page. I

and others gave instances of churches so situated. Let me add to it the church of Tasburgh (Ad Tain), Norfolk.

C. W. BARKLEY.

REDERIFFE (4th S. vi. 8.)—The description of Rederiffe, co. Kent, in the Harleian MS., is incorrect. It should be Surrey.

A. J. DUNKIN.

II, Bessborough Gardens.

SHEENWORT (4th S. vi. 502.)—I have never seen this plant, but have heard it described by a person familiar with it as having many narrow leaves without any stalk, growing about four inches long, and in a cluster. It is commonly found on banks in Dorsetshire, and is otherwise called gypay salad from its frequent use by gypsies. From another person, who had been a cook, I learned that it was often used by the French in salads. From this description MR. BRITTEN will probably discover the botanical name.

F. C. H. (Murithian.)

"THE DEVIL BEATS HIS WIFE" (4th S. vi. 273, 280.)—MR. CUTHBERT BEDE has got hold of only the first half of this saying. The complete phrase, as I have always heard it and used it, is: "Le diable bat sa femme et marie sa fille." I have asked some French relatives now staying with me about it. They have always heard it as I have written it.

E. E. STREET.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Story of Sir Richard Whittington, Lord Mayor of London in the Years 1397, 1405-7, and 1419 A.D. Written and illustrated by G. Carr. (Longman.)

Though our learned friend Mr. Keightley has shown that the foundation of the story of "Whittington and his Cat" has no claim to be considered exclusively English, there can be little question that this Burgher Epos, as we have no doubt a German critic would feel bound to call this interesting example of the popular fictions of the Middle Ages, is one especially English in character and spirit. In speaking of "Whittington and his Cat" as a popular fiction, we must not be misunderstood or supposed to forget that Sir Richard Whittington was a real personage, whose former existence is attested not only by our municipal records and his benefactions to the City of London, and more recently by Canon Lysons' ingenious essay, "The Model Merchant of the Middle Ages," but only to that romantic portion of his story which connects his success in life with his world-renowned Cat. The whole character of Whittington, and the whole spirit of the story, being as we have said essentially English, Mr. Carr has shown good judgment in selecting it as a subject both for his pen and pencil. The illustrations which he has furnished are in outline, very characteristic and very effective; and the artist has shown he is a diligent student by the pains which he has taken to secure accuracy in his costumes, and in the various accessories which he has introduced. The book is altogether a very handsome one, and certainly the most elaborate literary and artistic monument which has yet been erected to the memory of—

"Sir Richard Whittington,
Thrice Lord Mayor of London Town."

The Library Dictionary of the English Language, Etymological, Derivative, Explanatory, Pronouncing, and Synonymous. Founded on the labours of Johnson, Walker, Webster, Worcester, and other distinguished Lexicographers, with numerous important Additions, and an Appendix containing Vocabulary of Foreign Words, Glossary of Scottish Words, Classic Mythology, Prefixes and Affixes, Abbreviations, Arbitrary Signs, &c. Illustrated by One Thousand Engravings on Wood. (Collins.)

The Student's Atlas, consisting of Thirty-two Maps of Modern Geography, embracing all the Latest Discoveries and Changes of Boundary; and Six Maps of Ancient and Historical Geography. Constructed and engraved by John Bartholomew, F.R.G.S. With a copious Index. (Collins.)

We have copied the elaborate title-pages of these two new contributions to Educational Literature at length, that our readers might judge for themselves of their claims to support. We can speak as to the excellent manner in which they are got up, and, as far as we have been able to test them, there seems to have been every care taken in their preparation to secure accuracy and completeness.

The Life and Death of Mother Shipton; being not only a true Account of her strange Birth, the most important Passages of her Life, and also all her Prophecies, newly collected, &c. 1687. (Pearson.)

Those who take an interest in the Prophecies of Mother Shipton, or in the correspondence on this subject which has taken place in these columns, may be glad to know of this cheap reprint of the 1687 Edition of her Life.

The Pirate, by Sir Walter Scott, Bart. (A. & C. Black.)

We must content ourselves on this occasion with recording the appearance of this the Thirtieth Volume of "The Centenarian Edition of the Waverley Novels."

DEATH OF THE REV. CANON HARCOURT.—We little thought when we inserted in "N. & Q." of Saturday last some observations on longevity from the pen of this much-respected gentleman, that he had been called to his rest. The Ven. Charles George Vernon Harcourt, who was Canon of Carlisle and Rector of Rothbury, ~~Northumberland~~ died on December 10, aged seventy-two.

ENGLISH PRONUNCIATION OF LATIN.—The Head masters of various schools have lately held a meeting at Sherborne for the purpose of discussing matters relating to their profession. A resolution was passed declaring that, in the opinion of those present, the system of Latin pronunciation prevailing in England is unsatisfactory, and inviting the Latin professors at Oxford and Cambridge to draw up and issue a printed paper to secure uniformity in any change that may be contemplated. The masters also passed resolutions relative to the examinations at Oxford and Cambridge, and also one to this effect:—"That it is undesirable, by general legislation, to banish Greek or any special subject from any grade of schools."

CHRONICLE OF EVENTS IN 1870.—The *Pall Mall Gazette* for last Monday contains so admirable a "Chronicle of Events in the Year 1870," that we strongly advise our readers to secure it at once. At a time when such stirring events are taking place, and so close on one another, it is more necessary than ever to have at hand a "Chronicle" of the past year to which ready reference may be made.

PECRUS VAN SCHENDEL.—The death at Brussels last week of this eminent artist of the Dutch school of painting

is announced. Born at Terheyden, near Breda, in N. Brabant, April 21, 1806, he studied at the academy at Antwerp, then under the direction of Van Brec. His skilful rendering of the varied effects of artificial light made him widely known and appreciated in all art circles, English as well as Continental.

ROYAL ALBERT HALL.—The Queen has fixed Wednesday, March 29, for the day on which Her Majesty proposes to open the Royal Albert Hall at Kensington.

LOUIS THE XIV.'s WIG.—The Special Correspondent of *The Times* at Versailles adds the following to a description of the service held in the chapel of the palace in the presence of the King of Prussia:—"I am told by a learned German, whose name is well known in England, and, I must add, Wales, that the origin of Louis' prodigious wig was not that he might impose on the world by its dimensions, but that he might preserve the traditions of his youth. When a young man he was possessed of a very magnificent *chevelure blonde*, flowing and curly, so that it was small flattery for sculptors and painters to make him a model for Apollo. Bernini's chisel did not please the king, and his marble now does duty out in the cold as Quintus Curtius. As the king grew old, and 'infalible hair restorers' were not, his glory fast departed, and he or his courtiers invented his wig, so as to keep up a resemblance to Apollo."

MESSRS. HURST & BLACKETT'S Announcements for the New Year comprise:—The third and fourth volumes of "Her Majesty's Tower," by W. Hepworth Dixon, completing the work; "Recollections of Society in France and England," by Lady Clementina Davies, 2 vols. crown 8vo; "Life and Adventures of Count Beugnot," Minister of State under Napoleon I., edited from the French by Miss C. M. Yonge, author of "The Heir of Redclyffe," &c., 2 vols. 8vo; "Impressions of Greece," by the Right Hon. Sir Thomas Wyse, K.C.B., late British Minister at Athens, 8vo; "Life and Letters of William Bewick the Artist," by Thomas Landseer, A.E., 2 vols. 8vo, with Portrait by Sir Edwin Landseer, R.A.; "Turkish Harems and Circassian Homes," by Mrs. Harvey of Ickwell Bury, 8vo, with coloured illustrations; "Lodge's Peerage and Baronetage for 1871," under the Especial Patronage of Her Majesty and corrected throughout by the Nobility, royal 8vo; and New Works of Fiction by the author of "John Halifax," Mrs. Oliphant, Miss Amelia B. Edwards, Mr. Anthony Trollope, Mr. George MacDonald, Mr. J. Sheridan Lefanu, &c.

The following volumes (with the Society's die mark, "Union Society," on the title-page and elsewhere) are wanted by the Cambridge University Union Society:—Leigh Hunt's "Leisure Hours in Town"; "Tales from Blackwood," vol. xi.; Hawthorne's "Mosses from an Old Manse"; "A Life for a Life"; "Kavanagh"; Dean Stanley's "St. Paul's Epistles," 2 vols.; "Webster's Sermons"; Dr. Vaughan's "Church of the First Days," vol. i.; Blunt's "Sketch of the Church"; Westcott "On the Gospels"; "Westcott's Bible in the Church"; Maurice's "Faith of the Liturgy"; Trench's "Authorised Version of the New Testament"; Harris's "Africa"; Forbes's "British Star Fishes"; Roscoe's "Spectrum Analysis"; Greg's "Creeds of Christendom"; Leigh Hunt's "Town"; Dean Stanley's "New Testament Revised"; Staunton's "Chess-player's Handbook"; and Wynter's "Curiosities of Toil," 2 vols.

THE GUILD OF LITERATURE AND ART, established years ago by an influential body of literary men who were dissatisfied with the Literary Fund, is about to apply to Parliament for a Bill "to dissolve the Guild, to authorise the Sale of the Lands held by it, and to appropriate the Proceeds of such Sale and the other

Funds belonging to the Guild, either in founding one or more Scholarships in Literature and Art, or for such other purposes as Parliament shall think fit." Under the circumstances which led to the formation of the Guild, it would be perhaps too much to expect, yet what a noble thing it would be (seeing that, admitting some defects in its management, the Literary Fund does administer effectual assistance to Men of Letters who are in need of it, and that with a most considerate regard to their susceptibility) if the managers of the Guild could feel they were best promoting the objects for which it was established, by transferring its property to the Literary Fund. We wish Lord Lytton and Mr. John Forster, than whom a larger-hearted man does not exist, would really give this suggestion their unbiassed consideration.

THE HUNTERIAN CLUB.—Under this title a Society has been instituted in Glasgow for reprinting some of the more interesting works in early English and Scottish literature. The removal of the College of Glasgow, from the old site in High Street to the new buildings at Gilmorehill having called special attention to the treasures of old literature in the Hunterian Museum, the project of forming a Club has been revived, and has taken definite shape. The Hunterian Library contains many valuable and interesting early printed books and MSS., which are undoubtedly worthy of being reproduced, and it has therefore been suggested that the Society shall be called "The Hunterian Club." It is, however, not intended that its work shall be confined to the Hunterian Collection; but that books of interest of an old date, from whatever source obtained, shall come within the scope of the Society's operations. It is proposed that the reprints shall be in *fac-simile*, and as nearly as possible, of the form of the originals. But as there has been a great variety of type used in the production of our early literature, there may be difficulty in getting type precisely similar to many of the books proposed to be reprinted, without incurring an expense that could not be warranted, the Council may be compelled either to forego the reprinting of such works, or to use, for that purpose, a type of the same character, although not identical with the original.

The earlier works to be reprinted will probably be the following, which are expected to be given for the First Year's Subscription, viz.:—

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"Expedition unto Scotlande of the most woorthy fortunate Prince Edward Duke of Somerset, Uncle to king Edward Sixth, &c. By W. Patten. London, 1548."

"A Dialogue betwene Experience and a Courtier, of the miserable estate of the world. First compiled in the Schottische tongue by syr David Lyndsey, knight (a man of great learning and science), now newly corrected, and made perfit English, &c. Anno 1566."

"The Life and Acts of Sir William Wallace. Edinburgh, 1620."

A CANADIAN NOVEL.—We are indebted to the *Publishers' Circular* for the following extract from the *Montreal Gazette*: "New Novel by a Canadian Author.—We understand that Mr. R. Worthington, publisher, is at present engaged in writing a novel which is to be published simultaneously in London and New York. The leading idea of it will be the jealousies of publishers, and the characters will be drawn from real life. The necessity of an international copyright law will be advocated and the secret operations of the New York Ring exposed. The reader will also be made acquainted with the mysteries of the United States Treasury Department, and shown how seizures are made. The book, it is expected, will be full of interest."

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H. W. T. Erased.

Q. An illegitimate son of his brother.

F. B. must remember that we have to consult the tastes of a large circle of readers, for many of whom the articles in which F. B. objects have a special interest.

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ERRATUM.—4th vi. p. 527, col. i. line 15, for "spoke" read "smoke."

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Notes.

BLUEBEARD: ORIGIN OF THE STORY.

The story of Bluebeard forms one of a collection of the popular nursery tales of France for which we are indebted to Perrault. How far he preserved the exact form in which these tales must have been related to him by some old crone, it is, of course, impossible at the present time to say. It has been asserted that the story is founded on the atrocities imputed to a certain Gilles de Retz, or de Raiz, Sieur de Laval,* who lived in the reign of Charles VII. of France; but the enormities of which this nobleman is said to have been guilty bear but little resemblance to the crimes of our hero of the nursery. An incident related in the life of S. Gildas, Abbot of Rhya, in Brittany, in the sixth century, comes much nearer to the tale which interested us so much in our childish days. A certain Count Conomor was fond of matrimony, but was not desirous of being troubled with the consequences; whenever his wife gave signs of being likely to become a mother, he made away with her. He was a widower for the fourth, or as some say for the seventh, time, when he sought the hand of Triphyna, daughter of Count Guerech, of Vannes, a young lady of great beauty, who had been educated under the eye of S. Gildas. Both the father and daughter would willingly have declined the proffered honour, but Count Conomor, who was Childelert's lieutenant in Brit-

tany, and had powerful friends at court, insisted in his suit, and gave it to be understood that if his demand were not acceded to he was quite ready to enforce it at the point of the sword. S. Gildas, wishing to avert a disastrous war, undertook to intercede, and was successful in bringing about the desired alliance, on the condition, however, that if Conomor should get tired of his wife he should send her back to her father. The wedding was kept at Vannes with great pomp, and Conomor carried off his bride to his own castle, but before many months had elapsed, the countess, who was far advanced in her pregnancy, perceived that her husband's manner towards her was entirely changed, and, fearing the fate of his former wives, resolved to take refuge with her father. Watching her opportunity, she mounted one morning on a fleet horse, and, accompanied by a few faithful followers, galloped off in the direction of Vannes. Her husband was informed of her flight, and pursued her. As he gained upon her, and she perceived that her capture was almost inevitable, she threw herself from her horse and endeavoured to conceal herself in the deep recesses of a forest, but she was discovered by her brutal lord, who, with one stroke of his sword, severed her head from her body. S. Gildas, on being informed of what had happened, hastened to the spot, replaced the head on the body, and by his prayers restored the lady to life. She was shortly afterwards safely delivered of a son, who was baptised by S. Gildas, and called by his name, to which, by way of distinction, was afterwards added that of Trech-meur or Tremeur. Such is the legend as told by the Breton hagiographers Père Albert le Grand and Dom Guilexius Lobineau. But now comes a fact, as related by M. Hippolyte Vieilleau, in a work entitled *Pèlerinages de Bretagne*, which renders it almost certain that Perrault's tale is founded on the legend. He says that in January, 1850, in repairing the vault of the chapel of S. Nicolas-de-Bieuzy, some ancient frescoes were discovered with scenes from the life of S. Triphyna: the marriage—the husband taking leave of his wife, and entrusting a key to her—a room with an open door, through which are seen the corpses of seven women hanging—the husband threatening his wife while another female is looking out of a window above—and finally, in the last picture, when the husband has placed a halter round the neck of his victim, the opportune arrival of her friends, accompanied by S. Gildas. If these frescoes are really of the early date assigned to them, they probably represent the popular form of the legend, with some additional incidents which have not been thought worthy of record by the hagiographers, and there can be no doubt whence the nursery tale derives its origin.

Guernsey.

EDGAR MACGILLIS.

[* See "N. & Q." 1st S. xli. 66.—Ed.]

TYNDALE'S NEW TESTAMENT, FYNESSED IN
THE YERE 1535.*

This is no doubt the last New Testament corrected by the translator, as his martyrdom took place in the year 1536. The text is considerably altered from the edition of 1534. This is shown at p. 190 of *A General View of the History of the English Bible*, by Brooke Foss Westcott, B.D., 1868.

It is remarkable for the peculiar orthography adopted in the work.

It is uncertain why this spelling was introduced, what it is, or the object of it.

Anderson in his *Annals of the English Bible*, vol. i. pp. 455-6, after alluding to this New Testament, says:—

"But is it possible that this could have been part of Tyndale's occupation within the walls of the castle at Yllvorde? While warring with these doctors of Louvain on the one hand, was he, on the other, at the same time engaged in earnest pity for the *ploughboy and husbandman in Glostershire*? This orthography being regarded as provincial, so it has been supposed. If the conjecture be well founded, and Tyndale himself had to do with this edition, it is but seldom that in the history of any man such an instance of the true sublime can be produced. The book has never been assigned to any Antwerp printer; but if Tyndale only furnished a list of words, to be employed whenever they occurred in the translation, the volume could have been printed in Holland or any other place in Brabant."

This sublime conjecture requires evidence to show that it is well founded, and if a list of words was given by Tyndale, the compositor did not follow it whenever the words occur—for many of the words so peculiarly spelt occur but seldom, others more often, some frequently, and others generally.

I have made a list of about 300 words exhibiting this spelling. These are an example:—

1535.	1534.	1535.	1534.
aboede	abode	fuelye	fylye
abroed	abrod	faeont	faynt
abstaeyne	abstayne	gaesinge	gasingo
abyede	abyde	gaeve	gave
bliend	blynd	gaye	gaye
boedy	body	graece	grace
boeke	boke	haest	hast
boeldely	boldely	haestily	hastily
choese	chose	haet	hate
clacy	claye	haeth and	hath
cloeke	cloke	heath	
cloetha	clothe	haeve	have
coelde	colde	haeven	haven
coele	cole	maed	mad
coete	cote	maede	made
daey	day	maeke	make
deceaveable	deceevable	maekinge	makynge
deceave	deceave	maesters	masters
dekaeye	dekeye	maey	maya
faele	fanle	naedeth	nedeth
falsly	falslye	naeked	naked

* This is part of the second title. No copy is known with a title or imprint. The place where it was printed, by whom, or the year, is unknown.

1535.	1534.	1535.	1534.
obtaeyned	obtainned	saeme	same
oelde	olde	tacklynga	tacklynge
paerle	pearle	taeke	take
paert	part	taeken	taken
paeyed	payed	taeked	talked
paeyer	payre	taeme	tame
paeyne	payne	taest	taste
raege	rage	waeke	wake
raeigne	raygne	waeked	waked
raeted	rated	waele	wayle
sae	say	waelke	walke
saeft	safte	waere	ware
saeke	sake	waero	where

The second column is the spelling in the New Testament of 1534, and shows how designedly it has been altered.

If any of your readers can give any explanation or information on this subject, or show where such spelling has been used at any time, either in print or MS., I shall be much obliged by a communication being made to me. I believe no Bible or any other New Testament exhibits such spelling, especially with *t* after a vowel.

It is much desired that the object should be known which Tyndale had in deviating so much from the spelling then in use, and that of his previous edition of 1534. But if Tyndale did not direct this edition to be so printed, must not this spelling have been designedly introduced, though irregularly used, by the person who superintended the edition?

FRANCIS FRY.

Catham, Bristol.

SIGNIFICATIVE NAMES.

It has often struck me as a blemish, and sometimes as an absurdity, that novelists, poets, and dramatists should so frequently adopt names significative of character. Such a practice often "lets the cat out of the bag," and enables us to guess at the *dénouement* of a story. In a farce or in an autobiographical form of late, where the leading personage is *solus*, we may excuse or even tolerate Steady, Diddler, Greedy, Graball, Pry, Muffincap, Easy, and such like. But where the hero is a family man or woman, the adoption of such names becomes in general an absurdity. There is no objection to "Mrs. Malaprop"; but if that learned lady had possessed relatives who figured as *dramatis personae* and spoke good "king's English," the name so appropriate to her would have been an absurdity for them. Sheridan certainly erred when, in the *School for Scandal*, he adopted the name of "Surface"; it was a good one for that *surface*-fellow, the sneaking, canting, hypocritical, *sentimental* Joseph; but it becomes a bad and inappropriate name when we find it borne by his open-hearted, generous, noble brother.

In Warren's novel, *Ten Thousand a Year*, we have a "Mr. Tittlebat Titmouse." The name is an

absurdity altogether. No one, not even a Hoxton shop-walker or a tallyman's counter-jumper, could have had such an appellative. But when, in a subsequent part of the same tale, the author is necessitated to give a pedigree, the surname of Titmouse borne by esquires and men of high family becomes perfectly ridiculous and unnatural. The name of Smith, Brown, Jones, or any of our numerous *soms*, would have been infinitely better. Our old standard novelists avoided such "tell-tale" names. Harlowe, Andrews, Grandison, Trim, Jones, Adams, &c., are quite unexceptionable. Dickens in general keeps clear of significatives. Pickwick, Weller, Snodgrass, Nickleby, Gamp, Brodie, Squeers, Dombey, Mantalini,¹ those were all genuine surnames, and there is no impropriety in their adoption, but quite the contrary. Miss Braddon (of whose "sensation" tale I am no admirer) never adopts significative names for her heroes and heroines.

The classical names in use by poets and others of the last century were learned absurdities, and of course thoroughly un-English. Hurd is in his *Village Curate* has "the Reverend Antenor."² Hurd is much neglected, and most undeservedly so. He was a genuine poet of the Cowper or didactic school. The *Village Curate* contains some exquisite English descriptive scenes that are only inferior to those in *The Task*. But the poems of Hurd is sadly marred by the Greek and Latin derivatives. However, such names have an advantage over Surfaces and Titmouses. To the unlearned (classically), who always form the majority, they convey no meaning whatever.

STEPHEN JACKSON.

"FRASER'S MAGAZINE": PORTRAITS, circa 1835.

In or before the year 1835, and subsequently, there appeared in *Fraser's Magazine* a series of caricatures and characteristic portraits of literary men, contemporary or recently deceased. I have an idea whether the following list is complete, or approaching completeness, or whether it can only be called a selection. But it may interest your readers if you can find room for it, and I should much like to know what additions ought to be made to it. Those portraits which I have marked * bear the name of Alfred Croquis (Maclise); those marked † have a cipher composed of A and C in Roman capitals; those marked ‡ have no artist's mark, but are undistinguishable in style, manner, or merit from Maclise's portraits. All the

above are printed on toned paper; those marked § and || are on paper of a yellower tint, and I think form a later series. With one or two exceptions they seem to me of inferior merit, and to be in imitation of Maclise's style and manner. The former are without mark, and the latter have what I take to be a monogram composed of the letters W and R in script hand. By whom were the various classes I have indicated executed? There are also several extensive groups of portraits. That of "The Frasersians" has no mark, but it is known to be by Maclise. See Theodore Taylor's *Thackeray as a Humourist*. I am sorry I have not a reference to the page. The author refers to Mahony (Father Prout) as having written an account of this picture in 1850. Where is this account to be found? The group entitled "A Few of our F.S.A.s" bears the name of Alfred Croquis. That of "Regina's Maids of Honour" has no name, and differs very much in manner from the others. Who was the artist?

Ainsworth, W. H.*	Lockhart, J. G. §
Beranger, J. P. de.*	Lodge, Edmund. ‡
Blessington, Countess of.*	Lyndhurst, Lord. ‡
Bowles, Rev. W. L. ‡	Macnish, R. ‡
Brewster, Sir David.*	Maginn, Dr. ‡
Brydges, Sir S. E. ‡	Martineau, Harriet.*
Buckstone, J. B. ‡	Mitford, Mary R.
Bulwer, Sir E. L.*	Moir, D. M.*
Campbell, Thos. §	Molesworth, W. ‡
Carlyle, Thomas.*	Moore, Thomas. §
Cobbett, William. ‡	Montgomery, Robert. ‡
Coleridge, S. T.*	Morgan, Lady. ‡
Croker, T. Crofton. §	Morier, James.*
Croker, J. Wilson. ‡	Mulgrave, Earl of. ‡
Cruikshank, G.*	Munster, Earl of. §
Cunningham, Allan.*	Norton, Hon. Mrs.
De Trueba y Cosio, Don T. §	O'Brien, Henry. ‡
Disraeli, I.*	O'Connell and Sheil.*
Disraeli, B.*	Place, Francis. ‡
D'Orsay, Count. ‡	Porter, Jane. ‡
Dunlop, W.*	Rogers, Samuel. §
Egerton, Lord Francis. ‡	Roscoe, William.*
Faraday, Michael. ‡	Ross, Captain.*
Galt, John. §	Russell, Lord John. ‡
Gleig, Rev. G. R. ‡	Sadler, M. T. ‡
Godwin, William. ‡	Scott, Sir Walter. §
Goethe, J. W. ‡	Smith, James. ‡
Hall, Anna Maria. ‡	Smith, Sydney. ‡
Hill, Thomas.*	Soane, Sir John. ‡
Hobhouse, J. C. ‡	Talfourd, T. N. ‡
Hogg, James.*	Talleyrand, C. M. de.*
Hook, Theodore E.*	Thorburn, Grant. ‡
Hunt, Leigh.*	Ude, L. E.*
Irving, Washington.*	Watts, Alaric A. ‡
Jerdan, W. §	Westmacott, C. M.*
Knowles, J. S. ‡	Wilson, John. §
Lamb, Charles. ‡	Wordsworth, William.*
Landon, L. E.*	Tydas Pooh-Pooh, our man
Lardner, Dr.*	of Genius. ‡

J. F. M.

¹ This is a common Italian name, and is borne by at least one patrician family in Tuscany. We find a *milord* of the name in Florence.

² Fancy an announcement in *The Times* that Sir Richard Snooks had presented "the Reverend Antenor" to the living of Fudlev-cum-Pipeton, or that he had been appointed Bishop of Dahomey!

A STORY AND ITS EXPANSION.—

"*A New Mode of keeping a Prisoner under Restraint.*—A Frenchman, who had been several years confined for debt in the Fleet Prison, found himself so much at home within its walls, and was withal of so harmless and inoffensive a character, that the jailor occasionally permitted him to spend his evenings abroad without any apprehension of the forfeiture of his verbal engagement. His little earnings as a jack-of-all-trades enabled him to form several pot-house connections; and these led him by degrees to be less and less punctual in his return at the appointed time. 'I'll tell you what it is, Mounseer,' at length said the jailor to him; 'you are a good fellow, but I am afraid you have lately got into bad company; so I tell you once for all, that if you do not keep better hours and come back in good time, I shall be under the necessity of locking you out altogether.'—*Sweepings of my Study*, p. 137. Edinb. 1824.

This Mr. Weller tells in nearly two pages of "the little dirty-faced man in the brown coat." I quote only the conclusion, as everybody has or can refer to *Pickwick*:—

"At last he began to get so precious jolly that he did not know how the time went, or care nothin at all about it, and he was getting later and later, till one night, as his old friend was just a shutting the gate—had turned the key, in fact—he come up. 'Hold hard, Bill,' he says. 'Wot, aint you come in yet, Twenty?' says the turnkey. 'I thought you was in long ago.' 'No, I wasn't,' says the little man, with a smile. 'Well, then, I'll tell you what it is, my friend,' says the turnkey, opening the gate wery slow and sulky, 'it's my opinion that you have got into bad company o' late, which I'm wery sorry to see. Now I don't wish to do anything harsh,' he says, 'but if you can't confine yourself to steady circles, and find your way back at reglar hours, as sure as you're a standing there I'll shut you out altogether.' The little man was seized with a violent fit o' trembling, and never went outside the prison walls arterwards."—*The Pickwick Papers*, p. 439. Lond. 1837.

FITZHOPKINS.

Garrick Club.

FROM HEVERSHAM CHURCH, WESTMORELAND.

"To labor I was born; I bore, and by that forme
I bore to earth, to earth I strait was borne."

MOORLAND LAD.

A BILL ACTUALLY PRESENTED.—

"The Rev. C. Marriott to John Knapp of Cotesbach.
"To one wheelbarrow and a wooden do . . . 5s. —
"To one wheelbarrow and a wood do . . . 5 —
— 5 —"

Interpretation.—The first wheelbarrow delivered was found "wanting," and "a (he) would not do"; the second, on an improved principle, was up to contract and would do. The account is made out on our family-lawyer's principle, of showing how many items might have been charged for that are forborne.

MOORLAND LAD.

A WESTMORELAND GUNPOWDER-LOT DOGGREL.

"I pray you remember the 5th of November,
Gunpowder-treason and plot.
The king and his train had like to be slain —
I hope this day 'll ne'er be forgot.

All the boys, all the boys, let the bells ring!
All the boys, all the boys, God save the king!
A stick and a stake for King Jamie's sake,—
I hope you'll remember the bonfire!"

HUTTON-ROOF.

Nov. 1, 1858.

THE PROPHECIES OF THOMAS MARTIN.—It will be remembered by some readers of "N. & Q." that in the year 1816 Thomas Martin, a labouring man of La Beauce, had a private audience of Louis XVIII., in which he told the king in proof of his mission a secret known to the king alone; that he also warned him not to attempt a coronation, and delivered important admonitions to him for his future government, one of which related to the suppression of servile work, and the sanctification of Sundays and holidays. The whole account may be seen in the work entitled *Le Passé et l'Avenir*, published in 1832. But my present purpose is to draw attention to one remarkable prediction, which really seems now to be approaching its accomplishment. I give it in the words of the above work:—

"Le mardi, 12 mars (1816), sur les sept heures du matin, comme Martin finissait de s'habiller, l'Ange se montra près de la fenêtre et lui parla ainsi: 'On ne veut rien faire de ce que je dis: plusieurs villes de France seront détruites; il n'y restera pas pierre sur pierre; la France sera en proie à tous les malheurs; d'un fléau on tombera dans un autre.'—Chap. ii. p. 28.

F. C. H.

THOMAS HOOD.—As the literary reputation of every genuine poet should be jealously guarded by the public against incorrect quotations, may I ask whether the following, which appeared in the *Saturday Review* (p. 837, Dec. 31, 1870)—

"Oh God! to think man ever
Comes too near his home"—

is intended for the concluding lines of Hood's *Lee Shore*—

"O God! that man should ever be
Too near his home?"

Amongst various readings I do not consider that, in a point of rhythm, any alteration is required in this instance.

This reminds me of an emendation of the *Complaint of Nature* where an editor substituted for—

"Can any following spring revive
The ashes of the urn."
"No second spring can e'er revive."

Again, in Innes's *Rhetorical Class-Book*,* we find the following alterations in Campbell's *Hohenlinden*:—

"Can pierce the wet clouds, rolling dun."
"And every turf beneath their feet
Shall be a soldier's cemetery."

SP.

* London: Limbird, 1843.

MR. PUNCH A PROPHET.—In the number of *Punch* for April 7, 1860, there is one of Mr. Tenniel's inimitable cartoons, about which there should be a note in "N. & Q." It is entitled "A Glimpse of the Future. A Probable and Large Importation of Foreign Rags," and represents King Bomba of Naples (dethroned in Sept. 1860), Napoleon III., and the Pope landing in this country in the very seediest of attires. Although England has not yet had the honour of receiving these unfortunate monarchs, there is no telling how soon she may have. The following is one of the verses accompanying the cartoon:—

"The time will come when discontent
Will overthrow your government;
Of subjects when your ragged rout
Will rise, rebel, and kick you out."

C. W. S.

Queries.

THE DISINTERMENT OF LADY FENWICK.

In the *Evening Standard* of Dec. 24, 1870, occurs the following interesting paragraph, which I should imagine had been transcribed from some American paper:—

"The remains of Lady Fenwick, wife of the first governor and chief land owner of Connecticut, have been sought for and recovered at Old Saybrook," in that state. She was the first white woman buried in the state, and the interment took place 222 years ago, near the junction of the Connecticut river with the Sound, on Saybrook Point. An old rude monument of brown stone marked the reputed spot of her sepulture: but such had been the changes in the bank by the shifting of the channel, that it was doubted by many if the remains rested beneath. Six feet below the surface the skeleton was found, nearly perfect. The teeth were still sound; the skull unusually large; whilst the rest of the frame indicated a lady of slender mould, and the hair, still partly in curls, and retaining its bright golden hue, gave support to the traditions of her own beauty. The relics were placed in a handsome coffin, covered with black cloth, and taken to the neighbouring cemetery. The bells were tolled for her for the first time when her bones were removed from their long resting-place, for at her burial there could have been no requiem for the noble lady, unless it was the war-whoop of the wild Indian. Her husband, after her death, returned to England, and sat as one of the judges on the trial of Charles I."

Who was this lady? was she the wife of George Fenwick, Esq., who served with distinction on the side of parliament, and was nominated one of the king's judges, but declined taking any part in the proceedings? The Fenwicks were a very numerous and influential family in Northumberland, and the baronetcy became extinct by the execution† of Sir John Fenwick for high treason in the reign of King William III. He was buried in the church of St. Martin's-in-the-Fields, but

* Saybrook, so called from Lords Say and Sele, and Brooke, principal proprietors.

† On January 28, 1696.

Lady Mary, his wife, was interred with her family—the Howards, Earls of Carlisle—in the north aisle of the choir in York Minster. On one of the columns of a monument to Charles Earl of Carlisle is an inscription commemorative of Sir John Fenwick and his children, surmounted by his crest and arms: per fess gules and argent, six martlets; crest, a phoenix in flames ppr. gorged with a mural crown, countercharged; motto, "Perit ut Vivat."

An inscription, in the middle of the same monument in York Minster, commemorates Lady Mary Fenwick, who died in 1708; and at Castle Howard, near Malton, is a portrait of the same lady. Sir John is said to have read *Killing no Murder* before engaging in his treasonable practices, and, though there can be little doubt of his guilt, yet the mode of procedure which produced his conviction was unjust. An insult, which Sir John Fenwick had once offered to Queen Mary, is said to have been ever unforgotten and unforgiven by King William III. Macaulay observes, in reference to this circumstance:—

"But long after her death, a day came when he had reason to wish he had restrained his insolence. He found by terrible proof that of all the Jacobites, the most desperate assassins not excepted, he was the only one for whom William felt an intense personal aversion."—*History of England*, iv. 24, edition of 1859.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

A'BECKETT'S MURDERERS—SOMERSETSHIRE TRADITIONS.—In the Flat Holms in the Bristol Channel are three "unknown graves" which tradition assigns to the murderers of Archbishop A'Beckett, and I should be glad to know on what authority. The legend runs that after the bloody deed the assassins fled to a remote part of Somersetshire, and there built an abbey. What abbey? I have often thought that an interesting book could be made of Somersetshire traditions, for I know of no English county richer in historical associations, from those of King Arthur's day to "King" Monmouth's.

S. R. TOWNSHEND MAYER.

Richmond, S. W.

ANONYMOUS.—In 1820 was published *Rome in the Nineteenth Century* . . . in a *Series of Letters*. 3 vols. Mr. Bohn, in his edition of *Lowndes*, under the head "Rome," attributes it to Miss E. A. Waldie, afterwards Mrs. Eaton. Under the head "Waldie," he says that Miss E. A. Waldie's sister, Charlotte A. Waldie, who afterwards married Mr. Eaton, wrote the book. Allibone gives Miss Charlotte E. Eaton as the author. Which is right?

IVAN.

AUTHOR WANTED.—Who is the author of the hymn, "Guide us, O thou great Jehovah"? In

three of my hymn books the author is given respectively as "Oliver," "Williams," and "Robinson." Y. S. M.

[Miller, in his *Singers and Songs of the Church* (p. 23), says that this hymn is from the Welsh of William Williams. The translation has been sometimes attributed to a W. Evans.—Ed. "N. & Q."]

HUAN BLACKLEACH, alias HUAN HESKETH.—Hardy, in his edition of *Le Neve*, sets down these two Bishops of Sodor and Man as the same person; and yet it can hardly be so. Hesketh is the name of a county family of some celebrity; Blackleach is comparatively unknown to fame, though not an uncommon name in some parts of Lancashire. Blackleach is mentioned in the will of Sir William Ffarington, Knt., which bears date May 23, 1501, and was proved on the last day of December the same year, under the style of "the Rev^d flader in God Van Blakelache, Bishop of Man." (Worden Evidences, cited in *Lancashire Chantries*, vol. ii. p. 183, Chet. Soc. lx.) Huan, without the surname of Hesketh or Blackleach, is mentioned under date of Oct. 31, 1509, by Geoffrey, Bishop of Lichfield and Coventry, as Bishop of Zoder. (*Lanc. Chant.*, vol. i. p. 107, citing Reg. Blythe, Lichf., p. 95.) On the authority of the same register, Huan Hesketh was only a chantry priest at the chapel of St. Mary, Rufford, in 1506, when Blackleach was already a bishop. In 1507 Alyce Holte, of Chesham, cousin to his mother, bequeathed to him "a piece of embrathery" which she had made for a cope, whilst he was still serving the chantry chapel at Rufford. In 1522, however, Thomas, second Earl of Derby, constituted his trusty friend Sir Hugh Hesketh, Bishop of Man, one of his executors. (*Lanc. Chant.*, i. 160, citing Brydges's *Peerage*, iii. 698.) Flower's *Visitation of Lancashire*, recently published by the Chet. Soc., vol. lxxi. p. 80, calls Bishop Hesketh William, and makes his mother to be Grace, daughter of Phytton of Gawsoworth, county Chester, Knt. This is quite at variance with the Hesketh pedigree and with the statement published in "N. & Q." April 23, 1853, No. 132, p. 409. I shall be obliged by any elucidation of these difficulties. A. E. L.

"BEAUTIES OF ENGLAND AND WALES": PLANS. I should be greatly obliged if any of your correspondents could inform me of the possessor of the plates from which the plans accompanying this celebrated book were worked, or any portion of them. W. G. F.

LA CARACOLE.—What was the *caracole*? After the memorable interview of the confederate nobles with the Duchess of Parma, in 1566, Motley states that they left the room "making what is called the *caracole*, in token of reverence." He refers to the original of the Pontus Payen MSS.: "tourneyans et faisans la *caracole* devant la dite Dame." O. S. A.

CHEPSTOW.—*Chepstow* is called in Domesday Book *Estrighoiel*, alias *Strigoielg*. What is the derivation and meaning? How and when did the present (by no means modern) name arise? C. E. W.

CHESS IN ENGLAND AND CHINA.—When was chess introduced into England? What is the date of its discovery in China, or when was it first played in China? J. WASON.

[Dr. Duncan Forbes, professor of Oriental languages in King's College, contributed a series of papers on Chess to the *Illustrated London News*, which were afterwards collected in a pamphlet for private circulation. The professor adopted the conclusion of Dr. Hyde and Sir William Jones, that "Chess was invented in India, and thence introduced into Persia and other Asiatic regions during the sixth century of our era." The origin of the game is altogether lost, and it is supposed to have existed for several thousand years before the time of its introduction into Persia, &c.]

CUSTOM OF THE DANISH COURT.—A. E. W. has been informed by a lady once present at a state banquet in Denmark that two of the king's attendants wear on their heads a sort of mitre, the hollow in its centre being filled with natural flowers. Can any one give the origin or meaning of this singular head-dress, which seems to be an ancient one, or inform A. E. W. if her information is correct?

DEFOE AND MANCHESTER.—This heading will, I think, surprise many; for no connection has, so far as I can ascertain, ever existed between the cotton city and the famous author of *Robinson Crusoe*.

My friend Mr. John Owen, who is a disciple of Robert Patterson, and indeed is well known in our Lancashire towns and villages as "Old Mortality," in the course of his researches amongst the Manchester Cathedral registers has come upon an entry, of which he has sent me the following memorandum:—

"1743, Ap. 29. Mercy Defoe, widow, buried."

The name is so uncommon—manufactured, it is generally supposed, by the man who has made it immortal—that we may expect to find the "widow buried" at Manchester a relative of the great novelist. Perhaps some correspondent will be able to assign her a place in the family tree.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

THE DONNA JULIANA DIEZ.—A celebrated Portuguese beauty, to whose influence over the Emperor Akbar and his grandson, Shah Jahán, the Portuguese are said to have been, in a great measure, indebted for the territory ceded to them by Bahádúr Sháh of Gujrát. This lady, of whose history so little is generally known, was captured by a corsair on her voyage to Terceira, one of the Azores Islands, and taken to Constantinople, where she was purchased in the slave mar-

ket for the Ottoman Emperor Selim II., and sent as a present to Akbar, the great Moghul Emperor of India, who died A. D. 1605. Was the Donna Juliana Diez the mother of Prince Selim, afterwards Jahán-gir, and what account is given of her romantic adventures in the *Ahwál-i-Bibi Juliana*, traduite par Edward Henry Palmer, St. John's College, Cambridge. "Nouvelles Annales des Voyages," Mai, 1865. R. R. W. ELLIS.
Starcross, near Exeter.

DRAWINGS BY JOHN CARTER.—In whose possession are the twenty-seven volumes of drawings made by this antiquary between 1764 and 1817, two volumes of which were exhibited by the late John Britton, F.S.A., to the Society of Antiquaries in June 1846? They were valued by him at one hundred guineas. W. P.

THE FIVE ENGLISH SPIRES OF THIRD-POINTED DATE.—The *Sussex Express*, in describing the recent injury by lightning to Hartfield spire in that county, states:—

"The spire is one of five in England that are clearly of third-pointed date, broad spires, A.D. 1377."

Can any correspondent inform me where are the four others alluded to?

THOMAS E. WINNINGTON.

HENLEY'S ENGLISH "VATHEK."—It is, of course, generally known that Beckford wrote his Arabian story in French. Mr. Timbs, in his *English Eccentrics and Eccentricities*, art. "The Beckfords and Fonthill," p. 4, says: "An English translation of the work afterwards appeared, the author of which Beckford said he never knew; he thought it tolerably well done." On reading the Rev. J. Wood Warter's *Selections from the Letters of Robert Southey*, I find in a letter from Southey to Miss Barker (vol. i. p. 303) that the "English translation is by Mr. Henley, who has added some of the most learned notes that ever appeared in any book whatever." Who was Mr. Henley? I suppose it is his translation which the editor (Mr. Hain Friswell) of the "Bayard Series" edition of *Vathek* has reproduced?

S. R. TOWNSHEND MAYER.

Richmond, S. W.

CHARLES LAMB'S COMPLETE CORRESPONDENCE AND WORKS.—In 1868 Messrs. Moxon issued vol. I. of Lamb's *Letters and Works*, to which was prefixed an essay "On the Genius of Lamb," by Mr. G. A. Sala, and it was stated that three more volumes would complete the publication. After the lapse of more than a year, Messrs. Moxon issued Lamb's *Complete Correspondence and Works*, in four vols., and I naturally supposed that I had but to purchase vols. II., III., and IV. to complete my set. Judge of my surprise on finding that for Mr. Sala's essay in vol. I. has been substituted a biographical preface by Mr. Thomas Purnell—

making the 1870 edition of Lamb different from that begun in 1868, of which I am told that a goodly number were sold, so that there are many persons in my predicament. I am informed, on the best possible authority, that the vol. I. issued in 1868 was edited by Mr. W. Carew Hazlitt. Is that the case with the four volumes published in 1870? If not, why not? Surely the purchasers of the 1868 volume have a right to know the reasons for the publishers' change of purpose. I do but express the surprise and annoyance of many of Lamb's admirers, who would like some kind of explanation given through "N. & Q."

S. R. TOWNSHEND MAYER.

Richmond, S. W.

NEALE NOT O'NEALE: TAYLOR NOT TAYLOR. Can any of your correspondents explain why it happens that the families of the Earl of Aldborough, Lord Dunalley, and Mr. Bayly of Debsborough, co. Tipperary, describe themselves as being descended from Archdeacon Benjamin O'Neale instead of Neale—the archdeacon's real name? The archdeacon was born in 1661, the son of Constantine Neale, Esq. (whose will, dated April 20, 1692, was proved Feb. 2, 1693), the grantee of estates in the county of Wexford, Feb. 1, 19 Chas. II.—he being then a merchant in Dublin. The archdeacon entered Trinity College, Dublin, May 12, 1676, as Benjamin Neale. He married Hannah Paul (Marr. Sett., Feb. 8, 1699), and had issue two daughters, viz. 1. Deborah, married first John Bayly, Esq., and, secondly, Henry Prittie, Esq., by whom she was mother of the first Lord Dunalley; and 2. Martha, married John Stratford, Esq., created Lord Baltinglass and Earl of Aldborough. The archdeacon's will was dated Dec. 20, 1732, and administration was obtained to him Nov. 30, 1741. Not only did Constantine and his son call themselves "Neale" all through their lives, but various deeds and documents executed both by them and by Messrs. Stratford and Bayly recognise that to be the family name. One of the sons of Mr. and Mrs. Bayly was called to the Irish bar in 1746 by the name of Benjamin Neale Bayly; and his eldest son, of the same name, levied a fine in 1768. Again, the present Marquess of Headford has changed his name from Taylor, as it always was, to "Taylour," which spelling was previously unknown in his family.

Y. S. M.

OMDRE.—Can any one refer me to an account of this game, and how played? Pope's description of it is magnificent (in the third canto of *Rape of the Lock*), but at the same time I at least am ignorant why the ace of a suit should be captured by the king, for we are told the latter

"Falls like thunder on the prostrate ace."

J. S. UDALL.

"A PARTY IN A PARLOUR."—In the *Essays of Elia*, Charles Lamb uses the following quotation in his "Chapter on Ears":—

"A party in a parlour,
All silent, and all damned."

From whence is the quotation taken?

C. SEIFFERTH.

Willenhall.

[The lines are made up from a stanza in Wordsworth's *Peter Bell* (ed. 1819), but which was omitted from the later editions:—

"Is it a party in a parlour?
Crammed just as they on earth were crammed:—
Some sipping punch, some sipping tea,
But as you by their faces see
All silent, and all damned."]

PEARSON OF KIPPENROSS.—I should be obliged to any correspondent who would give me that portion of the pedigree of this family which embraces the period between 1580 and 1680, also any other pedigrees of the same name in Scotland, between those dates, with coats of arms, &c. My object is to identify an impaled coat on an ancient house in the neighbourhood of Edinburgh, the impalement of which I believe to be that of Pearson; but I am unable to account for the match which it indicates. I published in the *Gentleman's Magazine*, a few years since,* full particulars of the above armorial sculpture, but am unable at present to give the correct reference to the No. in which it appeared. SP.

OLD PRINTS OF STONEHENGE.—Very lately an old print of Stonehenge has come into my possession, containing two views, one looking from the west, and the other from the south. Judging from the costumes and equipage of the visitors, and the general style of the engraving, it seems to me that it must date at least from the early part of the last century. I have in my collection views taken in 1776 and 1784, but these are evidently much more modern than the other. In the view looking from the south, the single stone known as the "Friar's heel" can be seen on the right hand. Other outlying stones are also visible in both views.

Could any reader of "N. & Q." acquainted with the literary and artistic history of this the greatest group of our British prehistoric stone remains enlighten me as to the date of publication of this engraving? Perhaps its identity may be recognised by the following description. Each view has an independent heading, the upper being "A Prospect of Stonehenge from the West," and the lower "A Prospect of Stonehenge from the South." In a white line between the two views is printed: "Sold by Henry Overton at y^e White Horse without Newgate, London." In the lower view the artist's name is given as "D. Loggan delin. et excudit." EDWIN DUNKIN, F.R.A.S.

* About 1863-4.

MS. NOTES IN RALEIGH'S HIST.—In "N. & Q." of Oct. 30, 1869, p. 360, a correspondent, W. C. B., gives some very interesting extracts from MS. marginalia in a copy of Raleigh's *Historie of the World*, 1614. Would W. C. B. very kindly allow me to see this volume?

J. O. HALLIWELL.

HISTORY OF ST. PANCAS.—Mr. William D. Leathart left a MS. in two volumes, of a history of the parish of Saint Pancras, in the county of Middlesex. Mr. W. D. Leathart died in the year 1853. Could any of your readers inform me in whose custody this MS. is now? R. WAUGH.

INVASION OF SWITZERLAND BY THE ENGLISH. In the *Book of Dates*, 1862, p. 275, it is stated that "in 1375 the Swiss repelled an invasion of the English bands." In a MS. note in my possession it is incidentally mentioned that "in 1375 Ievan ab Einion ab Gruffydd led an army through Germany into Switzerland." I presume that these two statements allude to the same invasion. I have looked into a dozen historical works, but I can find no reference whatever to it. I desire, therefore, to know where a detailed account of it may be found, together with that of the circumstances which occasioned it, as well as of its result. GLAN.

LATIN RHYMING POEM ON WEATHERCOCKS.—Readers of Mr. George Macdonald's new story in *St. Pauls*, if they are also students of "N. & Q." will have perceived how closely, in the conversation on weathercocks in chap. xii. he follows the curious Latin rhyming poem communicated by CLERICUS (D) in June, 1857. I am glad to call attention to this poem, as I wish to ask if the entire composition is to be found in any accessible printed book. WM. J. LOFTIE.

WHALE'S RIB AT SORRENTO.—Beneath the portico of a church at Sorrento there hangs a rib of a whale, whose history I was unable to ascertain, the only person said to be acquainted with it being absent. The following is a literal copy of an inscription upon a stone tablet fixed to the wall opposite the rib. Antonini was bishop of Sorrento.

"Respice hanc ceti costam,
Admirari miraculo
Hic divi Antonini nutu
Ubi natum e ventre renatum
Matri vendidit
Ibi vetrum perdidit atque dedit
Pia sodalitas in tropaeum erexit."

Can any of your readers throw light upon the subject? W. H. B.
Bath.

[Qy. Costam in the first line. Is the inscription otherwise rendered correctly?—Ed.]

Replies.

PORCELAIN MEMORIAL OF CHARLES II.

(4th S. vi. 501, 578.)

It is impossible, without seeing the dishes in question, and even then, to say with certainty where they were made, but I would attribute the one mentioned by W. F. R. to be made in Staffordshire rather than Fulham. Indeed there are no dishes of that kind which we can positively say were made at Fulham, whereas we have several of Staffordshire manufacture. Besides, John Dwight's first patent is dated 1671, and it asserts he hath "set up at Fulham several new manufactories." This throws the dish of F. S. A., dated 1680, out of the record altogether. In 1684 Dwight of Fulham got his patent renewed for fourteen years more, and what he makes is thus described in it:—

"Several new manufactures or earthenwares, called by the names of white gorges (pitchers), marbled porcellane vessels, statues, and figures, and fine stone gorges and vessels, never before made in England or elsewhere; and also discovered the mystery of transparent porcellane, and various redd and darke coloured porcellane or china, and Persian wares, and the mystery of the Cologne or stone ware."

For a long time Dwight's imitation Cologne ware made at Fulham was undistinguishable from the German *grès* itself, but a well-informed man can now readily distinguish it, and refer it to its original source. Some years ago Mr. Reynolds purchased a most interesting collection of the early productions of the Fulham manufactory. It consisted of about twenty-five specimens, which had been preserved by successive members of the Dwight family as heirlooms since the period of their manufacture, and were sold by the last representative, but there was not a dish amongst the lot.

Dr. Plot, in his *Natural History of Oxfordshire*, (Oxford, 1677), tells us that:—

"The ingenious John Dwight, formerly M.A. of Christ Church College, Oxon, hath discovered the mystery of this sort of Cologne ware (such as d'Alva bottles, jugs, noggins), heretofore only made in Germany, and by the Dutch brought over into England in great quantities; and hath set up a manufactory of the same, which (by methods and contrivances of his own, altogether unlike those used by the Germans), in three or four years' time, he hath brought it to greater perfection than it has attained where it hath been used for many ages, inasmuch that the company of glass-sellers of London, who are the dealers for that commodity, have contracted with the inventor to buy only of his English manufacture, and refuse the foreign."

There are no Fulham dishes noted whose dates and process of manufacture have any resemblance to that mentioned by W. F. R., but there are several Staffordshire ones. Shaw's *Chemistry of Pottery* tells us that Thomas Toft was a Stafford-

shire potter about 1680, and a large earthenware dish, bearing his name on the border thereof, is in the Geological Museum. It has in the centre a lion crowned; the ground is buff-coloured, and the ornaments laid on in black and brown-coloured "slip." Another dish so marked is in the Bateman Museum, Yolgrave, Derbyshire. It has in the centre a half-length crowned portrait of Charles II., with a sceptre in each hand, and the letters C. R., with a red and black trellis pattern on the border. A Ralph Toft was also a Staffordshire potter about the same time. His name, with the date 1677, is on a dish in the collection of Mr. Reynolds. It has a buff-coloured ground, with figures in relief of brown, outlined with black; in the centre a soldier, in buff jerkin and full-bottomed wig, a sword in each hand; on one side a crowned head and bust (Charles II.); chequered ornaments and name on the border. William Sans, also mentioned in Shaw's *Chemistry of Pottery*, and William Talor, were Staffordshire potters about 1680, and manufactured similar dishes. I therefore conclude that the dish mentioned by W. F. R. was made in Staffordshire.

I also think that the dish mentioned by F. S. A., of the date 1680, was manufactured at Lambeth. In *Illustrations of Arts and Manufactures* (London, 1841), by Aitkin, we may read as follows:—

"It is about two hundred years ago (about 1640) since some Dutch potters came and established themselves in Lambeth, and by degrees a little colony was fixed in that village, possessed of about twenty manufactories, in which were made the glazed pottery and tiles consumed in London and in various other parts of the kingdom. Here they continued in a flourishing state, giving employment to many hands in the various departments of their art till about fifty or sixty years ago; when the potters of Staffordshire, by their commercial activity, and by the great improvements introduced by them in the quality of their ware, completely beat out of the market the Lambeth delft manufactures."

The ware made at Lambeth was principally a kind of delft with landscapes and figures painted in blue. One of the Dutchmen referred to was probably Van Hamme, who obtained a patent in 1676, the preamble to which states—

"Whereas John Ariens Van Hamme hath humbly represented to us that he is, in pursuance of the encouragement he hath received from our Ambassador at the Hague, come over to settle in this our Kingdom, with his own family, to exercise his art of making tiles and porcelaine, and other earthenwares after the way practised in Holland."

The spelling of the inscription on the dish of F. S. A. decidedly indicates a Dutch origin rather than that of Dr. Dwight, Vicar of Fulham, which Lysons, in his *Envoys*, says he was; and his death is thus noticed in the obituary of the *Gentleman's Magazine* for 1737:—"At Fulham, Dr. Dwight. He was the first that found out the secret to colour earthenware like china."

There are some very curious matters, to the student of ceramic ware, connected with the Lambeth pottery, but space forbids me to allude to them here. WILLIAM PINKERTON, F.S.A.

ROBERT BOWMAN, THE ALLEGED
CENTENARIAN.

(4th S. vi. 9, 140, 203, 222.)

MR. GILPIN deserves the best thanks of all who are interested in the question of longevity for the trouble he has taken in investigating the case of Robert Bowman; and as one who knows by painful experience the vast amount of time and labour which such inquiries entail, I beg to thank him most heartily.

I appreciate the good service he has done in collecting the information which he has laid before the readers of "N. & Q.," and I am the more anxious to avow this, seeing that, at the risk of being classed among those "who are unduly burdened with sceptical minds on this subject," I am so far from drawing from the evidence brought forward by MR. GILPIN the conclusion at which he has arrived—viz., that Robert Bowman was "at least one hundred and eighteen years old at the time of his death"—that my doubts upon that point are very considerably strengthened.

So far from confirming or establishing the identity of the Robert Bowman baptised at Hayton in the year 1705, with the Robert Bowman who died at Irthington in 1823, the evidence adduced by MR. GILPIN seems to me to have a directly opposite tendency. MR. GILPIN searched the Hayton register carefully for fifty or sixty years, and the only baptism bearing directly upon the subject is that of Robert Bowman, baptised in 1705; but if this is the baptism of the centenarian Robert, the same register would, in all probability, have contained the register of the brother Thomas, said to have been born either in 1707 or 1711. Surely the absence of the baptism of Thomas leads to the inference that the Robert baptised was not the brother of Thomas, and consequently not the Robert who died at Irthington. MR. GILPIN, who produces not a tittle of evidence as to the age of Thomas, "who died in 1810, aged ninety-nine years, or, as some say, one hundred and one," says: "If Robert Bowman's age be a delusion and a snare, then is also the age of his brother Thomas. Both men must stand or fall together." I agree with MR. GILPIN in his premises, but differ in his conclusion. I hold that there is not a particle of evidence as to the real age of either of them.

It is much to be regretted that MR. GILPIN's endeavours to procure the marriage certificate were not attended with success; as, although such certificate would probably not have shown his age, it would have described the place of his birth, or

at all events his then residence. But, in the absence of this document, we gather from the tombstone in Irthington churchyard some facts connected with his marriage which deserve consideration with reference to his presumed age. In the first place, presuming as we may, from the birth of the eldest son in 1760, that Bowman married in 1759,* he was fifty-four years of age, while his wife, born in 1726, was twenty-one years younger, being only thirty-three. I do not know whether the yeomen of Cumberland marry young or not, but fifty-four is, as a general rule, so exceptional an age for a man to marry at, that the statement is calculated to increase rather than to remove my scepticism.

But is not a clue to the absence of all evidence to be found in a fact which MR. GILPIN passes over slightly, and on which his information is probably imperfect. "Bowman," says MR. GILPIN, "having passed his whole life in the neighbourhood of his birthplace—except a few early years spent in Northumberland." Now may not all his early years have been spent in Northumberland (where, if we knew the precise locality, both his baptismal and marriage certificates might be discovered), and he have removed to Irthington on his marriage?

What was the maiden name of Bowman's wife? where were their children born and baptised? for the accounts of Bowman's children are very contradictory. Dr. Barnes, writing in 1821, says "he married at the age of fifty" (which would be in 1755) "and had six sons, all of whom are now living; the eldest is fifty-nine and the youngest forty-seven, which makes the birth of the eldest son to have taken place in 1761, whereas on the tombstone erected in Irthington churchyard the eldest son is described as having "died July 29, 1844, aged eighty-four years"; according to which he must have been born in 1760.

I am writing just now under great disadvantages, and indeed should not have written at all, but that I feel it is due to MR. GILPIN to acknowledge the pains he has taken to ascertain the truth, but as in my opinion MR. GILPIN's evidence does not sustain his belief that he has established the fact that Bowman was 118, I feel bound to point out where I think it defective.

MR. GILPIN's generosity has, I think, tempted him to take the weaker side; but whatever may have influenced him, he now deliberately avows his belief that Robert Bowman reached the very exceptional age of 118. I do not say he did not, but I do say there is at present not a particle of

* I am aware Dr. Barnes, writing in 1821, says Bowman married in 1755, when he was fifty years of age; but if so, it is curious that so many years should have elapsed before the birth of his first child, who, according to one account, was born in 1760, and to another in 1761. The births of the other children followed at short intervals.

evidence that he did so. Those who support the argument that Bowman was 118 must prove their case. "Eo incumbit probatio qui dicit, non qui negat," says the civil law; and it may be added that the civil law also required that in proportion as the supposed fact was, as in this case, exceptional and beyond the ordinary nature of things, so ought the evidence in support of it to be clear, distinct, and beyond all doubt.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

PASSAGE ATTRIBUTED TO ST. IGNATIUS.

(4th S. vi. 381, 478.)

MR. TEW does not seem to be aware that, in addition to the seven epistles of St. Ignatius which are usually accounted genuine, there are a number which bear his name, but which now are universally considered spurious. Amongst these is an epistle to the Philippians, and in that epistle (chap. xiii.) occurs the passage referred to by Hooker. These spurious epistles are annexed as an appendix to *The Writings of the Apostolic Fathers*, published by Messrs. Clark, of Edinburgh, in their "Ante-Nicene Christian Library," and in the introductory notice to them the translators say:—

"It was a considerable time before editors in modern times began to discriminate between the true and the false in the writings attributed to Ignatius. The letters first published under his name were those three which exist only in Latin. These came forth in 1495 at Paris, being appended to a life of Becket, Archbishop of Canterbury. Some three years later, eleven epistles, comprising those mentioned by Eusebius, and four others, were published in Latin, and passed through four or five editions. In 1536 the whole of the professedly Ignatian epistles were published at Cologne in a Latin version; and this collection also passed through several editions. It was not till 1557 that the Ignatian epistles appeared for the first time in Greek at Dilligen. After this date, many editions came forth in which the probably genuine were still mixed up with the certainly spurious, the three Latin letters only being rejected as destitute of authority. Veditius of Geneva first made the distinction which is now universally accepted, in an edition of these epistles which he published in 1623; and he was followed by Archbishop Usher and others, who entered more fully into that critical examination of these writings which has been continued down even to our own day."

A.

MR. SMITH'S logic is refreshing. Let me suggest that he write, in some conspicuous place in his study, in very large letters, *Cave "petitionem principii."* It may act as a check against the perpetration of the worst, though not the most uncommon, of all fallacies. In his obliging paper he first assumes it as an evident fact that I know nothing of "the epistle to the Philippians which professes to be the work of Ignatius," and then deduces the, to his own mind, necessary conclusion

that my opinion "would carry more weight" that "Ignatius wrote no epistle to the Philippians." What kind of reasoning this is I wot not. To reverse the case, it might just as well be said that a man's "opinion would carry more weight" who should declare that the decretal epistles attributed to St. Clement are forgeries, if he knew something of his genuine epistle to the Corinthians. Further, Mr. SMITH asserts that "Hooker's quotation is quite correct." I assert that it is *not*. "I copy," says Mr. SMITH, "the sentence in full." From what book? may I be allowed to ask. For in this copy the words τοῦ πάρα appear, but in Hooker (Oxford, 1841) they do not, either in the text or the foot-note. So much for Mr. SMITH'S accuracy.

TO MR. E. MARSHALL I tender my best thanks. His few remarks (anticipated, as he will see) are characterised by the moderation and good temper which it is so pleasant to meet with, but against which some do so grievously offend.

As to the character of these epistles, but a very small amount of the critical faculty will be needed to the formation of a right judgment. Forgery is on the face of them, and few who have read them with any attention will have much objection to endorse the following statement:—

"Verisimile non est, eas Eusebium, si ejus avo exstissent, latere potuisse, aut ab eodem, si ipsi cognite essent, præteriri; sed etiam, quia vel ob modum loquendi, ab Eusebianis multum discrepantes apparent, vel ob materiam doctrinæ, institutis et moribus posterioris Ecclesiæ magis consonæ, et Ignatiani Eusebio memoratis sola imitatione, eaque nimis affectata, similes."

Recentiorum Judicia de S. Ign. Epistol., xxxiv.

Guiliel. Jacobson on

EDMUND TEW, M.A.

Patching Rectory, Arundel.

It is not unsuited to the notes which have appeared on the epistle to the Philippians, called "of S. Ignatius," to state in what manner the collections of his epistles are to be regarded. There are:—

1. The shorter recension of the seven epistles, which are commonly known as the genuine epistles, which is the one in Jacobson's and Hefele's *Patres Apost.* and other recent collections.

2. The longer, or interpolated, version of the seven epistles, often cited by early writers.

3. The Syriac version, with English translation of three of these, with collected extracts from others, published by Cureton, Lond. 1845.

4. The eight spurious epistles, three of which are only found in Latin. Of these eight Hefele observes: "Unanimi doctorum consensu spurie habentur." (*Patr. Apost.*, Tubing. 1847, p. xliii.)

The whole collection, except the Syriac, viz., the shorter recension, the longer or interpolated,

and the spurious epistles, can be seen in the edition of I. Vossius, Amst. 1646, reprinted Lond. 1680.

EDW. MARSHALL.

MURAL PAINTING IN STARSTON CHURCH,
NORFOLK.

(4th S. vi. 542, 577.)

I have no wish to be contentious; but the subject of this painting is too interesting to be left undecided; and I see as yet no reason to change my opinion. G. A. C. calls attention to a feature in the painting, upon which, he says, I made no observation, but it did not escape my notice. He observes that—

"Over the head of the dying or deceased person is held by an attendant an heraldic shield, the arms upon which are unfortunately too indistinct to be accurately deciphered."

The arms, as well as can be made out, appear to be those of Sawtree or Saltrey Abbey in Huntingdonshire, to which the advowsons of several churches in Norfolk were granted, and the abbot of which held manors and lands in the county. But whatever arms were on the shield is, in my opinion, of no importance towards the elucidation of the painting.

I am more and more convinced that it represents the death of the Blessed Virgin Mary. Two angels are carrying up her soul to heaven: no such presumption of immediate beatitude could have been entertained of any ordinary individual, however ennobled by worldly honours. In the next place, as I mentioned, I have seen various old representations of the death of the B. V. M. more or less agreeing with the one at Starston; and, at least, two such are in my own possession. One of these remarkably coincides; having the three privileged Apostles, SS. Peter, James, and John, close to the bed, and St. John, as here, wearing a cope, and extending his hands over the bed. In the other, the same three are standing in the same position; St. John, always distinguishable by his juvenile appearance, and here also wearing a cope and clasping his hands. These are both woodcuts of the fifteenth century.

I said that I attached no importance to the heraldic shield. If we make the very allowable supposition that some patron or distinguished person was interred beneath the recess, and that this painting was executed as a pious memorial over his tomb, the whole will, I think, be satisfactorily explained. The B. V. Mary has just departed. St. John holds a family, or conventual coat of arms towards his adopted holy Mother, to implore her intercession for the owners of the arms, or the soul of the person interred beneath; and St. Peter holds a scroll, on which the inscription seems to have been "*Precor te Maria.*"

The last word is still plain; but on any other supposition, how could it be appropriate? The female figure, whom G. A. C. supposes to be coronetted, has really no coronet, but merely an ornamental head band. She is, in my opinion, only one of the holy women attendants on the B. Virgin, perhaps meant for Seraphia, who was distinguished as the wife of one of the members of the Sanhedrim, and of whom tradition reports that she was of about the same age as Mary, and had been long and closely connected with the Holy Family. There is one object standing before the head of the bed, which I cannot explain, because so little of it remains. It looks like a pedestal, and may have supported a lamp, or chafing-dish, as there are what appear to be flames at the top.

I take this occasion to correct a mistake I made when the drawing was first sent me. I too hastily pronounced the copied figure to be St. Peter; but there can be no doubt that it represents St. John.

F. C. H.

P.S. The misprinting of a single word is sometimes of much consequence, and therefore I must request the readers of "*N. & Q.*" to correct in their copies the misprint at the end of my article (p. 542), of the word *hand*. It ought to be *head*. The hand would be of no value towards making out the figure intended, but the head would be most important. Unfortunately neither remains.

In a chromolithograph of this painting which I have seen, the following letters are quite plain: PROCE, then a hiatus occupying the space of two letters, then a longobardic *N* with the straight stroke prolonged upward and surmounted by a cross-stroke as if for *NT*, then *E*, then the word MARIA, *i. e.* PROCE[DE]NTE MARIA. It cannot possibly have been *precor te*, unless the artist has drawn upon his imagination for three characters which are very distinctly shown in the chromolithograph.

J. T. F.

N. Kelsey, Brigg.

ROSCOE'S "*NOVELISTS' LIBRARY*" AND GEORGE CRUIKSHANK (4th S. vi. 343, 426).—MR. WYLIE is substantially correct in what he says as to George Cruikshank's connection with this work, but he is in error in supposing the series to consist of *nineteen* volumes, which is complete in seventeen, or those illustrated by the artist above-named. It was Mr. Roscoe's first intention that the designs for the entire series should be executed by Strutt; but, regarding these as a failure, he renounced his connection with that artist on the issue of the second volume, commencing *de novo* with the designs of George Cruikshank. The two volumes illustrated by Strutt were not henceforward intended to be reckoned

any portion of the series. This is plain from the announcement cited by your correspondent "that he, G. Cruikshank, 'is engaged to illustrate the whole series,'" which could otherwise possess no significance; and it explains the apparent anomaly of two first and two second volumes. Bating these excrescences, Roscoe's "Novelists' Library," in the view of its editor Thomas Roscoe, consisted of seventeen volumes, the whole of which, without exception, were illustrated by my friend George Cruikshank.

J. C. ROGER.

CHANGES OF NAMES IN IRELAND (3rd S. *passim*; 4th S. vi. 310, 423.)—STUART'S *Armagh* (8vo, Newry, 1819, p. 201) states from Vesey's *Statutes*, p. 29, that in—

"1485 Parliament enacted that every Irishman who dwelt amongst Englishmen in the counties of Dublin, Meath (Meth), Ulster, and Kildare, should be apparelled after the English fashion, and should shave the beard above the mouth, and take an English surname derived either from a town, a colour, an art, science, or office. Names are derived many family names, such as Sutton, Chester, Trim, Cork, Black, Brown, White, Smith, Carpenter, Cook, Butler, &c. Names thus adopted were to be transmitted to posterity under penalty of forfeiture of goods, &c. The Macangabhans became Smith, the Geals White, &c."

W. P.

"GOD MADE MAN," ETC. (4th S. vi. 345, 426, 457.)—The replies which your learned correspondents F. C. H. and DR. DIXON have kindly given to my query respecting these quaint lines are very noteworthy—the former as showing that they are not peculiar to any one county, and the latter for the reverential feeling with which they appear to have been treasured up by the Durham collier. It seems probable that they originated amongst the miners, for the version of the lines supplied by DR. DIXON—and evidently the most correct of the three given—unmistakably implies as much; and the fact of their being popular with the pitmen of the North, and my hearing them in the Staffordshire colliery district, tends also to support this supposition. May I inquire again, have any of your readers ever seen them in print before?

F. S.

THE ADVENT HYMN (4th S. vi. 112.)—The correspondent of the *Sunday Times*, May, 1870, has made a sad blundering statement concerning the end of this hymn. "Helmsey" is an adaptation of the melody of a song beginning—

"Guardian angels now protect me,
Send to me the youth I love,"—

sung by Ann Catley in *The Golden Pippin*, a burlesque acted at Covent Garden Theatre, Feb. 6, 1773. Miss Catley was a celebrated actress and singer. Her *Life and Memoirs* (a very curious little book, by Miss Ambrose), is now before me. The tune became popular, and was converted into a hornpipe by some playhouse musician, and

into a hymn-tune by some zealous low-churchman! Vulgarity, and consequent unfitness for devotional purposes, is the strong characteristic of this still (I am sorry to say) popular tune.

EDWARD F. RIMBAULT.

"JERUSALEM! MY HAPPY HOME!" (4th S. vi. 372, 485.)—As a supplement to the history of this "song" or hymn, it may be stated that a copy in broadside will be found in the Rawlinson Collection of Ballads (4to, 566, 167) in the Bodleian Library. It is entitled: *The true description of the everlasting joys of Heaven. To the tune of O man in desperation.* In two parts, nineteen stanzas of eight lines (so by no means in an abbreviated form), black letter, two woodcuts. "Printed for F. Coles, T. Vere, and J. Wright (between 1650 and 1670). It begins thus:—

"Jerusalem, my happy home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?
Where happy harbour is of saint,
With sweet and pleasant soyl;
In thee no sorrow ever found,
No grief, no care, no toyl."

WM. CHAPPELL.

"PIGS MAY FLY," ETC. (4th S. vi. 321, 396.)—I did not intend to claim this proverb as an Italian one. I meant nothing more than that I met with it in Italy. I had never heard it in England. However, it appears to be well known. What is the English form? I wish that MR. ADDIS had given it. The same proverbs are so widely diffused, that it is impossible to fix locality.

STEPHEN JACKSON.

When I was a "mid" in one of Green's ships, a shipmate from Worcestershire (Chipping Norton, I believe), when asked to do anything he did not wish to, would frequently reply by saying: "Pigs might fly, but they're very unlikely birds."

F. H. D.

Bolívar, Mississippi, W. S.

SIR THOMAS BROWNE: ARCHER'S COURT (4th S. vi. 46, 283.)—Hasted, Ireland, and the other Kentish historians, all speak vaguely of the owner of Archer's Court, who passed it to Rouse. They say, Sir Thomas Browne, or Mr. Thomas Browne of London, Thomas Broome, &c. It is to be regretted that Mrs. Hilton has not settled the matter by responding to MR. ELSTED's very useful suggestion. I have seen in Doctors' Commons the will of Richards Rouse, Sen., 1706; which, I think, is conclusive. He says:—

"I give, &c. in trust, &c. Whitfield or Archer's Court, bought by me of the Rev. Thomas Broome, his wife Elizabeth, and William Broome, Esq., to my daughter Affra Stringer, wife of Phineas Stringer," &c.

The name therefore is Broome, and not Browne at all.

JUNIOR.

THE IRISH PLANXTY (4th S. vi. 300, 512).—I have always heard and understood it to have been a harp air of a grand and elevating character. It mingled the most passionate grief for wrong inflicted on clan or kindred with the fiercest denunciation of the wrongdoer. It celebrated a victory and the virtues of the victor chief. It was the nuptial song of a royal hero's bridal, or the revengeful and defiant strain upon his fall in battle. When Ireland became at length consolidated under English rule, and the fighting of the native septs and clans was done away with, the planxty assumed a convivial character; and any gentleman of old standing in the country, whether of Irish or English descent, Catholic or Protestant, who kept a good cellar, larder, and pack of hounds, and who had met an opponent, once at least in his life, in fair fight, with sword or pistol, was sure to have a planxty dedicated to his name and honour by the peripatetic bard or harper who took the jolly squire in his rounds, and received the *cead mille faillte* (hundred thousand welcomes) of Irish hospitality as long as he chose to stay. Of such modern celebrations, the most notable, and the readiest to refer to, as having been adapted by Sir John Stevenson to some of the most beautiful of Moore's verses, are Planxty Kelly, Planxty Connor, and Planxty Sudley—the last-mentioned having been an indubitable Saxon. Like the Norman Geraldines of a former age, who intermarried amongst the natives and cultivated the good opinion of their adopted country, he pitched his tent on some pleasant spot of the "Golden Vein," and making himself and everyone who had to do with him happy and comfortable, became "more Irish than the Irish themselves." Carolan's best air was a planxty, which he composed in honour of a Welshman (Bumper Squire Jones) during a visit he made to the Principality, in return for the generous consideration with which the most celebrated of Irish harpers was treated not only by that particular host, but wherever he went amongst the descendants of the Cimbri. The *unde derivatur* of "planxty" I have often heard discussed, some deriving it from the Greek *πλανητός*, vagrant, wandering, &c., and others from the Latin *planctus*, the noise of the tempestuous waves dashing upon a rock-bound coast, to which more than one ancient poet has likened the roar of human voices in battle or tumult. The secondary and more popular meaning of *planctus*, as we all know, is a plaint or complaint; but I have never heard of any *keen* or *coronach* or purely funeral song of the Irish having been called a planxty. I believe that the derivation of the word from the Latin or the Greek does not hold good, as the Celtic is of an older stock than either.

THE KNIGHT OF INISHOWEN.

LHWYD'S IRISH MSS. (4th S. vi. 387, 516).—The Sebright MSS. are well known in Trinity College, Dublin. The old press-marks are H. 25-30 and H. 64-71 inclusive. These MSS. were bequeathed by Sir John Sebright, near St. Alban's, to the provost, fellows, and scholars of Trinity College, Dublin. The Rt. Hon. Edmund Burke, one of the executors of Sir John, caused them to be delivered to the University, having first submitted them, according to the desire of the testator, to the perusal and examination of General, then Colonel, Vallancey. They were bought by Sir John, and had been the property of Edward Lhwyt.

B. E. N.

[We shall be glad to receive from B. E. N. some notice of these MSS. for insertion in the columns of "N. & Q." Ed.]

POST PROPHECIES (4th S. vi. 370, 396, 488).—I saw in *Chambers's Journal* a curious string of prophecies, each beginning "I would not be." The only one I remember was, "I would not be a king in '48." I cannot remember if I saw it before or after that year, and I have no means of referring to the book now. Can any of your correspondents kindly tell me if, like the one mentioned by E. L. S., it was made after the event? Also, if there was any other prediction worth notice in it; and how far the dates extended into the century?

L. C. R.

INDEXES (4th S. vi. 434, 513).—There are some books the utility of which is quite destroyed for want of good indexes. I believe that in several cases it would pay to print them. Suppose a man to advertise that he would publish an index (say to Rushworth's *Historical Collections*), if he could get a hundred subscribers at a guinea each, I imagine the money would be forthcoming.

K. P. D. E.

"IT'S A FAR CRY TO LOCH AWE" (4th S. vi. 505).—Your correspondent will find the legend connected with this saying, unless I mistake, in Hammerton's *Painter's Camp in the Highlands*.

A. M. B. A.

LAKE DWELLINGS ON LOUGH MUCH (4th S. vi. 369).—Since writing my query as to the lake dwelling in Lough Much, I have found the account given by Lubbock, in his work on *Prehistoric Man* of the Irish "cranoges"; but I am still anxious to hear something of the date of the island I described. While fishing there, I heard from a man who farmed some fourteen acres several interesting instances of folk lore, founded on the belief that the lake was haunted. Thus he told me that when a boy, fishing with other boys and young men, with baited lines left in the water for fish to hook themselves, they were startled when standing near and talking by hearing a crash, as if a whole crate of crockery had been thrown down, about three yards from them

in the lake. All, young men included, were so frightened at this freak of the water fairies, that they ran away, leaving their lines in the water, and did not dare to return for the day. Another story which he evidently connected with the supernatural, though he did not say so in so many words, was that of a young man who found a silver sword on the island I have spoken of. When wading back, he found the ground so soft, that to lighten himself he pitched the sword from him forward on to the shore, where it split up into fragments too small to be picked up. A third story was told of an island in a neighbouring lake, which was covered with trees well suited for hoe and spade handles and the like; yet, though it was easy to wade to the island, no one would cut one and incur the certainty of being drowned in returning, even in two feet of water! He added that when boughs were broken off and drifted to shore, no one would use them even for fire-wood, for fear of ill-luck.

My informant also showed me a field, now farmed by him, in which his predecessor kept a mare which he never took to the town or market. She, however, became in foal by the agency of the water fairies or otters, as some said. I think this latter was added on account of some supposed scepticism on my part, but the choice of agencies struck me as curious. The end of mare and foal was, however, tragic, both being drowned at different times (by fairy agency, as was hinted) in the lake, the former in the very shallowest part of it, in only two feet of water.

A lad who was about with us a good deal gave me what was to me a new version of St. Patrick's work in Ireland: viz., after telling me a number of stories of good people, suggesting a doubt as to their existence, and asking if I believed in them, as he had been told that St. Patrick had driven them all out of the island! A. M. B. A.

DR. JOHNSON (4th S. vi. 458).—Replying to my own query as to the authorship of a Life of Dr. Johnson, published by C. Kearsley, 1785, I have since found, I think, sufficient evidence to show that it was written by Thomas Tyers. Boswell refers, somewhat contemptuously, to a sketch of the Doctor's life by Tyers ("Tom Tyers," as he is called by Johnson), as "an entertaining little collection of fragments" (ed. 1823, iii. 310); and "sketch" is the word used by the author in his preface to the volume printed by Kearsley. Besides this, reference is made in *Johnsoniana* (Murray, 1830) to a biography by Thomas Tyers, published in 1785, which the author is said "very modestly to call a sketch"; and as I do not find that any other account of the Doctor was published in that year, I think the authorship of the volume is clearly established.

Mr. Thomas Tyers, it will be remembered, was

the son of Jonathan Tyers, "the founder," as Boswell says, "of that excellent place of public amusement, Vauxhall Gardens."

CHARLES WYLIE.

"AS COLD AS A MAID'S KNEE" (4th S. vi. 495.) This and the saying about a dog's nose always being cold are common in the west of Scotland. When Noah was in the ark it sprung a leak, and, according to a doggerel song—

"He took the dog's nose to stop up the hole,
And ever since then it's been wet and cold."

WILL. M'ILURATH.

A NURSERY TALE (4th S. vi. 496).—A story in its cast and incidents resembling that related by Wm. E. A. Axon will be found in Chambers' *Popular Rhymes of Scotland*.

WILL. M'ILURATH.

NEGRO PROVERBS (4th S. vi. 494).—Allow me to make one correction in M. C. K. L. A.'s list of "Negro Proverbs," and to send you an additional proverb. No. 10 is thus given in Jamaica, of which island I am a native:—

"Buckra dey in a trouble, monkey coat fit him,"

and

"Rock a tone dry in a ribber bottom, him no feel sun hot."

The *s* in Jamaica is seldom sounded; "tone" for *stone*.

"Man in prosperity knows not the bitterness of adversity,"

seems to be the idea of the last.

H. A. HUSBAND.

SMIJTH (4th S. vi. 474).—The *Saturday Review* need scarcely, I think, have taken the trouble to inform its readers that the surname of the author of the *Commonwealth* was written *Smyth* as well as *Smith* in Elizabethan documents. Of course it was; and I do not think that the form *Smiyth* will be found in any "document" older than the eighteenth century. In fact, less than a century ago, the name of this particular family was *Smyth*, and a short time previously, plain *Smith*.

The author of the *Heraldry of Smith* simply records the fact (page 2) that "this family now write their name *Smiyth*"; and there is no doubt that he considers it a modern attempt to veil, under an affected orthography, a good old English surname.

But if, as Sr. states, a *y* was, in old MSS., double-dotted, *Smiyth* is analogous to *Ffolliott* and *Ffarrington*, both of which are "orthographical errors."

I have some little acquaintance with MSS. of the sixteenth and seventeenth centuries, but I do not remember to have met there with an example of a dotted *y*. Can Sr. be correct? The example he gives (Mary) I should take to be the genitive case of *Marius*; the so-called double-dotted *y*

being *really* ij, just as I, who am a physician, constantly express in my written prescriptions the numeral 2 by ij, and 7 by vij, 8 by viij, &c.

As to the orthoepy of this uncouth name, why I fear it is but *Smith* after all.

Mr. Lower's theory will be found in his *Patronymica Britannica*. The origin suggested by his "facetious friend" really appears to me more plausible than that propounded by Sr.

M. D.

SIGNITARY AND SIGNATARIES (4th S. vi. 502.) I trust that, should this meet the eye of Lord Granville, he will excuse me for observing that, when I first saw the adjective "signitary" in his reply to the Russian note, it struck me that the word was new. However, it seems good in itself; "*dabiturque licentia sumpta pudenter*."

Neither it, nor the "signataries" of the *Tablet*, appear either in Johnson or Richardson's dictionaries, though the latter is very full on connexions with the word "sign." The rare word "signaturists," given in both, looks like the nearest approach to the term; but it will be found to have rather a philosophical meaning, as in Bacon, Brown, and other old writers, than one at all corresponding to its use in reference to those who may sign a document.

FRANCIS TRENCH.

Islip Rectory, Oxford.

OLD SONG: "GOODY BOTTLED ALE" (4th S. vi. 501.)—I think the version of this chorus as I have often heard it "roared out" by boys in the Midland Counties, full sixty years ago, more correct than DR. DIXON'S:—

"Goody Burton's ale
Got into my widdle;
Being strong and pale,
It made me widdle widdle."

I never supposed it a chorus, but the whole song. I never heard more of it.

ELLGEE.

SCHOOLBOY WORDS (4th S. vi. 415, 517.)—The origin of the schoolboy phrase "Bags" or "Bags I" is clear enough. It evidently carries with it the idea of getting into one's possession or into one's bag the object in question. Thus one talks of having "bagged" so many birds, &c.

"Fains" or "Fain it," a term demanding a truce during the progress of any game, I should be rather inclined to spell "feign it," expressing a desire for a temporary cession of the game for a *pretence*, as opposed to the *earnestness* with which the game had until then been played. GASTON FRA.

Univ. Coll. London.

KEY TO "LE GRAND CYRUS," (4th S. vi. 387, 513.)—George de Scudéry, whom Isaac Disraeli calls a Bobsdil of literature, was born at Havre de Grâce in 1601. After some years of literary activity he was, at the solicitation of the Marchioness de Rambouillet, appointed by Richelieu

to be governor of Notre Dame de la Garde, a fortress in Provence, situate on a high rock near Marseilles. A witty author says of this appointment:—

"Gouvernement comode et beau,
A qui suffit pour tout garde,
Un Suisse avec sa hallebarde
Point sur la porte du château."

De Scudéry is known as a voluminous poet, and the author of several theatrical pieces of some merit in their day, but now quite forgotten. He died May 14, 1667.

His sister Magdalen was born in 1607, and died June 2, 1701. She was a person of greater talent than her brother.

The first part of *Le Grand Cyrus* was published in 1650, but the latter part did not appear until some years afterwards. It is stated in every edition that I have seen to be written "par Monsieur de Scudéry," and is dedicated to Madame de Longueville, the sister of the great Condé, the person intended to be described under the name of Cyrus. The work is supposed to be the joint production of the brother and sister, but there is little doubt that his part of the work was very small. Their contemporaries always attributed the book to the sister, notwithstanding that the title-page bears the brother's name. I have not Monsieur Cousin's work to refer to; but, if I remember rightly, he attributes the work to Mademoiselle de Scudéry.

Speaking of Mademoiselle de Scudéry, Méage says:—

"M. de Marobs ne vouloit pas qu'elle eust fait nulle Cyrus ni la Clélie, parceque ces ouvrages sont imprimés sous le nom de M. de Scudéry. Mademoiselle de Scudéry, disoit-il, m'a dit qu'elle ne les a point faits, et M. de Scudéry m'a assuré que c'étoit luy qui les avoit composés. Et moi, lui dis-je, je vous assure que c'est Mademoiselle de Scudéry qui les a faits; et je le say bien."

If any reader of "N. & Q." can tell us where to find a perfect and complete key to the work, he will be conferring a favour on one who appreciates the work for, what it was meant to be, a description of contemporary manners.

S. W. T.

GRANTHAM: BLUETOWN (4th S. vi. 475.)—The political autocrat of this borough, Lord Huntingtower, was himself known by the sobriquet of "Blue Billy."

JOHN BROOKS.

Birmingham.

KIRK SANTON (4th S. vi. 387, 449, 560.)—Hall Santon is a small hamlet, parish of Irton, Cumberland, whose soil is of a light sandy description.

Downham Santon or Sandy, Suffolk, in 1668 was nearly overwhelmed by an immense drift of sand from the Lackenheath Hills, five miles distant.

The soil of Santon House, Lincoln, is sandy.

Kirk Santon, Cumberland, is supposed to have derived its name from a circular piece of water 300 feet in diameter, which covers the ruins of a church. Kirk Santon, with its appurtenances, was granted by the Deyvill family to the Abbey of St. Mary in Furness.

Kirk Santon, Isle of Man, is described as a small village of a rugged surface, near Kirk Santon Head.

Sandwich, Kent, is described by William Lambarde (*An Alphabetical Description of England and Wales*, Lond. MDCXXX. 332) "to have got the name of the Light Sande."

"Santlake, i. *Lacus Sanguinis*. Neare to Battell in Sussex, is a Place named Santlake, which the People of the Countrey even to this Daye imagine to be so called of the streames of Bloud that ranne theare after the great Fight betwene the Conquerour and Harould."—W. Lambarde, *idem* 359.

Sandgate, Kent—

"The name of the village is derived from its situation at one of those gates or gaps of the sea so frequent along the E. coast, and from the sandy nature of the soil on which it is built."—Hamilton's *Gazetteer*.

41, Eddleton Square, S.W.

CHARLES VIVIAN.

BABIES' BELLS (4th S. vi. 475; vii. 21.)—The divine poet is Francis Quarles. The lines are from his *Emblems, Divine and Moral*, book II. No. 8. Venus is soothing a fretful earthly Cupid with a globe and bells (no doubt, a sort of coral). Divine Cupid expostulates—

"We'll look to heaven, and trust to higher joys;
Let twine love husks and children whine for toys."
MARGARET GATTY.

THE BELLS OF ST. MICHAEL'S, COVENTRY (4th S. vi. 524.)—These bells were at first arranged in two heights, but on the tenor bell being cracked in 1802, and recast by Bryant of Hereford, they were all arranged on one level, and so they still remain.

When this peal was first hung, it was disposed on a framework resting on the walls of the tower, and serious danger to the building being apprehended, it was resolved in 1793, by the advice of Mr. Wyatt, the architect, to construct a frame resting on the ground. This was designed by Mr. Potter of Lichfield, and carried out in 1794, at an expense of 5077, the bells being rehung in December the same year, since which time no material alteration has been made. At the same period the tower underwent a thorough repair. They are not so high in the tower by thirty feet as at first.

However desirable this arrangement may be for the bells, and for securing safety to the building in ringing them, it is much to be regretted that it has completely sacrificed the internal appearance of the fine lantern tower, which was originally open to the west end of the nave, with which

it communicated by a lofty and beautifully proportioned arch.

A clock and chimes appear to have been added to the bells at a very early date, for in 1465-7 notices of payments being made on their account are recorded; and in 1577 "v" was paid for timber and making the barrell for the chyme," and in the same year Henry Bankes was engaged in altering the "chyme and settinge hit newe."

In 1778 a new clock and chimes were constructed by Mr. Worton of Birmingham at an expense of 2774. Some years ago the chimes were rearranged and harmonised. Both are under the care of the grandson of their original maker.

WM. GEO. FRETTON.

Coventry.

[Our correspondent will find his early particulars of these bells in our 3rd S. ix. 427, 541.]

MARINE ROSE (4th S. vi. 426, 484.)—The rose alluded to by Mr. JAMES PEARSON is the one I inquired about (p. 436). I found it in profusion near Fleetwood; but I think that *Rosa spinosissima* is not the proper name, and that it is more likely to be the *Rosa rubella*, as guessed by J. T. F. I know the *spinosissima*: it is an Alpine plant found at a considerable altitude in the Vallais. D'Angreville, in his *La Flore Vallaisanne* (Geneva, 1863), names it as on the mountains of Fins-hauts 4500 feet above the sea. The English marine rose is certainly entitled to the epithet "spinosissima," but still I believe that it is a different plant to the Alpine one—the real *spinosissima* of Linnaeus. This is only conjecture. I should like to compare the Fleetwood rose with the Fins-hauts plant. Perhaps some botanist who has visited the Alps may be able to say whether the two roses are identical. The northern plant of the *British Botany* (quoted by J. T. F.) may probably be the same as the Lancashire one, but I am sceptical as to the Fleetwood rose being the Alpine Linnaean *spinosissima*. Has the Northumbrian sea-rose been ever examined with the Fleetwood one? Cannot F. C. H. throw some light on the subject? He knows all the localities above-named.*

A MURTHIAN.

With regard to the rose inquired about in "N. & Q.," had I a small specimen or a more minute description, I could tell the name at once. But wanting this, I have no doubt that it is the Burnet rose = *Rosa spinosissima* = Scotch rose. The latter name is given because it grows plentifully in Scotland. I have found it on the sandy shores of Wales, from Pembroke to Caernarvon. On the sands it is very dwarf; it is taller inland. I have found it in Worcestershire. I do not recollect it in Switzerland; but it frequently hap-

* The *Rosa Alpina*, L., is found at an altitude of 7380 feet in the mountains of St. Bernard. It is the highest Swiss rose.

pens that a coast plant grows on lofty mountains. The scurvy-grass (*Cochlearia*), a common sea-coast plant, in one of its forms (*C. alpina* or *granlandica*) grows on the summits of mountains. I have gathered it on the walls of Tenby in South Wales, and on the summit of Ben Lavers in Scotland. I think that I have gathered the *Rosa spinosissima* in Cumberland. I am certain about Scotland. In Dr. Hooker's *Student's Flora of the British Isles* it is said to grow in Arctic Europe and in Siberia and North China. The *Rosa rubella*, named by J. T. F. (4th S. vi. 484), is a very local maritime rose, and not at all likely to be the Lancashire rose inquired after by a brother "Murithian." EDWIN LEES, F.L.S.
Green Hill Summit, Worcester.

Spinosissima et rubella = gentilis.—Je vous dirai, quant à ma manière de voir, que ces deux roses sont différentes. La *Rosa spinosissima* (Smith, *Eng. Flor.*) croît sur les côtes incultes du bord de la mer. De Candolle (p. 608) appelle cette même rose *pimpinillifolia*.* Elle est abondante sur le Salève, près de Genève: je l'ai aussi trouvée à Catogne, sur Sembrancher.

Rosa rubella (Lindley) = *Rosa gentilis* (Sternb.) vient aussi en Suisse, sur le Salève. D'après certains auteurs, ces deux roses paraissent avoir beaucoup de rapport et de parenté, au point qu'il est difficile de les distinguer. Je crois les avoir, les deux espèces (*spinosissima et rubella = gentilis*), dans mon herbier. G. DE LA SOIE, Curé.

Bovernier, † Suisse.

SIR H. CHEERE, THE STATUARY (4th S. vi. 525.) I can mention a place where one of this artist's works may be seen—Mold parish church, Flintshire—a full-length marble statue of life-size, of whom I forget. A son of Charles Madryll and Frances Cheere owns and lives at Papworth Everard, not far from Caxton gibbet. Unless I am mistaken, they have no grandson, few of the sons having married. Of the surviving sons, one is registrar of the Middlesex County Court holden at Clerkenwell; one is a major (retired, I believe, from the Indian army); another is in holy orders, and incumbent of Little Drayton, Shropshire.

ARMIGER.

THE 62ND REGIMENT (4th S. vi. 528.)—In December 1755 the 62nd regiment (or Loyal American Provincials) was raised in America. In 1756, in consequence of the capture of the 50th and 51st regiments at Oswego, the regiment was numbered the 60th. The Act of Parliament sought after by

* *Anglicè* "Pimpernel." Vide note by MR. JAMES PEARSON of Milnrow, 4th S. vi. p. 484.

[† The village of Bovernier is a short distance from Martigny, on the St. Bernard route, and our correspondent A MURITHIAN says that his friend, the worthy Curé of Bovernier, is always glad to see any botanical tourists and to give every information. M. De la Soie speaks English.—ED.]

MR. HIGGINS, if my memory serves me, was enacted at the commencement of the French revolutionary war, to permit Hanoverians to join the 62nd. Hanover, by treaty, furnished a contingent of 14,000 for life service to our army.

F. DAVID BRIANT.

WRONG DATES IN CERTAIN BIOGRAPHIES (4th S. vi. 410.)—In the communication by the Rev. Dr. ROGERS to "N. & Q." on the above subject, after stating that he had shown in 1856 that the date of the birth of the Ettrick Shepherd commonly given, viz. Jan. 25, 1772, could not be correct, as the parish register proved that he was baptised on Dec. 9, 1770, he goes on to remark: "Yet the Rev. Thomas Thomson, in a memoir of the poet prefixed to the octavo edition of his works, published by Messrs. Blackie of Glasgow in 1865, has repeated the original error." The following are the words of the memoir, from which it will be seen whether the "original error" has been repeated or not:—

"The subject of our memoir was born, according to his own account, in 1772, and on the 25th of January.—This assigned date, however, was probably a slip of the memory, as the parish register records his baptism as having taken place on the 9th of December, 1770."

So the Rev. Dr. has not discovered an error, but only a mare's nest. BLACKIE & SON.
Glasgow.

Miscellaneous.

NOTES ON BOOKS, ETC.

The New Testament, according to the Authorized Version With Analysis, Notes, &c. (Bagster & Sons.)

The great aim which the editor of this edition of the New Testament has had in view has been, "to make the volume truly serviceable both for public and private use; and to put the English reader as far as possible in possession of the Divine beauties, accuracies, perfections, and harmonies of the inspired original." To detail the arrangement and mode of printing, by which the editor has endeavoured to accomplish this important object, would be to transcribe literally the editor's Introduction. For this we have not space, and must, therefore, confine ourselves to the expression of our opinion that, in the volume before us, the Christian reader will find a most intelligent and trustworthy guide to the study of the New Testament.

Wonderful Stories from Northern Lands. By Julia Goddard, Author of "The Boy and the Constellations," &c. With an Introduction by the Rev. George W. Cox, M.A., and Six Illustrations from Designs by W. I. Weigand, Engraved by C. Pearson. (Longman.)

Closely as the popular tales of all nations are allied, both in the hidden myths which they veil and the shape in which they are presented, they possess nevertheless an innate freshness and vitality which serves to give an air of novelty to them under every form they may assume. The book before us furnishes a striking instance of this. There is probably not an incident, however strange or startling, in any of these "Wonderful Stories," which has not its counterpart in some cognate legend of the East or of the West, yet as we read them we are charmed by the spirit of originality and sense of genuineness by which they are characterised; and we lay down

the book with a sense of indebtedness to Miss Goddard for a capital selection of most interesting popular fictions, and to Mr. Cox for the instructive and intelligent introduction which he has prefixed to them.

Ross's Parliamentary Record, 1870. Edited by Charles Ross. (Wade.)

We suspect a very large per centage, not only of the Members of the two Houses of Parliament, but also of those specially interested in the proceedings of the legislature, are as yet unacquainted with the existence of this most useful index to the progress of legislation. The *Parliamentary Record* appears from week to week, and as the type is always standing and the new matter is introduced in its proper place, the *Record* is always complete up to the moment of publication, so that it is at once an index and record of the state of public business, and as such is a most valuable guide to all who are interested in such matters.

The Maiden and Married Life of Mary Powell, afterwards Mistress Milton. Fourth Edition. (Hall & Co.)

The Household of Sir Thomas More. Fifth Edition, with an Appendix. (Hall & Co.)

On the Culporteur. Fourth Edition. (Hall & Co.)

Grey and Violet: a Tale of the Great Plague. Fifth Edition. (Hall & Co.)

The Proceedings of Madame Palissy. Fifth Edition (Hall & Co.)

The authors of these admirable little books must be deeply gratified by the testimony—"to the tone of pure religious piety in which so many scenes of past times are related"—which has just been borne to them by the Archbishop of Canterbury, who has been indebted to them for the soothing interest which beguiled many hours during his long illness. What publisher could resist circulating such evidence of Miss Manning's genius?

PAPWORTH'S "ORDINARY OF BRITISH ARMORIALS."—We desire to correct a misstatement of which we have accidentally been guilty, in announcing that this work is to be completed by Mr. Walford, the editor of *The Landed Gentry*. Its continuance is to be entrusted to Mr. Papworth's relative and friend, Mr. Alfred W. Morant, F.S.A., who has kindly undertaken to prepare the remainder of the original MS. for, and to see it through, the press; and whose qualifications for the task are not unknown to some of the subscribers. As three-fifths of the work have been published, and the remainder is complete with the exception of a small portion which requires retranscribing for the press, there seems now no doubt that the work will very shortly be completed, to the great advantage of all heraldic and genealogical students. Those who desire to know how they may obtain the remaining Parts of the work, or may subscribe for the book in its complete form (the price will be five guineas), should apply to Mr. Wyatt Papworth, F.R.I.B.A., 13, Hart Street, Goswold Square, for a copy of the new Prospectus which he has lately circulated.

THE FAIRFORD WINDOWS.—Great fears being entertained for the safety of these matchless specimens of our art, a competent authority having declared that "at least the windows must be reloaded, or a good storm would do more harm than any restoration could effect," a committee to secure their preservation has been formed under the presidency of Earl Bathurst, and of which Mr. Edward Roberts, F.S.A., of No. 25, Parliament Street, is the honorary secretary. That gentleman is not only disposed to afford every information on the subject that may be desired, but is duly authorised to receive subscriptions.

While speaking of these windows, we may state that Mr. H. F. Holt has written a paper for the Archaeological Association entitled the "Tannes of Fairford," in which he gives the rise and fall of that family from documents hitherto unnoticed, and in which he shows—1. That John Tanne did not acquire the painted glass in 1492 by conquest or piracy. 2. That he did not found Fairford church, or dedicate it to the Virgin Mary. 3. That he did not rebuild the church. 4. That he had nothing whatever to do with the painted glass, and never contemplated either its purchase or its erection; and lastly, the facts connected with the acquisition of the windows; by whom given, and when, as well as the circumstances and motives which induced the donation.

CORK CUVIERIAN AND ARCHEOLOGICAL SOCIETY.—An interesting account was given at the recent meeting of this Society of an ogham stone found, near Maeroon, in an ancient subterranean chamber. The fragment of inscription on the stone was translated as—" (Stone of) FECCANA THE SON OF CUOD * * *," and was believed to indicate a burial.

BODLEIAN LIBRARY.—The donations to the Bodleian Library at Oxford during the year ending Nov. 8, 1870, according to the catalogue just issued, comprise seventy-four works printed at the Boulak Press and presented by his Highness the Khedive of Egypt; letters by the Emperor Napoleon III., presented by his Majesty, and contributions from a number of universities and centres of learning in Europe and America, India and Australia.

ANTIQUARIAN EXCAVATIONS IN ITALY.—Interesting excavations are being carried on in various parts of Italy, especially at the Campo Santo of Bologna, where a stratum of Etruscan interments has lately been discovered underneath the mediæval and modern strata; and also at the Leucadian promontory, where Professor Giovanni Capellini reports that traces of cannibalism have been found.

SOCIETY OF ANTIQUARIES OF SCOTLAND.—This Society has just been presented with the collection of antiquities of the late Sir James Y. Simpson, which includes portions of sculptured slabs from Nineveh.

ALBERT BARNES, D.D.—The American papers record the sudden death of this well-known commentator on the Bible, at the age of seventy-two years.

AMERICAN LITERARY MEN.—Bryant is reputed worth 500,000 dollars, made chiefly by journalism. Longfellow is estimated at 200,000 dollars, the gift of his father-in-law, besides the very considerable profit of his poems. Holmes is rated at 100,000 dollars, hereditary property, increased by lecturing and literature. Whittier, who lives frugally, is worth 30,000 dollars, inherited and earned by his popular pen. Saxe is reputed worth 70,000 dollars, inherited and earned in law, lecturing, and literature. Lowell is said to be worth 30,000 or 40,000 dollars, hereditary, and acquired in his chair as professor of Harvard College. Boker is rich by inheritance, and worth probably 100,000 dollars. Bayard Taylor is a man of independent property, the profits of his literature and lecturing, and dividends from his *Tribune* stock. Verily, a prosperous set of fellows.—*American Paper.*

A SHOWER OF BLOOD.—One of those phenomena, so interesting to scientific men—a shower of red-coloured rain, occurred recently near Sulphur Springs, Texas. It lasted for eight or ten seconds, and from the colour of the drops has been termed by the people of the vicinity "a shower of blood."

THE BOOK OF COMMON PRAYER OF 1636, with all the MS. alterations made by Convocation in 1661 (We

draft of the present version showing at a glance in what particulars it differs from the preceding edition), and from which the copy appended to the Act of Uniformity was transcribed, from which transcript "the Sealed Book" of 1662 was printed, has been reproduced by Major-General Sir Henry James's photo-zincographic process. It forms an exact counterpart of the original folio volume, and is about to be published by Mr. R. M. Pickering with the authority of the Stationery Office. It is unnecessary to say one word as to the importance of this document with reference to the history of our Prayer Book.

WILLIAM SIDNEY GIBSON, F.S.A.—We regret to announce the death on Jan. 3, 1871, of this well-known historical and topographical antiquary, and one of the earliest contributors to the pages of "N. & Q." for two of his articles, under the initials W. S. G., appeared in the first volume of our First Series (1849-50). Mr. GIBSON, who was for twenty-seven years Registrar of the Court of Bankruptcy at Newcastle-upon-Tyne, was the author of the following among other works:—1. "Dilston Hall; or Memoirs of the Right Hon. James Radcliffe, Earl of Derwentwater; to which is added A Visit to Bamburgh Castle." 2. "Northumbrian Castles, Churches, and Antiquities." Three Series. 3. "The History of the Monastery founded at Tynemouth." 4. "An Essay on the History and Antiquities of Highgate." 5. "A Memoir of the Life of Richard de Bury, Bishop of Durham," &c.

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Notices to Correspondents.

THE INDEX to the last volume will be ready for delivery with "N. & Q." of Saturday next.

N. R. Shirley's dramatic and other works were collected and edited by W. Gifford, in six vols. 8vo, 1838.

E. N. T. Lady Bountiful. See Farquhar's *Beaux Stratagem*.—"Not lost, but gone before." See "N. & Q." 4th S. v. 404.

RICHARD III.'s BEDSTEAD AT LEICESTER.—J. H. P. will find a curious paper on this in "N. & Q." 2nd S. iv. 153.

HIBERNIA. Received. We fear we have already inserted as much as the subject justifies.

LONDON COFFEE-HOUSES.—W.C. (anté, p. 5) is referred to his own article in "N. & Q." 2nd S. ii. 316, where he will find references to John Ellis.

DATE OF BIRTH OF JAMES I.—The error in question is only one of the press, and will be doubtless set right in the next edition.

ERRATUM.—4th vii. p. 25, col. ii. line 26 from bottom, for "Durham" read "Northumberland."

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

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LONDON, SATURDAY, JANUARY 21, 1871.

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Notes.

REAL PERSONS IN "THE FAERIE QUEEN."

We have seen that all is allegory in the first book of this poem. With it, however, allegory ceases, and we have only personifications; but it has been supposed that by these in general are meant real personages connected with the court of Elizabeth. Thus one critic sees in the staid old Guyon, the hero of the second book, and his guide the sage Palmer, the fiery impetuous Lord of Essex and Archbishop Whitgift, but where the resemblance lies I confess I cannot discern. I may observe, by the way, that Guyon is the celebrated Guyon or Guy Earl of Warwick, the son of St. George, the Red-cross Knight of the preceding book—so renowned in romance for the temperance and moderation of his character. In fact, in the early books of the poem, we know to a certainty of but one real character—the fair huntress Belphebe, who, the poet assures us, was meant for the queen, as "a most virtuous and beautiful lady."

The queen, when the first part of the poem was published, was in her fifty-seventh year, and when we read the glowing description of the form and beauty of Belphebe, we might be tempted to class Spenser among those adulators who gave her all the charms of youth when she was an old woman. But in so doing we should do him injustice. Spenser was born and lived in

London, as I think on the southern or Kentish side of the river. I have shown that the most probable year of his birth was the year 1551, and supposing him when fifteen or sixteen years of age to have often seen the queen, who was then we may say in her prime, riding as she always did through the streets of London, and probably in huntress' attire, to her favourite palace of Greenwich to hunt the deer in the park; or, supposing that he may at times have obtained admission into the park, and seen her bending her bow at the flying game, may not this sight have created Belphebe in his strong and susceptible imagination? Even when he had last seen her before his going to Ireland in 1580, the queen was only forty-seven, and her beauty was probably little impaired. Surely, then, the poet was not to blame for describing her in 1590 as he recollected her in her younger days.

I find, by the way, that there are persons who would sacrifice historic truth to false delicacy, and who blame me and others for vindicating the fair fame of the great queen from the foul aspersions of Dr. Lingard and his authorities, even though somewhat at the expense of her heroism. I am, however, not of them, and no literary act of mine ever gave me more sincere pleasure. The quotation from Randolph's letter in one of the replies I regard as of great importance, as it proves that in 1565 some of the best informed persons knew or believed that Elizabeth never would be a mother. The queen's words when she was informed of the birth of Mary's son are also very significant. As to her apparently serious intention of marrying Anjou when she was nearly fifty, it is easy of explanation.*

To proceed, then, Timias and Amoret were regarded by some critics as Sir Walter Raleigh and Elizabeth Trogmorton; but the latter was in no way akin to the queen, and Amoret is sister to Belphebe. I am therefore inclined to see in this last Lettice Knollys, the queen's cousin, first married to Lord Essex, and then, to Elizabeth's great displeasure, to the Earl of Leicester, whom I take to be Timias, in whose name there may be an allusion to Leicester's motto, "Droyte et Loyall"; he is the squire of Prince Arthur, and the Dudley family were strongly attached to the house of Tudor; and his being wounded by the "josters," and secured and restored to health by Belphebe, may allude to the ruin of his family at the accession of Mary, and its restoration by that of Elizabeth. By Sir Scudamore may be meant the Earl of Essex.

In Marinel of the Rich or Precious Strand Upton saw Lord Howard of Effingham, High Admiral of England, and in his treasures from

* See Fielding's *Joseph Andrews*, i. ch. 6; Marivaux, *Le Paysan Parvenu*, seconde partie, vers la fin.

wrecks, &c., the spoils of the Spanish Armada. I view Marinel as a purely poetic creation, and trace its origin thus: Spencer in his *View, &c.*, makes mention of one Arundel of the Strond in co. Cork, who was formerly a great lord, but was then much reduced; and I remember seeing myself the ruins of a castle close to the water on the east side of Clonakilty Bay, named Arundel Castle, which may have been his residence; and as he may have derived much of his wealth from vessels wrecked on his coast, the poet may have formed from him his Marinel. His birth may be an imitation of that of Achilles, but there were, and perhaps still are, legends on the coast of Cork of the union of mortals with nymphs of the sea.

In the fifth book we come at last on real persons. Arthegal, for instance, and Britomart have hitherto been only the Ruggiero and Bradamante of the *Furioso*, but now he becomes Arthur Lord Grey, the poet's patron. The queen now is Mercilla, and Duessa the Queen of Scots, whose son, by the way, was so offended at it that he demanded the punishment of the poet. Blandamour and Paridel are now the two great northern earls who took up arms in her cause. Sir Burbon is Henry of Navarre, but in Gerioneo and Grantorto I only see personifications of Philip and the Spanish monarchy and of O'Neil and the native Irish.

Sir Calidore, the hero of the last book, is the gallant Sir Philip Sidney; Melibee and Pastorella, Sir F. Walsingham and his daughter, whom Sidney married; Colin Clout and his Lasse, the poet and his wife Elizabeth, another phase of whose character may, as I have hinted elsewhere, have given origin to Mirabella.

There may be other real persons in the poem, but I have not discovered them.

THOS. KEIGHTLEY.

WEST HIGHLAND CUSTOMS AT MARRIAGES, BIRTHS, AND FUNERALS.

I am indebted to various Gaelic-speaking natives of Cantire, South Argyleshire, for much information relative to the old customs of their West Highland district in relation to births, marriages, and funerals. The notes that I here give from the accounts of my informants may possibly assist to preserve the memory of customs which have in many West Highland districts already become obsolete.

MARRIAGE CUSTOMS.—Early in the present century marriages were celebrated in Cantire with more ceremony and greater hilarity than is now commonly the case, except in the more retired glens. The marriage customs were these:—

When a young pair had got through the *leirach*, or contract, and had agreed to get married with

the consent of their relatives, a night was appointed for the *reite*, when the friends met and a feast was prepared, of which all were hearty partakers. All arrangements were then made; the names of the parties were recorded in the church session-book, and were proclaimed on Sabbath. Invitations were then given to friends and neighbours, who in return generally sent a present to the bride by way of contribution to the feast; and in this way, hens, ducks, meal, butter, cheese, and even a fat sheep, would find their way to the bride's house. The bridegroom had to provide that important part of the feast, the jar of whisky; for tea was but little used sixty years ago. Gunpowder was purchased by the young men in order to salute the marriage party by the discharge of firearms.

On the morning of the wedding-day the washing of the bride took place, and after her bath she was dressed in her best clothes ready for the ceremony. The bride's party assembled in the house of her parents, where the wedding festivities were held, the bridegroom's party meeting them either at or near to the church or manse where the ceremony was celebrated. Pipers played before each party, and shots were fired as they passed along.

The ceremony being over, the two parties joined, and returned together to "the wedding-house" with great joy. A barn had been cleared for dancing, where, after partaking of refreshments, the pipers and fiddlers began to play, and the young people immediately commenced dancing, at which they were very expert, having been previously trained to such exercise. The dancing was continued until the dinner was set down, when all the company took their places on either side of a long table. Grace having been said and a blessing asked by one of the aged men, they all fell to at the good things provided for them, and the carvers made a round hand at the fowls, though some of them were not very expert at separating the joints. Indeed, I remember being at a wedding where there was a strong man who was called upon to carve; but, not coming upon the joints, he was somewhat puzzled how to divide the fowl into pieces; so he began to tell a story about a sailor who was set to carve, but could not do it. "Upon which," said the strong man, "I will tell you what the sailor did—he took the fat hen in his hands, and grasping it firmly, tore it to pieces in an instant." And with this the strong man did the same; after which they let him eat his dinner in peace, and gave him no more fowls to carve.

After dinner the wedding company would set to dance in earnest: before dinner it had only been a little bit of exercise to whet their appetites. As the dance was open to all who chose to come and join it, young men and girls would travel

a long distance to be present at the marriage ball, to which they had admittance on condition of paying a small sum "for the floor." The ball and the whisky-drinking were kept up through the night until the next day's dawn, and it was always a late hour before the bride was put to bed. After this had been done with great ceremony by the bride's friends, and the bridegroom's own party had laid him by her side, the company gathered round them in their bed, and drank to their healths, to which the bride and bridegroom replied in the same manner, and the company then left them.

The next day the wedding company again assembled, and generally made a happy day of it with feasting, walking, dancing, and firing of guns and pistols until the evening, when they dispersed. Such was the fashion of marriages in Cantire early in the present century, but things are much altered now, although certain customs are still retained, especially those which relate to the dancing and the whisky. Now-a-days, when the wedding party have assembled to dinner, they will withdraw to the nearest public-house, where "the best men" will go round the company with waters, receiving an equal sum of money from each person—sometimes as much as three shillings or more from every guest. The whole of this sum is at once sunk in the purchase of whisky, and the natural consequence is that the diversions of the evening too often terminate in anything but harmony and goodwill.

BAPTISMAL CUSTOMS.—The baptism of infants was considered a very important ceremony in Cantire; for, in addition to its scriptural import, it was thought to be a temporal charm. Some people imagined that a child would not grow unless it were baptised, and all were of opinion that it was bad luck to have an unbaptised child in the house: hence it happened that parents and nurses brought infants to be baptised, however legitimate the children might be, and however ignorant the parents might be. In cases of illegitimacy the church exacted a fine of the delinquents; and if the fine was not paid, means were used (sixty years ago, and prior to that) to send the fathers to the army and navy, in which way many of the Highlanders became soldiers and sailors: hence arose the proverb, "An ill-got bairn often makes a good soldier."

The Rev. Dr. Robertson, minister of the parish of Campbellton, and "collegiate" with Dr. Smith and Dr. McLeod, was very severe on those who could not answer his questions on these occasions. A man named McNeil once came to the old minister, bringing his child for baptism; but not able to answer the minister's questions, the minister took a young man of the company aside and examined him, and made him to hold up the

child to get it baptised. This shamed McNeil and made him more careful for the future.

The celebration of the baptismal ceremony was attended with a great display of hospitality on the part of the parents, who invited their friends and neighbours to the christening feast. A jar of whisky having been provided, sponsors were chosen, whom they called "goistie" and "banna-goistie." The care of the whisky was entrusted to the "goistie," and the "banna-goistie" (or female gossip) had the charge of the eatables. The infant was then given up by the "bonheer" (ailing mother) to the company, and was carried away to church or to the minister's house; the company also took with them bread and cheese, and pins to be divided upon their return home among the young men and maids, that they might in dreams have a view of their future partners.

Sometimes the merry-making on these baptismal journeys was suffered to lead the company astray, and cause them to forget the cause and object of their undertaking. A baptismal company was once crossing the mountains between Largie and Saddell, and rested on the road to take a refreshment of bread and cheese and whisky; after which they proceeded on their way, and arrived at the manse. The minister had begun the ceremony, when they found that the infant was not present. "Where is the child?" was the question; and "Have you it?" "Have you it?" the females were asking one another, but no child could be found. At last, the one who had been carrying the child up to that place where they had stayed on their way for refreshment called to mind that she had laid it down among the heather, and had supposed that some one else must have picked it up and brought it to the manse; but as this was not the case, they had nothing for it but to retrace their steps to the place in question, which they did without delay, and found the child lying quite safely where it had been left on its bed of heather. Then they brought it back to the manse and had it baptised.

FUNERAL CUSTOMS.—Up to sixty years ago it was the custom in Cantire, when anyone had departed this life, for the friends of the deceased to provide the necessaries for the accommodation and refreshment of visitors. The corpse was wrapped in *ollanach* (woollen), and waked day and night until it was interred. A pan of salt was placed upon its breast, and it was stretched upon a platform, over which was erected a tent of white linen; within this tent candles were kept alight day and night until the time of burial. The neighbours gave up their work, and attended in the house. The Bible and other religious books were laid upon a table and perused by the *tuchd faire* (watchers); devotional exercises were performed each night and morning; plenty of oaten

cakes and cheese, with whisky, was served at intervals, and something was said in praise of the deceased. "At intervals," continued my informant, "the relatives dropped a gentle tear."

When the time of the funeral came the company was served with bread and cheese and whisky. The coffin was then carried forth and put on "spokes," the people carrying it by turns to the grave; but before the funeral procession was out of sight, the straw in the bed on which the deceased had died was taken out and burnt. Very often the procession was headed by a piper or by a person playing "The Land of the Leal," or some other mournful air, on "the Lochaber trumpet" (i.e. the Jew's, or rather jaw's, harp). After the interment, and when the grave was neatly covered in with green sods, the nearest relative to the deceased thanked the company for their good attendance. Bread and cheese and whisky were then served round; after which the company departed to their own homes.

CUTHBERT BERE.

SHAKESPEARE'S DEATH: SOCIAL GENEALOGY.

Under date January 9, 1855, Nathaniel Hawthorne wrote (*Passages from the English Note-Books of Nathaniel Hawthorne*, i. 165-6):—

"I dined at Mr. William Brown's (M.P.) last evening with a large party. . . . Speaking of Shakespeare, Mr. — said that the Duke of Somerset, who is now nearly fourscore, told him that the father of John and Charles Kemble had made all possible research into the events of Shakespeare's life, and that he had found reason to believe that Shakespeare attended a certain revel at Stratford, and indulging too much in the conviviality of the occasion, he tumbled into a ditch on his way home, and died there! The Kemble patriarch was an aged man when he communicated this to the duke, and their ages linked to each other would extend back a good way, scarcely to the beginning of the last century however. If I mistake not, it was from the traditions of Stratford that Kemble had learned the above. I do not remember ever to have seen it print—which is most singular."

Nor do I; and as it may be new to many others, I, in accordance with the motto of "N. & Q.," "make a note of it." It is very curious how little we know about Shakspeare, and the more so considering the few lives intervening between his death and the date of his first biographer. Leigh Hunt (to whom most ideas of the kind were sure to occur, and form food for ingenious speculation) has happily worked out the thought contained in Hawthorne's note, in an article entitled *Social Genealogy*, from which the following extract may be acceptable:—

"It is a curious and pleasant thing to consider, that a link of personal acquaintance can be traced up from the authors of our own times to those of Shakspeare, and to Shakspeare himself. . . . Pope, when a child, prevailed on some friends to take him to a coffee-house which Dryden frequented. . . . Now such of us as

have shaken hands with a living poet might be able, perhaps, to reckon up a series of connecting shakes to the very hand that wrote of Hamlet and of Falstaff and of Desdemona. With some living poets it is certain." There is Thomas Moore, for instance, who knew Sheridan. Sheridan knew Johnson, who was the friend of Savage, who knew Steele, who knew Pope. Pope was intimate with Congreve, and Congreve with Dryden. Dryden is said to have visited Milton. Milton is said to have known Davenant, and to have been saved by him from the revenge of the restored court in return for having saved Davenant from the revenge of the Commonwealth. But if the link between Dryden and Milton, and Milton and Davenant is somewhat apocryphal, or rather dependent on tradition (for Richardson, the painter, tells us the latter from Pope, who had it from Betterton the actor, one of Davenant's company), it may be carried at once from Dryden to Davenant, with whom he was unquestionably intimate. Davenant, then, knew Hobbes, who knew Bacon, who knew Ben Jonson, who was intimate with Beaumont and Fletcher, Chapman, Donne, Drayton, Camden, Selden, Clarendon, Sydney, Raleigh, and perhaps all the good men of Elizabeth's and James's time, the greatest of them all undoubtedly. Thus we have a link of 'beamy hands' from our own times up to Shakspeare."

Leigh Hunt continues his "Social Genealogy" still further. For his continuation and the authorities (all set forth at length) for this "intellectual pedigree," I must refer the reader to the article itself, which has been recently reprinted by Mr. Hotten in *A Tale for a Chimney Corner, and other Essays*, from the *Indicator*, 1819-21—a little volume edited by Mr. Edmund Ollier, whose biographical introduction is not only a very perfect bit of writing as to style, but is a delicious bit of appreciative criticism worthy its subject, and a pleasant picture of Leigh Hunt by one who knew him well.

Reverting to the main subject of this note, I may add that in "N. & Q." for March 2, 1861 (2nd S. xi. 162-3), are given two instances of the memory of two persons extending over 150 years, and linking together the reigns of Anne and George III. Doubtless many more could be found if sought for.

S. R. TOWNSEND MATHEW.

Richmond, S.W.

CHRISTMAS MUMMERS AND PLOUGH-WITCHES.

This journal being the chosen repository for the dates and particulars of popular customs, I may here state that the Christmas mummers came to my house in Huntingdonshire in the Christmas week of 1870-1, and acted the old masque of "George and the Dragon," with the characters of Bold Bonaparte, the Turkish Knight, Little Jack, Devildoubt, the Doctor, &c. The party of boys who performed this mummer's masque were costumed for the occasion, and went through the piece with much spirit. They had been orally taught the words, which differed but slightly

* Originally written and published in 1819.

from versions that I had previously heard in Worcestershire and elsewhere, and which have been recorded in former volumes of "N. & Q." I may also add that the Plough-witchers came as usual to my house on the evening of Plough Monday (Jan. 9), rattling their cans and asking for money.

CUTHBERT BEDE.

[Papers on Christmas Mummings will be found in 2nd S. x. 464, 465; xi. 271; xii. 487; 3rd S. i. 66; iv. 486.]

THE SIEGE OF BREDA: TOBACCO.—The siege of Breda was one of the most celebrated sieges of the seventeenth century, and is frequently mentioned by the old English dramatists. Spinola sat down before Breda on August 26, 1624, and the town did not surrender until July 1 in the following year. The besieged suffered incredible hardships. "Butter," says the historian Herman Hugo, "was sold for six florins a pound; a calf of seventeen days old for forty-eight; a hog, for one hundred and fifteen; and tobacco for one hundred florins the pound." This was after they had consumed most of the horses. A few days after, the narrator adds that "as much tobacco as in other places might have been had for ten florins was sold in Breda for twelve hundred." It appears that this tobacco was used as "physic, it being the only remedy they had against scurvy." ML.

THE PRETENDER'S CORDIAL.—

"To 3 quarts of brandy put one pint of juniper-berries; ½ lb. of white sugar-candy, 2 pippins sliced and the juice of 2 lemons, the rinds pared; and put in three-penny-worth of saffron. Let this stand two or three days, shaking it twice a-day; then run it through a flannel-bag for use." (From a MS. penes the Petty family.)

MOORLAND LAD.

EPITAPH AT WING CHURCH.—As allusion has lately been made to the parish of Wing, co. Bucks, it may be interesting to note that in the nave of the church there is a curious brass-plate bearing the effigy of a man in a cloak kneeling, with a porter's staff under his feet, and a high-crowned hat, and a large key lying behind him. His hands are lifted up as if in prayer, and below is the following inscription:—

"Honest old Thomas Cotes, that sometimes was
Parson at Ascott Hall,* hath now (alas!)
Left his key, lodge, fyve friends, and all to have
A room in heaven. This is that good man's grave.
Reader, prepare for thine, for none can tell,
But that you two may meet to-night.—Farewell.
He died 20th November, 1648.

Set up at the appointment and charges of his Friend,
Geo. Hoveston."

G. F. D.

ADAM DE ORLETON.—Few ecclesiastical statesmen of the fourteenth century have been more thoroughly misunderstood and unfairly maligned than Adam de Orleton, whose memory has been made to suffer for a multitude of sins he assuredly

* Formerly a seat of the Dormers.

never committed in the flesh. Amongst them is the "fable" of his having written the Latin epistle mentioned by Mr. Tew (4th S. vi. 500) to the keepers of Edward II. at Berkeley Castle, so often improperly quoted to his prejudice. If, indeed, there is one thing more certain than another in connection with Adam de Orleton, it is that he never wrote the letter in question, and equally untrue that he ever "owned it, but pretended his meaning was horribly mistaken." His policy at the time of Edward's incarceration was in direct contradiction to the assumption of his being the writer of those words, even to the extent of its being impossible he could have done so, as may be readily ascertained by those who feel interested in the subject. HENRY F. HOLT.

King's Road, Clapham Park.

GENERAL WOLFE AND THE 20TH FOOT.—In your First Series (vol. ii.) I observe some notices of General Wolfe, which remind me of what I understand was a fact that merits being recorded in "N. & Q." He entered the army as ensign in the 20th foot, which was and still is distinguished as Wolfe's regiment, not from any other official connection, but solely from his eminence and glorious death. Now it happened that the 20th was in garrison at St. Helena when Napoleon died, and the bearers of his body to the grave were grenadiers of Wolfe's regiment. G. Edinburgh.

THE PROPHECY OF ORVAL.—This was eagerly read, and extensively believed in, at the time of its appearance in an English translation in the eventful year 1848. But it sunk into merited neglect when in the following year it was denounced by the Bishop of Verdun, as an admitted fabrication of a priest of his diocese. See the bishop's circular in *The Tablet* of April 7, 1849.

F. C. H.

WITCHCRAFT.—The following advertisement is worth a place in the old curiosity-shops of follies and fancies which the contributors of "N. & Q." are so plentifully furnishing for the edification of the future. It was issued with a number of the *Spiritual Magazine* in the year 1868—that is, in the nineteenth century of Christian civilization, and in what its sons claim as the most enlightened city of the most enlightened nation on the face of the earth. How far this theory is supported by the following document, I leave to the judgment of complacent Londoners:—

"A Gentleman being bewitched by a hired Man-Witch in his immediate neighbourhood, hired and avowedly paid, during 35 years, a fixed sum of money yearly, by miscreants, for his criminal services, under the impunity secured to them by the Statute 3 George II. c. 5, for the crime of Witchcraft; would be glad to obtain the aid of any Medium who might be able, by Spectral Sight, by Clairvoyance, or by Trance, to afford such clue for the identification in the sense of fact, of the said hired Man-Witch, in his personal and individual capacity for

the practical purpose, as would render possible an application to a Magistrate's Court, for a Warrant or Summons against him in the present state of the Law.—Address, . . . &c."

W. E. A. A.

Joynson Street, Strangeways.

"LE COQ FRANÇAIS."—"The unbroken self-confidence which the French, like the Athenians, have ever retained amidst the greatest disasters" is referred to by Dr. Arnold in his notes on Thucydides, i. 70, where he quotes an epigram, which may be found in the appendix to one of the volumes of Gen. Dumas' *Campagnes*, most singularly illustrative of their present attitude:—

"Le coq français est le coq de la gloire,
Par les revers il n'est point abattu ;
Il chante fort, quand il gagne la victoire,
Plus fort encore, quand il est bien battu.
Chanter toujours est sa grande vertu."

C. W. BINGHAM.

MILTON AND HOMŒOPATHY.—Hahnemann is said to be the author of homœopathy, but was he really so? Milton, in his preface to *Samson Agonistes*, has this passage:—

"Tragely, said by Aristotle to be of power, by raising pity and fear or terror, to purge the mind of those and such like passions—that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. Nor is Nature wanting in her own efforts to make good his assertion: for so in physis, things of melancholic hue and quality are used against melancholy, sour against sour, salt to remove salt humours."

This proves that homœopathy was practised in Milton's time, and even Hippocrates alludes to it. The passage from that writer was given me in the original some time ago, but I have mislaid it, and I should feel obliged if you would quote it in an early number. The minim doses of the present day are not alluded to, as I remember, even in Hahnemann's *Organon*: they seem to have arisen from the assumption that, as the proper medicine was to be applied, the smallest quantity would suffice for the cure.

G. E.

HELIOTYPY.—It may be useful to some readers of "N. & Q." to be informed that an account of this new kind of indelible photography—admirable for illustrating books and copying sketches and works of the great masters, impossible otherwise to be given in fac-simile bichrome—will be found in *Art Pictorial and Industrial* (No. 4), for October last, from the pen of Mr. G. Wharton Simpson. The patentees, Messrs. Edwards and Kidd, will be happy to show specimens to any readers or correspondents of "N. & Q." who may call at 22, Henrietta Street, Covent Garden.

S. R. TOWNSEND MAYER.

Richmond, S.W.

Queries.

"ALQUANDO DORMITAT BONUS HOMERUS" (4th S. vi. 407.)—Where is this sentence to be found? I have often used its English equivalent, but I know nothing of the Latin quoted by Mr. J. A. PICTON (*ut supra*).

STEPHEN JACKSON.

[The passage is from Horace, *De Arte Poetica*, ver. 358, &c.—

" . . . et idem

Indignor, quandoque bonus dormitat Homerus."]

ANONYMOUS.—I have a book entitled—

"Pleasing Melancholy; or, a Walk among the Tombs in a Country Churchyard, in the style and manner of 'Hervey's Meditations'; to which are added Epitaphs, Elegies, and Inscriptions in Prose and Verse."

It was published at London in 1793, and the preface is initialed G. W. Who was the author and compiler?

JAMES REID.

18, High Street, Paisley.

BIBLIOTHECA INDICA.—

"The Muntakhab al Tawarikh al Badauni—Persian text—Edited by Capt. W. N. Lees, LL.D., Calcutta, 1865, published by the Asiatic Society of Bengal."

What are the dates of the MSS. followed in preparing the above edition of Abdul Qadir's valuable history of the reign of Akbar, finished in A.H. 1004 (A.D. 1595), and how can the original matter be distinguished from subsequent interpolations when this information is not given?

R. R. W. ELLIS.

Starcross, near Exeter.

DAUBYGNÉ MONUMENT.—In the church of Brize-Norton (Norton S. Brice), Oxon, is a monumental slab to the memory of Sir John Daubyné. The date is 1343, and the knight is represented boldly in effigy. His legs are crossed, and at his feet crouches a lion. It is unusually rich in its heraldic sculpture, being charged with five escutcheons. The chief of these covers the knight's body, and bears four fusils conjoined in fesse, each charged with a pierced mullet. The remaining four escutcheons occupy the four corners of the tomb. One of them bears the four fusils plain; another has the fusils ermine. Of the remaining two one is either lozenge or mascully—I cannot say which, as the stone is worn; but I fancied that I could detect an ermine spot on one of the divisions, in which case it would suggest the arms of Rokele—"masculy d'ermyn et de goniz." (Roll Hen. III.) Some of your readers, better acquainted with the Daubyné pedigree than myself, will probably be able to decide. The remaining escutcheon bears two chevrons within a bordure engrailed.

It is probable that some notice of so rich a specimen of monumental art will have been taken by others; but I venture to send it to "N. & Q." as an additional security against its being lost sight of. The monument is valued in the parish,

and is in a fairly safe position. The church generally will repay a visit. W. M. H. C.

P.S.—What connection, if any, is there between Daubyné and D'Albini?

THE REV. JOHN ENTY.—There is a short notice of the Rev. J. Enty by John Fox in the *Monthly Miscellany* (xvi. 325), 1821, where it is stated that he was the son of a tailor in Cornwall, and died in 1743. "Mr. Enty was engaged in the controversy among the Dissenters in the West concerning the Trinity." Where is there any further account to be found of Mr. Enty's life and writings? GEO. C. BOASE.

ELEVEN SHILLING PIECES OF CHARLES I.—A lady making her will, in the reign of Charles I., leaves to one of her dependents a legacy of four shilling pieces. Was this an English coin? And if so, how long did it continue in circulation? E. P.

FRASER: FRISSEL.—Unheraldically speaking, are not the three strawberry leaves in the Fraser coat properly blossoms = five petals argent? With whom did this coat originate? What is the date of the first example of it? When was the name first altered from Frisel to Fraser? Has Sir Harris Nicolas left any annotations on the Frisel of Battle Abbey roll, and are there any notices of the name before the period in question in connection with Norman charters? Any information on the fore queries would much oblige. SP.

PEDIGREE OF B. R. HAYDON, THE HISTORICAL PAINTER.—In the *Autobiography and Journals of B. R. Haydon* (2nd ed. 1853, i. 4), the writer states that his "father was a lineal descendant of . . . the Haydons of Cadhay." Is there any evidence in favour of this statement? None is given in the work quoted. Perhaps some member of the artist's family may be able to answer this question. N.

"HINTS TO CHAIRMEN."—Can any one say where the above may be obtained, or any book on the duties of the chair at public meetings? W.

Brighton.

"THE HEAVING OF THE LEAD."—Who wrote this fine old sea song? Dr. Mackay gives it to the late Richard Scafton Sharpe, but I think he is mistaken. I should like to see in "N. & Q." a complete list of Mr. Sharpe's writings. I only know "Old Friends with new Faces," and three songs, viz., "Pretty Rose of Lucerne," a harvest song, and that charming pastoral, "Tell me, ye swains, have you seen my Pastora?" Mr. Sharpe, with whom I was intimately acquainted, informed me that he was the author of the above. I have since Mr. Sharpe's decease been told that the pastoral "Shepherds, I have lost my love," was also

from his pen. Is this correct? The "Old Friends" well merits a reprint, with a memoir of the talented author. JAMES HENRY DIXON.

ARMS OF JENNOUR.—Your correspondent A. W. M. has kindly helped me to these arms, for which I had been enquiring. Can he further inform me what connection there had been, *temp.* Elizabeth, between the family of Jennour, of Essex, and either Larder, Barket, Seymour, or Storke? All these came in, with Jennour, into the arms of Husey, of Shapwick, Dorset, by the marriage of Mary, daughter of Thomas Barket, of Dewlish, and coheirress of her mother, Ursula Larder, to Thomas Husey, *temp.* Elizabeth. W. M. H. CHURCH.

DR. JOHNSON'S WATCH.—I some time ago (4th S. vi. 275, 465) made inquiries respecting Dr. Samuel Johnson's watch. The only reply which I got was from a correspondent who referred me to Wood's *Curiosities of Clocks and Watches*, where the only information given is that it is reverently preserved by its owner. But I am anxious of getting more detailed particulars. I should like to know whether it is a gold or metal watch, whether it is a repeater, what sort of a dial plate it has, whether enamel or metal (we know he had the dial plate changed), and whether the hours' figures are in Roman letters or Arabic numerals; and, lastly, the maker's name? And I shall be much obliged if any one can inform me of any of these particulars. OCTAVIUS MORGAN.

"DER RELEGIRTE KOBOLD," ETC.—Can any correspondent tell me anything of *Der relegirte Kobold*, or of the *Geschichte des berühmten Berg-geists Gnome auf den Sudeten*? HARROW.

KNIGHT OF THE BODY AND ESQUIRE OF THE BODY.—What would be the duties and what the dignity of a knight and an esquire of the king's body to Henry VII. and VIII.? P. P.

CURIOUS MARRIAGE CUSTOM.—Can any of the readers of "N. & Q." give me the origin of the following curious marriage custom, which prevails, or at all events did prevail some twenty years ago, among the agricultural population of Aberdeenshire? The marriage usually takes place at the house of the bride's father, to which it is customary for the bridegroom, when the distance is reasonable, to walk on foot, supported by two "groom's maids," and accompanied by those friends who have accepted his invitation to be present at the ceremony. Just as the procession starts, or is about starting, two young men, selected from the bridegroom's party, who are designated *sens* ("sends," or messengers who are sent), hurry off to apprise the bride of his approach. When a youth of fifteen years old, I was on one occasion hastily improvised into a "sen"; and,

as dear as I can recollect, the message delivered by my colleague to the bride was as follows: "The bridegroom presents his compliments, and requests us to say that he will soon be here."

What is the object of the above custom, and how or when did it originate? A. PATERSON.

"THE PRODIGAL SON."—I saw some years ago a set of cottage prints intended to illustrate this subject, but representing everything as taking place at the time of publication, namely, the last century. For instance, in the scene where the prodigal is feasted on his return, a negro servant is waiting at table, and the chaplain is in his place in wig and gown. I have just heard an old woman describe with great appreciation a set which her mother bought of a pedlar when she was young. She says it was all "clear natral" from beginning to end. I think there were eight pictures, vividly coloured. Could I possibly procure a set? J. T. F.

N. Kelsey, Brigg.

LATIN PROVERB.—Some years ago a brother clergyman quoted in my presence a Latin proverb, the gist of which was, "The evidence of your enemy in your favour is the best evidence you can have." Can any of the readers of "N. & Q." tell me the exact words of the proverb in question? The name of the Latin author in which it is found, and in what part of his works it occurs, will oblige. H. W. C.

A RECTORSHIP OF EIGHTY-ONE YEARS.—The parish register of Knossington Grange, Leicester, records Richard Samson as rector of the parish from 1558 to 1639, a period of eighty-one years. Is there any record in the English Church of a clergyman holding the same parish for a longer period than this? H.

Turvey.

[What evidence is there that there were not two incumbents of the name of Richard Samson, probably father and son?—a fact much more likely than that the incumbent lived eighty-one years after his ordination at twenty-three, making him one hundred and four at the time of his death. The register of Richard Samson in 1639 would probably record his age and settle this doubt.]

FEMALE SAINT.—What female saint is represented with a crown upon her head, and a richer one in her left hand? A picture of her standing and dressed in monastic garb occurs on the door of a triptych by Menling. J. C. J.

SOCIETAS ALBERTORUM.—Stephen, Archbishop of Toulouse, and Chamberlain of Pope Innocent VI., acknowledges the receipt of certain payments made by William, Bishop of Sodor, into the Apostolic Camera, "per manus Lambertesqui de Societate Albertorum." The letter is dated from Avignon, May 12, 1357. In 1371 Pope Gregory

XI. commissions John Duncan, Archdeacon of Down and Apostolic Nuncio in Ireland, to pay over, for the benefit of the Apostolic Camera, the sum of 6,000 golden florins unto certain Florentines in the City of London, "factoribus et procuratoribus Albertorum antiquorum." What was the Societas Albertorum Antiquorum? A. E. L.

THEOCRITUS II. 2. — *Ξέρων τὸν κελίβαν φωνάζει οἷος ὄστρεον*. Κελίβη in Liddell and Scott is translated a drinking cup. Can this word have suggested to Shakespeare the name of Caliban in the *Tempest*, which he may have learnt from some friend conversant with Greek? THOMAS E. WINNINGTON.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (4th S. i. 77, 161; 399).—In the latter reference it is stated that this line has baffled the researches of the literati of England and America. I beg to revive the query, who was the author of it, by forwarding herewith a seal taken from a letter written in 1823, and engraved with the words—

"THO' LOST
TO SIGHT
TO MEMORY
DEAR."

Having a date at which it was known may perhaps give a clue to its author. W. P.

You may not be aware that, in the "Notices to Correspondents" at the end of the December part of a publication called *The Monthly Packet*, certain lines are published which purport to be those from which the above long-sought quotation is taken. I therefore give you the reference, to be made use of as your judgment may decide. To my mind, the lines bear very strong internal evidence of having been made to order, the last line being, as I think, written up to and connecting badly with those which precede it. "New Orleans," "an old memorandum book," and "an unremembered author," all seem equally to point to a small literary forgery. C. W. M.

[We quote from *The Monthly Packet* the passage referred to by our correspondent, which fully justifies his suspicion:—

"A literary correspondent of the *New Orleans Sunday Times* solves the question concerning the origin of the hitherto untraceable quotation—

'Though lost to sight to memory dear.'

It first appeared in verses written in an old memorandum book, the author not recollected:—

"Sweetheart, good bye! the fluttering sail
Is spread to waft me far from thee,
And soon before the favouring gale
My ship shall bound upon the sea.

"Perchance, all desolate and forlorn,
These eyes shall miss thee many a year;
But unforgetten every charm,
Though lost to sight, to memory dear."

"TOM TIDDLER'S GROUND."—I should be glad to ascertain through any of your readers at Hitchin whether "Tom Tiddler," the original of Dickens's Christmas story for 1861, is still in life. I believe that he is a native of Garstang, Lancashire, and educated at the Grammar-school of Winwick, in the same county. Some years ago he was visited by a gentleman and lady from the latter locality, and their interview elicited from this unhappy recluse a greater warmth and interest in the proceedings of the "outer world" than he had ever shown before. M. D.

WEAVER'S ART.—Wanted, any references in the works of our standard poets to *weave* and *weft*, or the weaver's art generally. R. P. Q.

WIVES OF EARLS OF NORTHUMBERLAND.—Where can I find any short accounts or genealogies (traced back) of any or all of the following personages: Eleanor Nevill, Eleanor Poynings, Matilda Herbert, Catherine Spencer, all of whom married successive Earls of Northumberland (Henry Percy)? T. C.

[In Sir Egerton Brydges' edition of Collins' *Peerage of England* (vol. ii.), where the account of the Dukes and Earls of Northumberland occupies 150 pages.]

Replies.

GUN.

(4th S. vi. 417, 551.)

There were no firearms in the reign of Edward I.; and the "gunnis" mentioned were probably mangonies. Or, by somewhat audacious metonymy, *gun* might be derived from "gyn" or "gin"—which the first is a weapon, and the latter only a trap or snare. And a *gun*, in the time of the first Edward, might have been some form of catapult or cross-bow, just as in the *Trotophilus* Roger Ascham speaks of the long-bow as an implement of "artillerie." Leaving *gun* alone, however, as beyond my precise ken, surely philologists should not rest satisfied with the too ostensibly obvious derivation of *cannon* from *canna*, the Med. Lat. for a cane or reed. I have the highest respect for Ménage (even when he puts an Italian augmentative to a Latin word), for Dufresne, and for Walsingham; but let us think out the matter a little. There is generally some reason in the making of words, as in the roasting of eggs. In the first place *canna*, a reed or cane, does not become a tube until its pith be extracted. When it is hollowed it becomes a *fistula*, as is (somewhat pedantically) pointed out by the Irish friars of Salamanca (A.D. 1610) in their version of the adventures of *Æneas* in *duro Latino* (Latin almost exclusively composed of radicals): "*Vibrans agilis in vola baculum ex arbuto aut fistula è canis meditans*." In the next place, the idea of a cane or reed implies something which is weak,

light, and fragile—"storias à cannis confertas"; and is not in any way suggestive of the terrible engines belching forth fire and death—"weapons of Hercules," says Camden (*Remaines*), "Jove's thunderbolt; for so some now call our great shot." In the third place, by the middle of the fourteenth century, when firearms came into use, the Med. Lat. *canna* had passed into the Italian language, and had been appropriated with its new augmentatives and diminutives to signify either a canal, large or small (*canale*, *canalazzo*, *canaletto*), or the pipe of an organ (*canna*, *cannone*). A thing making so much noise in the world as a cannon would surely have been deemed worthy of some special epithet expressive either of its qualities and attributes, or recalling the name of the personage who invented it, or under whose auspices it was introduced, or the name of the country or city in which it was first used. Looking into the history of weapons, I find that in almost every instance one or another of the foregoing conditions have been observed. Thus, the earlier firearms had given to them either the names of serpents or ravenous birds, as "*culverins*" or "*colubrinus*," "*serpentine*," "*basilisks*," "*faulcons*," or "*sacres*," or designations suggestive of the sounds they emitted in discharge, as "*calivers*," "*petronels*," "*pitatras*," "*muskets*" (*moschetti*, gad-flies), and the like. As for "*pistol*," its name is said to come from Pistoja in Italy, as "*bayonet*" comes from Bayonne. Consider the ancient weapons of warfare. Their names had reference, as a rule, to their qualities or attributes. Thus "*Aries*," the battering ram, the "*catapult*," the "*malliot*," the "*tralcero*" or "*from the maw*," out of which were cast great stones. Take King Edward I.'s huge engine, the "*war wolf*," used by him at the siege of Brechin. The "*cathouse*" (*Vegetius' catas*), and the "*sow*" employed by Edward III. at the siege of Dunbar, were also formidable engines, but of what shape or potency we know not. For these and many others see Camden (*Remaines*, chapter "*Artillerie*" *passim*). Touching proper names, the "*Bricol*" (the English *Espringold* or *Springald*) was probably derived from the name of a Frenchman so bight; just as a certain Milanese sword was baptised after the cutler "*Andrea Ferrara*," and as in modern times we have *Colts*, *Dahlgrens*, *Krupps*, *Remingtons*, *Sniders*, *Martini-Henrys* (a title which may puzzle posterity sorely), *Mantons*, *Westley Richards*, and the like. Fanciful female names, often those of a lady sovereign, given to pieces of ordnance, are common, as "*La grande Josephine*," now mounted on one of the fortifications of Paris, "*La grande Louise*" on the ramparts at Lille, "*Mons Meg*" at Edinburgh, "*Queen Elizabeth's pocket pistol*" at Dover; and to this list, I doubt it not, many of your contributors will be able to make additions. The Americans have been even more fantastic in

christening their ordnance. During the civil war they had one monster gun nicknamed "The Swamp Angel," and another dubbed the "Petersburg Express," because, in the bombardment of that town, the great gun always opened fire at four P. M.—the hour of the publication of the evening paper of Petersburg, *The Express*. But in none of these names can I discern anything so weakly and vaguely loose in derivation as there seems to be in cannon, from *canna*; because, forsooth, a cane is long and slender (which a cannon is not), and can be made tubular. I am aware that mere surmises and hypotheses are rarely permissible in philology; but backed by some strong chronological evidence, I venture to broach the theory that the word *cannon* is derived from the Italian *canone* or *cannone*, a big dog; and that this title was given to the first gun discharging shot propelled by powder, for one of two reasons: the first from the roaring, bellowing, baying, and growling sounds it emitted—as those of a huge mastiff; and does not Mr. Sykes, the burglar, call his pocket pistols "barkers"? and did not our soldiers in the Crimea nickname the sharply sibilant rifle bullet "Whistling Dick"? The second, that it was originally brought into use under the patronage of Francesco I., Imperial Vicar Adjoint and Duke of Verona, Vicenza, Feltre, and Bassano, who "flourished," as the saying goes, at the precise period assigned to the invention of firearms, and who, from his heraldic cognizance of a mastiff's head, was surnamed *Can grande* or *Il cannone*. "The court of Cangrande was the most magnificent of the age in Italy, and exhibited a combination of military splendour and profuse liberality and hospitality to the stranger, and encouragement to literature. His palace became the refuge for all who, embracing his political opinions, had in anywise subjected themselves to persecution; and it was here that Dante found an asylum." If political exiles and distressed poets could be made welcome at the court of the great Ghibelline, why not inventors, and others of that luckless race also in modern times all known as "patentees"? Chronology bears out the *Cangrande* theory very remarkably. The Great Dog became co-sovereign of the Veronese, with his weaker brother Albion, about A.D. 1311, and he died in 1329.

Now hear Camden:—

"The very time of their invention [cannon] is uncertain; but certain it is that King Edward the Third used them at the siege of Calice 1347, for gunners had their pay then, as appeareth by record. About thirty-three years before they were seen in Italy, and about that time they began, as it seemeth, to be used in Spain, but named by writers *Dolia ign. roma*, as fire-flushing vessels."

Can Grande or *Il Cannone* "flourished," he it remembered, between A.D. 1312 and A.D. 1329, jumping almost *pari passu*, like Hippocrates' twins, with Camden's dates. Finally I find, in Neu-

man and Baret's *Spanish Dictionary*, this notable entry: "*Can*, an ancient piece of ordnance"—this would have reference only to the growling voice of the cannon—"can que mata al lobo," a wolf-dog,"—a dog, moreover, that can growl and bay most sonorously. I have said my say in the matter, and must apologise for the length to which this communication has extended.

GEORGE AUGUSTUS SALA.

Professor Stephens, in his great work on Runic inscriptions, derives *gun* and *cannon* from the old Northern word *cund* or *gund*, battle, war. But it certainly seems most likely to be connected with *canna*, a reed or cane—which indeed the earliest cannons, made of staves of iron welded and hooped together, much resembled (see Boutell's *Arms and Armour*, ch. xi. pt. 1.). I have long understood that the prefix *Gun-* in "Gunness" and "Gunthorpe," names of places on the river Trent, means *reeds*, but I do not know on what authority. There is "Reedness" on the Ouse. J. T. F.

N. Kelsey, Brigg.

CONVIVIAL SONGS.

(4th S. vi. 34, 73, 104, 124, 246, 303, 423.)

I have made a diligent search for the song inquired for by F. C. H., but without success. The last line is a proverb, and is found, with variations—*folie*, *philosophie*, &c.—in numerous songs. One of the best drinking songs is that of Adam Billault *alias* "Maitre Adam." It was a great favourite with Cardinal Richelieu, who obtained a royal pension for "The Virgil of the plane"—the title given to the carpenter poet. There are many versions. The variations are considerable, and the metre is not always the same. In the following *imitation* I have omitted a quatrain which, although strictly mythological, borders on profaneness:—

THE TRUE TOPER.

When the sun-beams appearing
Illumine my cot,
My course I am steering
Where drink's to be got:
And I say, "Monsieur Sun!
You're as red as a rose;
And yet, when all's done,
Can't come up to my nose!"
Though our monarch is mighty
And great in the fight,
Gregoire's strong aqua vite
Would settle him quite.
It would make him unstable,
And pull down his strength,
Till under the table
He'd stretch out his length!
When, ripe as a berry,
I chance to depart,
D've think I'll be very
Far off from my quart?

I'll start by Avernus,
A tavern of note,
That Charon won't spurn as
He comes from his boat.
No cave-rat inspector
A spy on my ways,
I'll make a prime nectar
That Pluto will praise.
If Tant'lus inclin'd
Is to give me the meeting,
Thirsty dog! he shall find
Wine that knows no retreating!

In my "parlour" the Furies
Shall smilingly rest;
O'er my wine that so pure is
They'll frolic and jest.
The Færcæ their portals
And weaving shall quit,
Letting poor fated mortals
Alone—for a bit!

If rollicking Bacchus
Look in for a crack,*
Silenus's jack-ass
Must carry him back.
And as for Ixion,
I'll make him to feel
(He this may rely on!)
His head in his wheel!

Should I e'er get permission
To emerge from the gloom,
In my usual condition
I'll visit my tomb.
And should there be near it
No well-laden vine,
You'll find that a spirit
Can kick up a shine!

Don't give me a marble—
'Tis well understood,
The wild birds can warble
The best from the wood!
So my tomb be a cask,
With some verses that say
"This son of a flask
Was the first—in his way!"

JAMES HENRY DIXON.

"ÈS" AND "EN."
(4th S. vi. 306, 514.)

Roquesfort renders *ès*, "chez, dans; *es* *unz*, *es* *autres*, chez les uns, chez les autres"; and *ès*, "la préposition en, dans, in; voici, ecce. Elle est encore usitée au palais."

Cotgrave gives *ès*, "preposition ever set before words of the plural number, as *en* before those of the singular. *In* the, *at* the, *into*, or *unto* the." Surenne gives "*ès*, contrac. of *en les*." Both Landaia and Tarver consider *ès* contracted from *dans les*.

R. S. CHARNOCK.

Gray's Inn.

* Gossip, tittle-tattle:—

"Come Nicol, and gie us thy cracks."

Anderson's *Cumbrian Ballads*.

The confidence with which Dr. DIXON solves philological difficulties is something quite remarkable. In the case before us, without a word of argument, proof, illustration, or any warrant from authority (for I deny that Asborne de Chastelain is in any sense an authority), he pronounces *ex cathedra* that (1) *ès* and *en* have the same meaning; (2) that "*ès* is as good a French word as *en*"; (3) that "*ès* has nothing to do with *en les*"; and (4), that "*ès* has nothing to do with any abbreviation, except it be the Greek *eis*, from whence it is derived." He then gently reproaches me, by implication, for not having referred to "so common a French dictionary" as De Chastelain's, and assumes that if I had done so I should have been at once converted to the doctrine of that author (whoever he may be) that "*ès* is derived from the Greek." The fact is, however, that De Chastelain's and Dr. DIXON's "guess" (for it is nothing more) that *ès* is derived from the Greek weighs little with me against the grave authorities of Scheler, Burguy, Littré, Ampère, and Brachet, assuring and convincing me that it has nothing at all to do with Greek, but is a contraction of *en les*.

The argument itself may be very briefly stated. The process which converts *de les* into *dels*, and then into *des*, converts *en les* into *enls* and then into *ens*. This form is found, but as the combination *ns* was in early times distasteful to French ears, *ens* soon became *es*, just as *transpas* became *trespas*, and *enfants*, *enfes*. Those who wish to see this little problem fully worked out, with illustrations, may consult Scheler, Littré, and Brachet's dictionaries, *sub voce*, and especially Burguy's *Grammaire de la Langue d'Oïl*, i. 54.

Unfortunately for Dr. DIXON, he has not only laid down rules founded on no other authority than his own, but he has ventured to illustrate them by self-made examples. He tells us that in France, Belgium, and Switzerland—countries where French is spoken—the academical diplomas are made out in the following fashion: "Bachelier *ès* Science," "Docteur *ès* Droit," "Docteur *ès* Philosophie," where, as he adds, *ès* is used as being "more official and classical than *en*." Being greatly surprised at this information, I resorted at once to the great treasury of the French language—Littré's noble dictionary—to see if by any chance such an anomaly as "Docteur *ès* Droit" had ever found its way into French literature. Not one example, however, could I find of *ès* before a noun in the singular number. "*Es* périls," "*es* mains," "*es* bestes," "*es* plantes," "*es* arbres," "*es* lettres," "*es* arts," &c., have all been in use in different stages of French, but never "*es* péril," "*es* art," &c. It now therefore remains for Dr. DIXON to tell us where he discovered "*ès* science," "*ès* droit," and "*ès* philosophie."

J. PAYSE.

Kildare Gardens.

I cannot admit that the word *es* is derived from the Greek. The French dictionary that says so must be particularly worthless as regards etymology. How *es* is sometimes a contraction of *els*, and sometimes of *en les*, is explained in Burguy's *Grammaire de la Langue d'Oïl*, vol. i. pp. 54, 55; see also vol. ii. pp. 277, 287.

WALTER W. SKRAT.

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THE BALTIMORE AND "OLD MORTALITY" PATERSONS.

(4th S. vi. 187, 207, 290, 354.)

DR. RAMAGE gave some interesting papers on "Old Mortality" and his descendants, expressing no doubts as to the relationship of the Baltimore Patersons to "Old Mortality." Is he aware that Sir Walter Scott accepted the statement of Mr. Train with considerable reserve? I find the following letter in the work entitled—

"The Contemporaries of Burns and the more Recent Poets of Ayrshire, with Selections from their Writings." Hugh Paton, Edinburgh, 1840,—
to which DR. RAMAGE has referred (4th S. vi. 457):—

"17th April, 1829.

"My dear Train,

"Your valuable communication arrived in clipping time, and adds highly to the obligations which your kindness has so often conferred on me. I shall hardly venture to mention the extraordinary connexion between the Bonaparte family and that of Old Mortality, till I learn from you how it is made out; whether by continued acknowledgment and correspondence between the families of the two brothers, or otherwise. A stream of genius (too highly toned in the old patriarch) seems to have run through the whole family. The minister of Galashiels is a clever man, and so is his brother. What a pity Old Mortality's grave cannot be discovered! I would certainly erect a monument to his memory at my own expense."

In reply to this Mr. Train stated that he had been prevented from answering his kind letter sooner, Mr. Paterson not having drawn up his account of his family so early as promised:—

"I thought it would be more satisfactory to you," adds Mr. Train, "to have an account of his relations in America, written by himself, than anything I could say on the subject. Although you will see that what is stated does not amount to positive proof of the *Queen of Westphalia's* father being the son of Old Mortality, I for my part have no doubt that he was."

Then it goes on to say that Robert Paterson—

"gives a distinct account of his brother John sailing in a vessel called the Golden Rule, of Whitehaven, from the Water of Cree in Galloway for America, in the year 1774; of his making a considerable fortune during the American War; and of his afterwards settling at Baltimore, where he improved his fortune, married, and became highly respectable. He had a son named Robert after Old Mortality, his father; and a daughter named Elizabeth after his mother, whose maiden name was Grey. Robert married an American lady, who, outliving him,

has become Marchioness of Wellesley. Elizabeth was married to Jerome Bonaparte. Extraordinary as these circumstances may appear, Sir Walter was convinced of the truth of the statement, and declined publishing it solely in deference to the Duke of Wellington."

Now I have little doubt that DR. RAMAGE is aware of the hesitation which Sir Walter, at one time at least, felt in accepting the relationship between the two families, and has probably examined the question. Would he do us the favour to give the grounds on which he assumes the relationship? He will also observe that there are some additional circumstances noted in what I have quoted, which do not appear in the copy of the paper which he gives. This account stops at the sailing of John to America, but here Mr. Train gives some account of John's career in America.

F. B.

PENNYTERTSAN, ETC.

(4th S. vi. 369, 479.)

J. CK. R. says, "The lowland Scotch surname of *Con* is an ascertained Scandinavian personal name, found also in the place called *Conway*, the *Conovium* of the Romans." The Scotch name is more probably a nickname of *Cornelius*, or from the Erse-Gaelic *cù*, gen. *con*, a dog, metaphorically "hero," found in composition of many names of Celtic origin. (Conf. *The Four Masters*.) Camden says:—

"*Conovium*, mentioned by Antoninus, received its name from the river; which town, though it be now quite destroyed and the very name, in the place where it stood, extinct, yet the antiquity of it is preserved in the present name; for in the ruins of it we find a small village named *Kaer hœa*, which signifies the old town . . . The river is called in Ptolemy *Tosovius* for *Conovius*."

Gibson says the name *Conovium* may mean "an extraordinary great or prime river." Perhaps a more reasonable etymology of *Conovium* would be from *cwn-iii*, "head of the water."

R. S. CHARNOCK.

Gray's Inn.

P.S.—J. CK. R. thinks Tenby a purely Danish name; and he says the first part of "the name Tenby seems identical with that of Tenbury, Worcester. Tann, Tenneson, Tennison, are English surnames." I take it that Tennison is *i. q.* Dennison, "son of Dennis," *i. e.* Dionysius.

One feels his breath almost taken away in wading through the long list of names and Scandinavian derivatives given by J. CK. R. in a recent number of "N. & Q."

He is very ingenious in construing every name quoted into Northern origin; but I, for one, must enter a protest against his neglect of the Welsh derivation of such names as *Tenby* and *Penycen*. He appears to act on the injunction of Bishop Percy, but it tells as forcibly against himself as

he thinks it does against those who put forward any other suggestion.

Tenby was originally called *Dinbych y Pysgod*, having been a fishing station of the ancient Britons. The name is thus analysed: *Din*, a hill; *bych* (a corruption of *bech*), small, and *Pysgod*, fish, rendering thus—"the fishery by the small hill." This, I conceive, is the correct origin of the word; and bearing in mind the composition of several words forming one, in Welsh names, the rules of etymology are not broken. Denbigh is another name in which we have *Din bech*, a small hill: probably so named from the comparison with the higher places surrounding it. In the word *Penycen* there are three distinct Welsh words, viz. *Pen y*, the head or promontory, and *cen*, summit. The manner in which such a name as this is construed is surprising. Supposing the Scandinavian origin to be the true one, it follows naturally, I think, that such words as *Pen y bent* in Radnorshire, *Penstrywed* (written sometimes *Pen y Strowed*) in Montgomeryshire, *Penmaen* or *Pen y Maen* in Glamorganshire, *Peniarth* in Merionethshire, *Penderin* or *Pen-y-daren* in Brecknockshire, must testify to Danish or Scandinavian influence; but I am afraid that J. Ck. R. would not permit this. It is hardly sound reasoning to say that, because the Danes were in South Wales, it follows corrupted names must be Danish. I am aware of the presence of traces of Danish or Northern influence in Wales, but to what extent I am as yet unable to say; but so far as the words in question are concerned, the Welsh derivations are and must be satisfactory to an impartial student.

If J. Ck. R. or any other Norse scholar can prove the names I have put forward in support of my position to be of Norse origin, then I shall only be too happy to acknowledge my error; but till then I am content to accept the Welsh explanation.

J. JEREMIAH.

The first of these names is clearly Celtic. *Pen-y-tir-aal* signifies in Cymric "the head (or end) of the poor land." In Gaelic it would take the form of *Ben-a-tir-salach*.

There is an infiltration of Cymric forms in many of the Scottish names of places, which is probably due to the Pictish element, midway between the Cymric and Gaelic.

The word *Cun-stone* is evidently Scandinavian. *Kona* or *Kenna* signifies woman or wife—a word of cognate derivation with the English *queen*. It is a fair inference that the name is connected with the chambered tumulus mentioned by your correspondent. It would then signify the queen's (or wife's) cairn or burial-place.

The pertinacity with which your correspondent J. Ck. R. (4th S. vi. 479) clings to the exploded fallacy of the Danish derivation of such common

Welsh names as *Conway*, *Llugwy*, &c., is quite amusing. If Celtic forms, with a Celtic intelligible meaning, found in a Celtic district, are not evidence of a Celtic origin, I am at a loss to know how anything at all is capable of proof. The science of etymology has grievously suffered from being identified with the guesses and riddles, frequently ingenious enough, of persons who misunderstand its very elements. As Max Müller observes—

"Sound etymology has nothing to do with sound. We know words to be of the same origin which have not a single letter in common, and which differ in meaning as much as black and white. Mere guesses, however plausible, are completely discarded from the province of scientific etymology. A derivation, even though it be true, is of no real value if it cannot be proved."

Take for instance at random a passage from the letter of J. Ck. R. He asserts, without any attempt at proof, that *Pen* is a personal Danish name, and then proceeds—

"There is *Penycen*, in Pembrokeshire, one of the chief settlements of the Danes or their predecessors the Picts on the English coasts, in which is found the purely Danish name of Tenby."

It would be difficult to bring together in so small a space a larger number of fallacies. In the first place *Pen-y-cwm*, the head (or end) of the hollow, is one of the commonest of Welsh appellations. There is not the slightest ground for the assertion that it was ever a Danish settlement. When did the Picts settle on the English coasts? or if they did, where is the evidence of their ever being in Pembrokeshire?

Then as to the name of *Tenby*. The suffix *by* is assumed plausibly enough to indicate a Danish town or settlement (not a fortress). But what of *Ten*, the prefix? Mr. Taylor says it is a corruption of *Dane*. J. Ck. R. very conveniently assumes it to be a Danish proper name.

Now the facts about Tenby are simply these: Its original name was *Dynbych-y-Pysgod*, "the little hill-fort by the fishery," which exactly indicates the position of the castle rock projecting into the sea. The Danes harried the coast in the tenth century, but effected no settlement here. No town existed until the end of the twelfth century, when Tenby was founded by the Flemings and English after the destruction of the castle by *Malgwn*, son of *Rhys ap Gryffyth*, Prince of South Wales. Tenby then is simply the English corruption of the original Cymric *Dynbych*, as another *Dynbych* in North Wales has by a similar process become *Denbigh*.

If etymology is ever to take its proper rank as a true science, the first thing to be done is to discard all such fanciful and baseless speculations, and to build upon the solid basis of known facts.

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

FRANCIS, EARL OF BOTHWELL (4th S. vi. 422.) ANGLO-SCOTUS says that Francis Stewart, son of James Stewart, Commendator of Melros and Kelso, was created Earl of Bothwell in 1587 by James VI. I do not pretend to enter into these questions with one so thoroughly conversant with such subjects, but it may interest him to have his attention drawn to the following old charter, which accidentally came under my notice when I was investigating the "Temple-lands" of Dumfriesshire, and which seems to contradict the statement as to the year when he was made Earl of Bothwell. The charter, of which I have a copy, was among the archives of the "Kirkpatrick's" of Closeburn. It is a charter by James VI. dated "apud Dunfermeling penultimo die Mensis Junii anno Domini millesimo quingentesimo octagesimo sexto regni nostri decimo nono." The witnesses are —

"Per dilectis nostris consanguineis et consiliariis Joanne Domino Hamiltoun, commendatorio monasterii nostri de Aberbrothek, Archibaldo Angusie, comite, Domino Dolbyles? et Abernethie, Reverendissimo ac venerabili pro patribus Patricio Sanctiandre Archiepiscopo, Waltero priore de Blantyre nostri secreti sigilli custode; dilectis nostris familiaribus et consiliariis, Domino Joanne Maitland de Thirlstane milite nostro secretario, Alexandro Hay de Eister," &c.

This charter is confirmatory of the church-lands and temple-lands of Closeburn to "Petro Col-lace," which had been granted by a charter (which is recited) of Francis Earl of Bothwell: "Per dilectum nostrum consiliarium Franciscum comitem de Bothwell, dominum Haillis et commendatorem monasterii de Kelso," and this charter was signed "apud Castrum de Creichton die vicesimo quarto mense Januarii, anno Domini millesimo, quingentesimo octagesimo quinto."

Here we have Francis Stewart styled in this charter of January, 1585, as Earl of Bothwell. I throw out this hint for the consideration of ANGLO-SCOTUS, without pretending to give an opinion on the subject.

CRAUFURD TAIT RAMAGE.

MOUNT CALVARY (4th S. vi. 542.)—The holy Scripture, it is true, says nothing as to the place called Golgotha, being a mountain or a valley. But the universal custom of calling it a "mount" could only have arisen from a knowledge of the spot, and the tradition of the first ages of the Christian Church. J. W. H. observes that "if the tradition of an eminence were of respectable antiquity, it might be," &c.; by which he seems to doubt if it be of respectable antiquity. I think the testimony of St. Cyril ought alone to suffice on this point. St. Cyril was Bishop of Jerusalem in the fourth century, and there he delivered his famous *Catecheses*, or catechetical instructions, in sight of the holy places. In his 13th *Catechesis* he distinctly speaks of Calvary as a *holy eminence*

still to be seen, and as bearing witness at that very time of the rending of the rocks at our Lord's Crucifixion, by the appearance of its rocky surface. These are his words:—

"Ο Γολγοθᾶς οὗτος ὁ ἄγιος, ὃ ὑπερνεστώς, καὶ μέχρι σήμερον φαινόμενος, καὶ δεικνύων μέχρι νῦν ὅπως διὰ Χριστὸν αἱ πέτραι τότε ἐρράγησαν." (*Catechesis* xiii. § xxxix.)

(That holy and supereminent Golgotha; and to be seen at this day, and showing even now, how by Christ the rocks were then rent.)

F. C. H.

There are at least two passages of earlier date than the middle of the eleventh century (the time when Mr. FERGUSON supposes the transference of the Holy Sepulchre to the western hill to have taken place), in which Calvary is referred to as a "mount." The one is in the *Ecclesiastical History of Sozomen*, ii. 1, where it is said that the Greeks, "the more effectually to conceal them, had enclosed the place of the resurrection and Mount Calvary within a wall"; the other in the tract of Theodorus, written somewhere about the end of the sixth century, where it is said, speaking of Calvary, that the mount is stony, and that the ascent to the mount is by steps. (See *Revue archæologique*, Aug. 1864, p. 109, and *Palæstina Descriptiones ex Seculo*, iv. v. et vi. Titus Tobler. St. Gallen, 1869.) There is a curious passage of a later date in Geoffrey de Vinsauf's *Itinerary of King Richard I.* cap. 79, where, speaking of the capture of Jerusalem in A.D. 1187, the writer says:—

"When the city was taken, the crier of the Mahometan law proceeded to the summit of the rock of Calvary, and there published their false law in the place where Christ had consummated the law of death upon the cross." (See Bohn's *Chronicles of the Crusades*, p. 79-80.)

ALEX. B. M'GRIGOR.

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RHYME TO "WIDOW" (4th S. vi. 345, 445, 559.)—Rhymes might be multiplied. Skiddaw, Kiddow (a Cornish bird), and if proper names are allowed—

1. "Fie, fie, Monsieur Dido;
What, jilt the poor widow?"
2. "As Sir Roger de Coverley,
So crost was in love early,
By a beautiful widow,
A yeoman hight Prideaux."

CHARLES THIRIOLD.

Cambridge.

FALLS OF FOYERS AND GLAMMA (4th S. vi. 501.) The name Foyers, which I find set down in an old map as "Foira," I take to be a corruption of the Old Norse *fors*, Norwegian *foss*, a waterfall, from Old Norse *forsa*, to rush furiously. The English word *fall* is an adventitious accretion, obviously superinduced after the original meaning of the name had ceased to be understood. "Fall of Foyers," in point of fact, means "Fall of

Waterfall." A similar imposition is found in the name Strathhelmsdale ("Strath" and "dale" being words of like significance), and in the name of that group of islands belonging to Denmark called the Faroes, to which we apply the redundant denomination of *Faroe Isles*—*oe* and *isle* being one and the same. The general name for a waterfall throughout Cumberland is *force*. The derivation of the name Glamma is not quite so evident, but may either be the Icelandic *glæmi*, the name of a man, and *d*, a river, or possibly *glamr*,* an evil spirit—the supposed abode of the water-fiend. Pinkerton mentions "the cascade of Glamma" as situated "amidst the constant darkness of hills and woods"—physical peculiarities, not only suggestive to a superstitious and imaginative people, but consistent with the known belief of the North-men, that the mountain peaks and hidden recesses of the valley were inhabited by supernatural beings.† What renders this solution somewhat probable is, that in a very old map this name is written "Glamoir." In Norway is the river Glommen,‡ the meaning of which may be either "The river spirit," or "Glæmi's river," or possibly "The turbid river"—German *ghim*, turbidness. J. CK. R.

AUTOMATON CHESS-PLAYER (4th S. v. 563; vi. 49, 115, 513).—The pamphlet mentioned by Mr. NOBLE (*The Speaking Figure and the Automaton Chess-Player exposed and detected*) has been attributed to Philip Thicknesse, F.R.S., and father of Lord Audley, W. E. A. A.

D—G—: "A RIDE FROM YARMOUTH TO WALES" (4th S. vi. 529).—I can confirm the accuracy of MR. TOWNSHEND MAYER's statement respecting the late George Daniel and the "Remarks" prefixed to Cumberland's series of plays, eighty-seven of which were published by Dolby before the work passed into Mr. Cumberland's hands. The critical observations which prefaced these eighty-seven numbers were then cancelled to make room for Mr. Daniel's. Those who, like myself, had opportunities of knowing that voluble gentleman, must have relished your interpretation of the **D—G—**: but not many of even these were aware that when that model of "self-repres-

sion," George IV., when Prince of Wales, was reported to have received a well-deserved chastisement from Lord Yarmouth, on account of Lady Yarmouth, Mr. Effingham Wilson, of the Royal Exchange, issued a versified account of the affair, intitled *A Ride from Yarmouth to Wales*. This squib was written by George Daniel. It was bought up on the morning of publication at the cost of some thousands of pounds. But although bought up at this cost I will be bound to say that a copy of it was found among Mr. Daniel's library accumulations. JOHN WATSON DALBY.

Richmond, Surrey.

It is stated in an editorial note that it is possible that, an index hand pointing to D—G— (George Daniel) might be used by the writer in reference to the handwriting on the wall, indicating that he was "a Daniel come to judgment." Surely the phrase, as used by Shakespeare in his *Merchant of Venice*, refers to the apocryphal story of Susannah and the Elders, and not to Belshazzar's Feast. Daniel was not a judge in the latter case, but he was in the former.

E. L. BLENKINSOPP.

Springthorpe Rectory.

"WHINNY MOOR" (4th S. vi. 503).—This poem has been printed, with an important dissertation, in the appendix to the Rev. J. C. Atkinson's *Glossary of the Cleveland Dialect*, p. 505. It may also be seen, correctly printed from the only known manuscript, in my edition of *Myrc's Instructions for Parish Priests* (E. E. T. S.), p. 90.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"SHE TOOK THE CUP," ETC. (4th S. vi. 526).—These lines are to be found in the *Arundines Cami*, "editio quarta," p. 147. They are there headed "Epitaph," and "Anon." is appended. They are thus rendered into Latin verse by Dr. Kennedy, the late Head-Master of Shrewsbury:—

"Parvula libarat vitam Melitilla: sed eheu!
Displicuit nimia potus amaritie:
Leniter amovit tenero cratera labello,
Atque iterum somno lumina composuit."

The lines, I imagine, form one of those epitaphs so common in churchyards, of which it is so difficult to trace the paternity.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

LANCASHIRE FUNERAL FOLK LORE (4th S. vi. 498).—The writer of the paragraph you have inserted from the *Daily Telegraph* is mistaken in supposing that the poor Hindley people used sprigs of box as a humble substitute for rosemary or thyme. The use of the latter plants would probably have been as foreign to their notions as the obolus for Charon, or the honey cake for Cerberus; but the use of box is so universal among the humbler classes in the neighbourhood referred to,

* From this the Scotch word *glamer*, to exercise a kind influence over one.

† Ferguson says the Nekaá, in Norway, derives its name from "the water spirit called the Neck": hence, I presume, our name "Old Nick" applied to designate the Devil.

‡ This name, it is said, contains "the demonstrative form of the word *d*, a river, becoming in Old Norse *din*, the river." The old form of the name of our own northern river probably affords an example of this, viz.—"Aber-Don," i. e. situated over or beyond the entrance of the river. An example of the prefix *Aber*, not yet recorded in the pages of "N. & Q." is Aberfort, a small seaport of Norway, forty-eight miles south-west of Christiana.

that, as a plant grown in gardens, it is commonly spoken of as "burying-box"; and it is no doubt planted in cottage gardens for the express purpose. The custom is alluded to by Wordsworth in his little poem of "The Childless Father":—

"Fresh sprigs" of green box-wood, not six months before,

Filled the funeral basin at Timothy's door."

And in a note (vol. i. p. 203, ed. 1827) it is stated that—

"In several parts of the North of England, when a funeral takes place, a basin full of sprigs of box-wood is placed at the door of the house from which the coffin is taken up, and each person who attends the funeral ordinarily takes a sprig of the box-wood, and throws it into the grave of the deceased."

Qy. the origin of the custom?

J. F. M.

NICOLAS HAMMEL (4th S. vi. 540.)—This priest and French grammarian sold the MS. of his grammar to Messrs. Longman; he was then living in Somers Town, near the present Catholic church. The firm still holds the transfer of the copyright and the cheque.

JAMES GILBERT.

51, Hill Street, Peckham, S.E.

THE HON. CATHERINE SOUTHCOTE (4th S. vi. 546.)—Although I am not able to identify this lady, who is stated by your correspondent J. C. G. H. to have been living in 1736, perhaps the following information may prove of service to him. A "Dame Catherine Southcott *alias* Fairfax, widow," was one of the parties to an indenture bearing date Aug. 25, 27 Chas. II. (1675), and recited in the will of Roger Palmer, Earl of Castlemaine, in 1696 (*Misc. Gen. et Her.*, i. 152). She was the daughter and heiress of John Elliott, Esq., of the county of Essex. She married, first, Sir George Southcote, Bart., of Rliborough, co. Lincoln, who died in 1664, leaving issue a son, George, at whose decease, before 1691, the baronetcy is said to have expired, and a daughter, Catherine, who became the wife of James Palmer, Esq., brother to the above-mentioned Earl of Castlemaine. Lady Southcote married, secondly, in 1665, the Honourable Nicholas Fairfax, a younger son of Thomas, second Viscount Fairfax, of Gilling Castle, co. York, by whom she had, with other issue, a daughter Mary, who was baptized at Walton, Aug. 3, 1666.

ROBERT H. SKAIFE.

The Mount, York.

"BLUE LAWS OF CONNECTICUT" (4th S. vi. 485; vii. 16.)—In answer to MR. PICTON, I give at full the title-page of the small book from which I took the quotation mentioned by him:—

"The Code of 1650, being a Compilation of the earliest Laws and Orders of the General Court of Connecticut; also the Constitution, or Civil Compact entered into and

* Surely this is the correct reading. In the above edition it is printed "springs."

adopted by the Towns of Windsor, Hartford, and Wethersfield in 1638-9. To which is added, some Extracts from the Laws and Judicial Proceedings of New-haven Colony, commonly called Blue Laws. Hartford: published by Silas Andrus, 1825."

I shall be happy to lend the book (12mo, 120 pp., one woodcut, full page) to MR. PICTON, if he wishes to see it, and will write to me through the office of "N. & Q."

NEPHRITE.

[Let us take this opportunity of doing what we had intended to do before—call MR. PICTON's attention to a valuable article by a gentleman connected with the State Library, Hartford, Connecticut, on "The Blue Laws" in our 1st S. xi. 321, which gives the history of this pretended code.]

THE "SHAN-VAN VOGHT" (4th S. vi. 477, 583.) There are two versions of this song, one beginning

"Tis a glorious moonlight night,"

and another,

"There are ships upon the sea,"

in the *Wearing of the Green Song Book*, published by Cameron and Ferguson, Glasgow.

JAMES REID.

FIRST BOOK PRINTED IN MANCHESTER (4th S. iii. 97, 150.)—No earlier exemplar of our Manchester press than that named in my former communication appears to be known, and yet it seems probable that some may hereafter be found. Mr. John Owen of Manchester has favoured me with the following, which he copied from an entry in the registers of the Manchester Cathedral:—

"1693, March.—Jonathan, son of John Green, Manchester, Printer, baptised."

It is also possible that some of the Lancashire Civil War Tracts, issued &c., may have been the fruits of a local press. WILLIAM E. A. AXON.

MISSALE AD USUM SARUM (4th S. vi. 436, 558.) Your learned correspondent F. C. H., replying to a query of ANIMUM REGE as to the date of a Sarum Missal in the possession of the latter, says that the owner may determine whether or no the edition in question is that published by Peter Violette in 1509 "by ascertaining in what year about that time Easter fell on March 27." I have just purchased a copy of that curious book, the *Dactylismus Ecclesiasticus* of Pompeius Linpius, fo. Venice, 1613. This most laborious calculator gives two tables, the one supplying the day of the month on which Easter day fell from A.D. 325 to A.D. 1582 inclusive, the other carrying on the same table from A.D. 1583 to A.D. 8199! By these tables I find that the years nearest to 1500 in which Easter Day fell on March 27 were 1440, 1502, 1513, 1524, and 1622. It is somewhat provoking that three of these dates should be so near 1500, whilst the other two are remote, thus perhaps a little perplexing your correspondent ANIMUM REGE.

W. SPARROW SIMPSON.

If you apply to Rev. W. G. Henderson, D.C.L., Head Master at Leeds, you will find him learned in all matters connected with Sarum and other missals.

On all questions relating to early printers or old typography, you would do well to show your volume to Mr. W. Blades, 17, Abchurch Lane, City, London.

FRANCIS T. HAVERGAL,
Librarian of Hereford Cathedral.

THE BOOKWORM (4th S. vi. 527.)—I cannot furnish more than one instance of the ravages of bookworms in any volume of so recent date as 1750; but I have an old copy of St. Jerom of 1616, in folio, which has been very assiduously *gone through* by bookworms. I could collect from it many examples, but the two following may suffice. One perforation extends through thirty leaves, which together are more than one-eighth of an inch thick. Its greatest length is one inch and one-eighth, greatest breadth three-eighths of an inch. Another perforates twenty-eight leaves, one-eighth of an inch thick, and its greatest length is one inch. About the middle, the worm has made a complete island four-eighths long and three-eighths broad, so that the intermediate paper of the island has fallen out of several leaves, leaving a hole of the above dimensions. The insect seems to be fastidious in his taste, and a gourmet in his way, having a decided relish for the paper of old books, which it seems to take a century or more to season for his palate. As above noted, however, I have one book printed in 1819, decidedly worm-eaten.

F. C. H.

I have never seen the bookworm, and, after many enquiries, have failed to discover any one who has. Is he known to entomologists? I infer from the cessation of his ravages, that about the middle of the last century some new ingredient was introduced in the manufacture of paper which he does not like. I have an edition of Montaigne, 4 vols. Paris 1802, the calf binding of which is extensively wormed, but the paper has not been penetrated. Fair-dealing booksellers, when a book is "wormed," say so in their catalogues; and I do not remember any one so marked of a later date than 1750.

H. B. C.

H. U. Club.

Though I have been greatly plagued by the ravages of this pest, I am not enough of an entomologist to distinguish the genuine insect from pretenders, and should only be misleading your readers by measuring the diameter of their holes. Generally speaking, the plague is confined to old books, and even some of them appear to be protected by the nature of their paper or other peculiarity. The solitary instances to the contrary, which, as far as I know, I am able to produce, are, a copy of Tasso's *Aminta*, printed at Florence

in 1824, which the creature has curiously perforated for 280 pages, at about two inches from the top, without any apparent outlet; the second volume of the London edition of Johnson's *Lives of the Poets*, 1783; and a volume of Whiston's *Josephus*, 1787.

C. W. BINGHAM.

The Rev. F. HAVERGAL, Librarian of Hereford Cathedral, will be most happy to give the writer some information, and also some samples of paper eaten recently by bookworms on being favoured with name and address.

THE ZODIAC OF DENDERAH (4th S. vi. 529.)—I have no knowledge of the calculations of Mr. John Cole in 1824, whereby he estimates the zodiac of Tentyra (= Denderah) to date from 2261 B.C. This sculpture, of circular form, about five feet in diameter, was discovered by General Desaix, and was brought to Paris in 1821. From the Greek inscriptions on the temples of Denderah and Esne, Champollion and Letronne ascertained (*Précis du Système hiéroglyphique, Recherches, &c.*), that those edifices were constructed or finished during the times of the Roman emperors. But the antiquity of the zodiacal scheme or map there represented is another matter. Depuis carried it to 150 centuries before the Christian era, which, however, was afterwards reduced to about four centuries B.C. (*Origine des Cultes*, 1796.) When Jollois and Devilliers saw the stone, they at once detected figures nearly similar to those represented on the celestial globes of the present day. Biot (*Recherches sur l'Astronomie Egyptienne*) showed that this zodiac represented the position which the pole of the world must have occupied about the year 716 B.C.; also, that the zodiac of Esne gave the position of about 700 B.C. It is to be observed that whilst the pyramids coincide with the meridian, the axis of the temple of Denderah deviates 17 degrees, and that of the small temple at Esne 71 degrees from the meridian, both of them being from the north towards the east.

T. J. BUCKTON.

9 Richmond Place, Brighton.

The small planisphere which was on the ceiling of one of the lateral chambers of the temple of Hathor behind the Pronaos, is now to be found in the Egyptian museum of the Louvre. The three zodiacs known in Egypt as Dendera, Esné, and E'Dayr are all of the Ptolemaic or Roman eras. On good authority, the planisphere in question dates back little more than 1800 years.

A. S. W.

Union Club.

JACOB BISHOP (4th S. vi. 529.)—The following is the title page of one of the works mentioned by your correspondent Mr. BARCLAY. It is in my possession, and if this edition is of the slightest service to your correspondent I will lend it him with pleasure.

"The Third Booke of the Author, being The High and Deep Searching out of the Threefold Life of Man through [or according to] the Three Principles, by Jacob Behmen alias Teutonicus Philosophus. Written in the German Language, Anno 1629. Englished by J. Sparrow, Barrister, of the Inner Temple, London. London: Printed by M. S., for H. Blunden, at the Castle in Corn Hill, 1650."

JOHN YARKER.

43 Chorlton Road, Manchester.

HAIR GROWING AFTER DEATH (4th S. vi. 524.) As a parallel case to that cited by MR. PICKFORD, I transcribe the following from Hawthorne's *English Note Books* (vol. i. p. 98):—

"The grandmother of Mrs. — died fifty years ago, at the age of twenty-eight. She had great personal charms, and among them a head of beautiful chestnut hair. After her burial in a family tomb, the coffin of one of her children was laid on her own, so that the lid seems to have decayed, or been broken from this cause: at any rate this was the case when the tomb was opened, about a year ago."

Hawthorne wrote on Good Friday, 1854:—

"The grandmother's coffin was then found to be filled with beautiful glossy living chestnut ringlets, into which her whole substance seems to have been transformed, for there was nothing else but these shining curls, the growth of half a century, in the tomb."

A remarkable instance to the contrary will be found in Sir Henry Halford's account of the opening of the coffin of Charles I. in 1813. (*The Life of James II.*, by the Rev. J. S. Clarke, LL.B., vol. ii. App. iv. pp. 669-70.)

"The pointed beard, so characteristic of the period of the reign of King Charles, was perfect. . . . The back part of the scalp was entirely perfect, and had a remarkably fresh appearance—the pores of the skin being more distinct, as they usually are when soaked in moisture; and the tendons and ligaments of the neck were of considerable substance and firmness. The hair was thick at the back part of the head, and in appearance nearly black. A portion of it, which has since been cleaned and dried, is of a beautiful dark brown colour. That of the beard was a redder brown. On the back part of the head it was more than an inch in length, and had been probably cut so short for the convenience of the executioner, or, perhaps, by the piety of friends soon after death, in order to furnish memorials of the unhappy king."

The indestructibility of hair is shown by the fact that at the same time a portion of Henry VIII.'s beard was discovered to "remain upon the chin."

It may be thought that the moist condition of King Charles's head prevented the posthumous growth of his hair. But as a general rule moisture induces hair to grow. At Whitby, last year, a young man* was drowned while bathing, and his body carried out with the tide. At the flood, two or three days after, his remains were recovered, and his hair was found to have grown between three and four inches.

S. R. TOWNSHEND MAYER.

* Whose name, for obvious reasons, I do not give.

BARBARA, DUCHESS OF CLEVELAND (4th S. v. 401.)—Your correspondent G. S. S., who is engaged upon a life of this lady, asks for evidence of her "asserted residence at Chiswick." In a MS. note of Horace Walpole's (*pence* me), I find it stated—"The Duchess of Cleveland died at her house at Chiswick of a dropsy, Oct. 9, 1709." And the burial registers of the parish (which I had occasion to consult some time since) record: "Barbara Villiers, Duchess of Cleveland, Oct. 13, 1709."

EDWARD F. RIMBAULT.

AN INEDITED ELEGY BY OLIVER GOLDSMITH (4th S. vii. 9.)—It would be indeed "poor Goldy," as your correspondent "MOORLAND LAD" styles him, if in 1770 he could descend so low as to produce such a specimen of the bathos as this miserable elegy. Any attempt to foist such trash upon the author of the *Traveller* and the *Deserted Village* can only be met as the poetaster was of yore, "*Musæ furcillis precipitem ejiciunt*"; and I cannot but think that the careful superintendence which is generally exercised over what appears in "N. & Q." was somewhat at fault when such a communication as the one I am referring to was allowed to pass muster without some editorial comment. I can imagine the expression in the face of my friend Mr. John Forster, Goldsmith's admirable biographer, on having the lines MOORLAND LAD has produced put before him as a genuine addition to that charming poetry which he has illustrated so well.

JAS. CROSSLEY.

OLIVER THE SPY (3rd S. ix. 21, 87, 362, 523.) The name of this character, once so notorious, appears three or four times in your earlier indexes: his subsequent career after he retired from the public gaze on the conviction of Thistlewood may not be so well known. In 1820 or 1821 he was sent out to the Cape with letters of recommendation for his services to Lord Charles Somerset, then governor of the colony, who appointed him to the lucrative and responsible position of superintendent of public works, in which office he built the present English cathedral and Government House at Graham's Town on the eastern frontier, two of the ugliest buildings that can possibly be conceived, and which cost enormous sums of money, the expenditure of which could never be very accurately accounted for. Oliver died in Cape Town in 1826, under the name of Jones, his widow surviving him for some years. He was, I believe, the last of his class who was rewarded by a handsome colonial appointment for his diabolical treachery to his countrymen at home.

H. H.

Portsmouth.

Miscellaneous.

NOTES ON BOOKS, ETC.

Concordance to the Christian Year. (Parker.)

Musings over "The Christian Year" and "Lyra Innocentium." By Charlotte Mary Yonge. Together with a few Gleanings of Recollections of the Rev. John Keble, gathered by several Hands. (Parker.)

Nothing can show more clearly how tenacious is the hold which *The Christian Year* has taken of the religious mind of England, and how deep is the reverence in which the memory of John Keble is held, not only by those who enjoyed the blessing of his friendship, but by thousands who know him only by his works, than the two books whose titles we have just transcribed. Nearly two centuries elapsed, after the death of Shakespeare, before the world was furnished with a concordance to his writings; and the same period, or nearly so, before the poems of Milton received the same recognition; and with the exception of the Laureate, to whose poems a concordance was published little more than a twelvemonth ago, Keble is the only modern poet so read and quoted as to call for such an accompaniment to his writings. The second book is of even a more interesting character. It contains, not only gleanings from thirty years' intercourse with Keble from the pen of Miss Yonge, but similar recollections contributed by other friends, which will be read with great interest by all who love to dwell upon Hursley Vicarage and its pious household; but what will be very acceptable to all the admirers of Keble, an interesting running commentary, explaining allusions, clearing up dark passages, and unveiling hidden beauties, in the two series of devotional poems, which have leavened the religious literature of the day to an extent of which it is difficult to foresee the limit.

The Haydn Series. A Dictionary of Science, comprising Astronomy, Chemistry, Dynamics, Electricity, Heat, Hydrodynamics, Hydrostatics, Light, Magnetism, Mechanics, Meteorology, Pneumatics, Sound, and Statics. Preceded by an Essay on the Physical Sciences. Edited by G. F. Rodwell, F.R.A.S., F.C.S. (Moxon.)

There can be no question of the utility of books of this character when properly executed. They are specially useful to two classes of readers. They are useful to those who occasionally desire information upon special points of scientific knowledge, but whose avocations do not allow them time to devote to a thorough study of them; and they are useful also as compendiums of information for those who in these days of competitive examinations—when everybody is expected to know everything—desire to obtain a general, if not thorough knowledge of physical science. It is no wonder, therefore, that the publishers of Haydn's *Dictionary of Dates*, who, encouraged by the success of that invaluable handbook, have decided on publishing a series of analogous volumes, should follow up their *Dictionary of Biography* with a *Dictionary of Science*; and they have done wisely in securing in its preparation the assistance of the several eminent men whose names are recorded in the List of Contributors which precedes the Editor's "History of the Physical Sciences."

The Yorkshire Archaeological and Topographical Journal. Vol. I, pp. 392. Issued to Members only. (Bradbury and Evans.) London, 1870. 8vo.

The first volume of this journal is now completed, containing many interesting articles on the Topography and Archaeology of the greatest and most interesting of English counties. Some excellent illustrations add much to the volume. When we mention, amongst its contributors, such antiquarians as Canon Raine and Robert Davies,

Esq., of York, a sufficient guarantee is given of the accuracy and value of the journal. To add to the usefulness of the book, a most carefully compiled index is appended, in which nearly every person and place is mentioned.

SIR JOHN MACLEAN.—We are pleased to record that the *Gazette* of Tuesday announces that the Queen had been pleased to confer the honour of Knighthood on Sir John Maclean, Deputy Auditor of the War Office; for the gentleman in question, who is the author of *The Life of Sir Peter Carew*, published in 1857, and the historian of *The Deanery of Brigg Manor*, in the county of Cornwall, has been, as our readers will remember, a frequent contributor to these pages.

THE DEATH OF THE DEAN OF CANTERBURY.—The Rev. Henry Alford, D.D., died at Canterbury on Thursday week, after a very short illness, he having preached at the Cathedral on the preceding Sunday. In Dean Alford the Church of England has lost one of the most active, intelligent, and liberal of her sons; and if any evidence were wanting as to the high character of the lamented dignitary it would be found in the presence at his funeral of men of all shades of religious opinion. The Bishops of Gloucester and Salisbury, the Deans of Westminster and Ely, the Rev. Dr. Stoughton, and the Rev. Newman Hall, all alike testified by their attendance their sense of the worth of this eminent Christian scholar.

THE ASHMOLEAN MUSEUM.—The new Keeper of the Ashmolean Museum, Mr. Parker of Oxford—whose zeal and knowledge vie with each other—has just published the interesting Lecture on "The History, Present State, and Prospects of the Collection" under his charge, delivered by him to the Oxford Architectural and Historical Society in November last, which our readers will find well worthy of their attention.

INTERNATIONAL EXHIBITION OF 1871.—The following noblemen and gentlemen have consented to act as judges to select paintings for the forthcoming Exhibition:—The Viscount Bury, M.P.; The Lord Elcho, M.P.; Sir Coutts Lindsay, Bart.; Alfred Elmore, Esq., R.A. (representing the Royal Academy); Alfred Clint, Esq. (representing the Society of British Artists); Alfred Hunt, Esq. (representing the Society of Painters in Water Colours); Henry Warren, Esq. (representing the Institute of Painters in Water Colours); F. Dillon, Esq.; H. S. Marks, Esq.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE CHRISTIAN EXAMINER, and Church of Ireland Magazine, No. 20, August, 1869. Title-pages and Contents from January, 1859, to December, 1861. Ditto, from January to December, 1864. Ditto, from January to December, 1866.

PORTULATES AND DATA. No. 44, of 1869. 1832.

THE QUARTERLY REVIEW. Vol. XX. 1820.

DUBLIN UNIVERSITY CALENDAR, 1849, 1849, 1854.

TURNER (JOHN), A RELIQUARY FROM PALESTINE. [Brighton] 1862.

FORTEQUE (SIR FAITHFUL), AN ACQUAINT OF THE RIGHT HON. SIR ARTHUR CHICHESTER, LORD BELFAST, LORD DEPUTY OF IRELAND. London, 1856.

SYLVIA, or, the Wood, &c. London, 1756.

THE BEAUTIES OF ARCHBISHOP TILLOTSON. Dublin, 1794.

Wanted by Alden, Bekeby, Blackrock, Dublin.

DILTON HALL, by William Sydney Gibson, F.S.A.

Engraved Portrait of Laurence Sterne, from the Painting by Sir Joshua Reynolds.

Engraved Portrait of Lady Mary Fenwick, from the Painting by Sir Geoffrey Kneller.

An Engraving—The only Daughter, after Sir David Wilkie.

Wanted by the Rev. John Pickford, M.A., Bolton Percy, near Tadcaster, Yorkshire.

WILLIAM LAW'S WORKS. 9 Vols.

Wanted by Messrs. Bell, Deighton, & Co., Cambridge.

Notices to Correspondents.

We are compelled to postpone until next week several Notes on Books and Replies to several Correspondents.

HIBERNIA. Received, and under consideration.

HOOR-GLASSES IN PULPITS.—CLERICS (Brighton) will find this subject treated at great length in numerous articles in our First and Second Series. See Index.

W. C. (Richmond.) Thanks; but see "N. & Q." 2nd S. iv. 47, 79.

X. Y. Z. *Suckling's Suffolk* (2 vols. 4to, 1846-8) will no doubt give you the information.

F. G.'s query as to the best mode of preventing wind passing through walls and floors should be addressed to The Builder.

R. G. F. (Sandgate.) We do not know any genealogist in Jamaica.

J. C. Will find the information respecting the several Nevills mentioned by him in *Brydges's Edition of Collins's Peerage*.

All communications should be addressed to the Editor of "N. & Q.," 31, Wellington Street, Strand, W.C.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 5d.

* * Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, JANUARY 28, 1871.

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Notes.

THE GUALTERIO PAPERS AT THE BRITISH MUSEUM: AUTOGRAPH LETTERS OF THE ABBÉ DE FLEURY, COUNT DE MORVILLE, AND JULIEN.

Since the appearance of my last article in "N. & Q." I have been informed that the Marchesa Campana is engaged upon a history of the Stuart family, which is to comprise a large number of quotations from the Gualterio MSS. The first two volumes of the work are, I believe, actually printed, and will be published as soon as the state of the Continent renders undertakings of a literary kind tolerably feasible. In the meanwhile my readers cannot feel surprised at my withdrawing the promise I had made of forwarding to "N. & Q." a few specimens of Queen Maria of Modena's correspondence. I would not, in any consideration whatever, even seem to take away from the interest of the Marchesa's book; and the Gualterio MSS. are so rich in documents of all kinds that I can draw upon them for many a pregnant paragraph without so much as alluding to the Stuarts. The following letters refer to the history of France, and the one I publish first was addressed to Cardinal Gualterio by the Abbé de Fleury, chaplain to Louis XIV., bishop of Fréjus in 1698, and who had been selected in 1715 to fill the important post of governor to the young Louis XV.:—

Monseigneur,

Je me flatte que V. E. n'a pas tout-à-fait oublié un ancien serviteur qu'elle honoroit de ses bontés, et qui a toujours fait une profession particulière de lui être attaché. J'ay l'honneur d'écrire à Sa Sainteté pour obtenir d'elle un iadult pour conférer en commende tous les prieurés dépendants de mon abbaye de Tournus.* Je suis obligé de me servir de plusieurs gens de lettres pour l'éducation du Roy, et je ne puis leur faire aucun bien que par le moyen de cet iadult. Si V. E., Monseigneur, veut bien m'accorder l'honneur de sa protection dans cette occasion, j'espère que Sa Sainteté ne me refusera pas cette grâce, de laquelle certainement je ne veux faire qu'un bon usage. Le Roy se porte parfaitement bien, et donne de grandes espérances. Je profite avec plaisir de cette occasion pour me renouveler dans le souvenir de V. E., et l'assurer du respectueux attachement avec lequel je serai toute ma vie,

Monseigneur,

le très-humble et très-obéissant serviteur,
A. F., ancien évêque de Fréjus.

Paris, ce 14 mars 1717.†

M. de Morville, the author of the next letter, had been ambassador, and then Secretary of State for the Navy; his colleagues in the administration organised after the death of Cardinal Dubois were M. de Maurepas, M. de Breteuil, and M. d'Argenson, all young men, like himself. (See *Barbier's Journal*, Charpentier's edition, i. 297.)

A Versailles, 17 noust 1723.

Je regarde, Monseigneur, comme un des premiers, et en même temps, comme un des plus agréables soins du ministère que le Roy m'a confié, celui d'informer votre Em^e des changements auxquels la mort de M. le Card^l Dubois a donné lieu dans les dispositions du gouvernement. Le Roy a remis l'administration générale des affaires de son royaume à M. le Duc d'Orléans, qui a bien voulu accepter le titre et se charger des fonctions de premier ministre. Sa Majesté m'a en même temps honoré de celui de secrétaire d'état des affaires étrangères, pour exécuter sous les ordres et sous les yeux de S. A. R. ce qui peut y avoir rapport.

C'est sous ce titre et sous celui de l'homme du monde qui porte au plus haut point la vénération, le zèle et le dévouement pour V. Em^e que je la supplie de ne me pas refuser les secours qu'elle vouloit bien donner à mes prédécesseurs dans cet important employ, par cette correspondance où ils ont puisé si souvent les avis et les conseils les plus utiles au service du Roy. C'est une grâce que je demande très-instamment à V. Em^e en luy protestant que j'en auray la plus parfaite reconnaissance.

Je voudrois bien que la conjoncture où nous nous trouvons ne laissât tout le temps nécessaire pour répondre dès aujourd'huy à celles de ses lettres dont M. le Card. Dubois ne luy avoit pas marqué la réception; elle reconnoitroit que ma première attention s'est portée avec empressement à ce qui vient de V. Em^e.

J'ay fait toute celle que je dois à une lettre accompagnée d'un mémoire concernant M. le Duc de Cumla, des intérêts duquel je me feray un objet capital, comme de tout ce qui aura rapport à ceux de V^e Em^e et à sa satisfaction. C'est ce dont je la supplie d'être persuadée, et

* Fleury had resigned his bishopric in order to be nearer Madame de Maintenon, who was at the height of her power, and he had accepted as a compensation the Abbey of Tournus, in Burgundy. See *Saint-Simon's Memoirs*, xi. 447-9.

† Brit. Mus., Addit. MSS. 20,322.

du respectueux attachement avec lequel je suis, Monseigneur, de V. Em^e le très-humble et très-obéissant serviteur,

DE MORVILLE.*

Cardinal Gualterio was, as we see, the faithful and indefatigable adviser of the French Crown on matters of foreign policy; his consummate experience gave the utmost value to the correspondence which he carried on with the ministers at Versailles and their agents abroad; and his well-known partiality for France had transformed him into a kind of non-official *chargé d'affaires*, whose duty it was to watch the proceedings of the coalition, and to keep up a feeling of cordiality between the Pope and His Most Christian Majesty.

Morville writes to him, it will be observed, in a tone of great obsequiousness:—

Je ne peux me dispenser, Monseigneur, de marquer encore plus particulièrement à Votre Éminence par un billet séparé combien je suis touché des marques de bonté dont elle veut bien m'honorer au commencement de mon ministère. J'ai fait part à M. le Garde des Sceaux † de ce qu'elle m'a fait la grâce de m'écrire; il y est plus sensible que je ne peux l'exprimer, et j'ose assurer votre Éminence qu'il partage bien vivement avec moi la reconnaissance que je lui dois. Il s'estime trop heureux de pouvoir vivre encore dans son souvenir; il conserve pour elle tous les sentiments qui lui sont si justement dus. Pour moi, Monseigneur, j'avouerai à Votre Éminence, que rien ne me flatte plus dans la place dont je suis revêtu que la relation que j'aurai l'honneur d'avoir [avec] elle. Une confiance sans bornes en Votre Éminence sera la règle de ma conduite, et me paraîtra toujours le seul moyen dont je pourrai me servir pour remplir dignement le ministère qu'il a plu au Roy et à Son Altesse Royale de confier à mes soins. Je supplie donc Votre Éminence de m'aider de ses lumières et de croire que personne au monde ne peut être plus jaloux que moi d'en profiter. Je suis avec un respect infini, Monseigneur, de Votre Éminence le très-humble et très-obéissant serviteur,

DE MORVILLE.

A Versailles, ce 22 sept^r 1723.

The fourth letter—the last—which I shall give here, is one of the most interesting in the whole series; it was written to Cardinal Gualterio by a well-known personage, Julien, who, after having been a Protestant, and even received a colonelcy from the Prince of Orange (William III.), had returned to France and embraced the Roman Catholic religion. Court says of him—"Son zèle, amer et bigot, ne laissoit rien à désirer à cet égard. Les Protestants n'eurent pas d'ennemi plus redoutable." (*Hist. de la Guerre des Cévennes*, vol. i. 153, 164.) Julien played a conspicuous part in the persecution directed against the Camisards.

A une maison de campagne, à 7 lieues de Paris.

Le 21^{ème} juin 1709.

J'arrivai à Paris, mon incomparable Seigneur, le 12 du courant, et huit jours après je vins à cette belle campagne, où nous passons agréablement le temps, éloigné des discours ennuyeux et tristes qui se débattent à

Paris sur la misère générale, sur la rareté d'argent, et sur la continuation de la guerre lorsqu'on se flattoit de cette paix tant désirée, et qui a été rompue depuis peu, comme je vais avoir l'honneur d'apprendre à Votre Éminence. Elle aura sçu que M. de Torcy étoit à La Haye, et que le 18 may milord Malbroug y étant arrivé avec milord Touseud [*sic* in the manuscript; it should be Townsend] plénipotentiaires d'Angleterre, les conférences commencèrent le 19 entre ces deux messieurs, M. de Torcy, M^r Rouillé, les trois pensionnaires d'Hollande, M. le prince Eugène, et l'ambassadeur de Savoye, ce qui continua chaque jour. Le 24, le comte de Sinsendorf arriva à La Haye et entra le même soir dans les conférences qui avoient esté tenues peu de jours auparavant deux fois par jour. Enfin, pour couper court, M. de Torcy demanda à ces messieurs les articles par écrit, afin qu'il les portât au Roy pour sçavoir si S. M. les voudroit signer, et ce ministre étant arrivé le 1^{er} du courant à Versailles, il y eut conseil le 2 soir et matin, où ces articles furent trouvés si durs et même si injurieux à la personne du Roy, que S. M. ne put se résoudre à les signer, de sorte que tout tourne à la guerre et plus à la paix. Voicy, à ce qu'on publie à Paris, l'article essentiel sur lequel le Roy a rompu. Il est question de faire revenir Philippe V d'Espagne dans deux mois, et de donner pour sûreté et otage Bayonne, Pampelune, Fontarabie et quelques autres places en Flandres frontières de l'Artois, toutes lesquelles places resteront aux ennemis si au bout de deux mois le Roy d'Espagne n'est pas revenu en France, lesquels ennemis pourront continuer la guerre contre nous, et comme le Roy n'est pas maître de faire revenir le Roy son petit-fils, quand même il y emploieroit la force, les deux mois ne suffiroient pas, et nous aurions livré les portes de notre Royaume aux ennemis. V. Em^e voit bien que cet article ne peut estre exécuté de la part du Roy, mais S. M. s'engageoit de parole à ne secourir plus le Roy son petit-fils. Il y a un autre article sur lequel le Roy auroit eu peine de se résoudre, c'est l'article concernant le rétablissement de l'édict de Nantes, que les ennemis demandent. On prétend qu'ils laissent l'option au Roy, ou de le rétablir, ou bien de permettre tant à ceux qui sont sortis, qu'à ceux qui voudront sortir, de vendre pendant 20 années leurs biens, et se retirer dans le pays étranger. A l'égard de tous les autres articles, ils sont assez durs, puisqu'il s'agit de nous remettre aux traités des Pyrénées et de Munster, à la démolition de Dunkerque, de Bergues, de Thionville, à donner quelque portion du haut Dauphiné au duc de Savoye; toute l'Alsace, et même ce que nous avions avant le traité de Munster. Il y en a qui assurent qu'on ne demande pas la Franche-Comté. On verra leurs injustes prétentions dans un manifeste que le Roy doit donner au public, et cependant on se prépare à continuer la guerre. Nonobstant la rareté des denrées, Dieu veuille qu'il ne vienne une famine dans ce royaume, et que les ennemis ne soyent aussi heureux en Flandres cette campagne qu'ils l'ont été les précédentes. C'est le mareschal de Villars qui commande notre armée. Monseigneur n'y va plus, non plus que M. le Duc de Bourgogne en Alsace où commande le mareschal d'Harcourt, M. de Besons en Espagne, ayant esté déclaré avant-hier mareschal de France; sans doute qu'il y gagnera ce bâton. De vos chères nouvelles, mon incomparable Seigneur, je prie V. Em^e d'ordonner que vos lettres me soient toujours adressées à Avignon par le pèdon de Rome ou de Gènes; le comte d'Urban aura soin de les retirer, et de me les envoyer à Paris, où je compte de rester jusqu'en aoust, que je regagnerai Orange, s'il plaît au Seigneur. Le plus sensible plaisir que je puisse avoir, c'est d'apprendre le bon état de la santé de V. Em^e, et que le Pape l'a consolée de tous les malheurs que la dureté et injustice des Impériaux vous a attiré pour avoir été trop fidèle à Sa S^{te} et

* Brit. Mus., Addit. MSS. 20,323.

† M. d'Argenson.

avoir trop bien servi le St Siège. Voilà tous vos crimes. Dieu soit loué, et me donne les moyens de bien convaincre V. E. de l'attachement fidèle, tendre et respectueux avec lequel je seray toute ma vie, Monseigneur, de Votre Eminence, le très-humble et très-obéissant serviteur,

JULIEN.

Mes amitiés icy au brave Tamisier, et aux personnes attachées à V. E. Mes respects et obéissances, s'il vous plaît, à messieurs vos frères, à M. le Cardinal Aquaviva, et à M. de Pisany quand vous lui écrirez, Monseigneur.

J'adresse celle-cy à M. l'abbé de la Tour, évêque de Cambrille, et envoie à Avignon à M^{de} de Guyon la mère le paquet, la priant de le faire mettre au pèdon de Rome.

Read in the light of present events, this dismal sketch of the state of France during the last few years of the reign of Louis XIV. is certainly curious enough. GUSTAVE MASSON.

Harrow-on-the-Hill.

A BLACK-COUNTRY LEGEND.

Early in the present century,† when Bilston was a long straggling village with one main street, which formed a part of the mail-road from London to Chester and Holyhead, the Bull's Head (advertised for sale Lady Day, 1870) was the principal inn of the place, and a well-known hostelry on the old Irish route. It was naturally, and almost as a matter of course, the house at which the town worthies were wont to meet, drink good wholesome home-brewed ale out of the Staffordshire black glazed pots, smoke their long Broseley pipes, and talk over the politics of the day and the tittle-tattle of the neighbourhood. One bright summer's eve, while thus pleasantly engaged in the modest smoking-room (coffee-rooms had not as yet come into existence), a gentleman rides up to the door, followed by his servant with the saddle-bags. There is, of course, great curiosity amongst the assembled guests to know who the stranger may be; and from the communicative valet they soon learn that he is an Irish officer *en route* to London. They become immediately desirous of his company amongst themselves, both for society and news' sake; but the gentleman unsocially keeps his own room upstairs. So that at last, driven to desperation and perchance somewhat pot-valiant, one of the company, Mr. Edward Woolley of Stonefields, a

screw-maker (i. e. of iron screws for wood), sends up the servant with his chronometer, to ask the Irishman if he can tell what time it is by an English watch. Great anxiety ensues as to the result. Presently the servant returns with his master's compliments, and he will be down directly with the watch and an answer. A great shuffling of feet is heard overhead; and by and by appears Milesius, followed by his body-guard bearing a tray with the watch and a brace of pistols on it. He unhesitatingly announces that he is come to challenge the owner of the watch, and hopes he will have the "dacency" to claim it and take up one of the pistols. (To the servant: "Take the watch round, John!") "Is it yours, sir?" The old doctor, Moss, was the first thus addressed; and amongst others present were Messrs. Price and Bushbury. "No, sir!" was the invariable answer from each put to this crucial test. At length it comes to the owner: "Is the watch yours, sir?" "No, sir!" "Well then, John, since no one will own the watch, put it in your pocket; and as we do not appear to have fallen among 'jintlemen,' bring out the horses, and we'll ride on another stage." The tale of course soon got abroad, and to the end of his career poor Woolley, or rather "Oolley," as he was more generally called, was accosted with "What's o'clock, Mr. 'Oolley?" Only within a year or two of his death, while riding along quietly in his carriage, a young urchin thus annoyed him; and in getting out to make a dash after him, poor "Oolley" was upset and grievously injured; so that he had good cause long to remember the loss of his "family turnip," and his prestige of Quixotic combativeness. STAFFORDIENSIS.

PEDIGREE OF HUME THE HISTORIAN: BARON BAILLIE.

Hume the historian, in the autobiographical fragment he left behind him, states that he was of good family "both by father and mother: my father's family is a branch of the Earl of Homes or Humes, and my ancestors had been proprietors of the estate, which my brother possesses, for several generations" (p. 2). The name of the family estate was Ninewells, and its last male possessor was David Hume, a Baron of Exchequer, and the author of *Commentaries upon the Criminal Law of Scotland*. By the death of the baron's only son Joseph, which occurred a short time after he passed advocate, the succession opened to daughters; and it is believed that the estate now is in possession of a son of one of these ladies.

Although the Humes of Ninewells had been for at least three centuries in possession of that estate, the assertion that they descended from a branch of the *Earls* of Hume cannot be accepted.

* Brit. Mus., Addit. MSS. 29,338.

† Bilston was at this time the village of the Black Country, possessing the well-known ten-yard seam of coal, which proved the making of the district, but is now worked out; and having a larger trade in buckles, wooden screws, &c., than Wolverhampton itself. The 18th George gave an impetus to its declining trade by wearing a buckle of Bilston make; and such was his majesty's affection for our county that on one occasion, when a robbery had been committed, he said: "Oh! if it's a Staffordshire man that has done it, take no notice of him!"

There is no legal evidence of the fact, and the circumstance that in 1536 Andrew Hume of Ninewells was with James Quhythead, one of the baillies of the prior of the monastery of Coldingham, militates against the historian's assumption.

One of the duties of a baron baillie was to give obedience to the precept or command of a superior to infest and give possession to a vassal of lands held of the over-lord. Thus Adam, prior of Coldingham, gave precept to Andrew Hume of Nynewells and James Quhythead, or Whitehead, on January 24, to give sasine to Sir Walter Ogilvy of Dunlugas and Alison Hume, his spouse, of one-half of the lands of Lumnieden, *nunc nuncupat*. Fastcastle, in the barony of Coldingham and shire of Berwick.

This mandate was obeyed upon January 26, 1536, and the fact was certified by a notary public.

The charter, which is the warrant for the precept besides the conventual seal, has the subscriptions of the monks. It is also addressed to James Whitehead and Andrew Hume of Ninewells as baillies of the prior and convent.

The Humes of the border were more given to warlike than peaceful pursuits; and it is not probable that any of the cadets of the family would humble themselves to become baron baillies of the prior and convent of Coldingham. When held by the functionary of an earl or baron, the baillie had within that jurisdiction of the over-lord great judicial powers, being substantially the commissioner and representative of his master, and as such could adjudicate in all civil and certain criminal cases. To discharge the duties of such an office required a degree of education and legal knowledge which could hardly be expected to be found in a moss-trooping family. Indeed, baron baillies were generally the legal advisers of the baron, and were mostly brought up like the celebrated official of the Baron of Bradwardine, as writers, *Anglicè* attorneys.

It must not therefore be imagined by Southern readers that a Scottish baron baillie or bailiff is the same person as the individual vulgarly designated in the South as a bum-bailiff—a mistake which a counsel learned in peerage lore recently fell into, to the amusement of his hearers from the North. On the contrary, the baillie required to be well educated, and a man with whom the baron could consult and advise when it was requisite.

In Scotland there used to be in former days no small fondness for satire, as is evident from the great variety of pasquils and squibs of that description which have been preserved, and many of which have not long since been collected and published. The baron and his baillie were not allowed to remain undisturbed, as in the reign of Charles I. the following work, understood to have

come from the pen of his majesty's physician, Dr. Patrick Anderson, was presented to public notice. We give the title from the first edition, printed in black letter, and supposed to be unique:

"The Copie of a Baron's Court, newly translated by Whats-you-call-him, Clerk to the same. Printed at Helicon, beside Parnassus, and are to be sold in Caledonia." (Twelve leaves, black letter.)

In this dramatic production the chief performers are the baron, his lady, his chamberlain, his baillie, his clerk, his officer, and his tenants; and the plot turns upon the relative duties of the parties—not forgetting the frailties of the great man, his pecuniary difficulties, his lady's follies, the trickeries of those under him, and the vices of the time—and presents a curious and probably tolerably accurate picture of the position of too many of the lesser barons prior to the death of Charles.

This amusing production was reprinted at the beginning of the last century at Edinburgh, and in 1824 by David Webster—a remarkable man in his way, much patronised as a vendor of old and curious books by Sir Walter Scott, Principal Lee, Archibald Constable, and other collectors of literary rarities. To this edition Webster prefixed a short preface and added explanatory notes. It is now quite out of print.

Whether the historian's ancestor could claim any relationship, or any other connection other than that of a clansman of the haughty Barons of Hume, is problematical; but that he was a male descendant of Andrew Hume of Ninewells, a baron baillie of the prior and convent of Coldingham, is plain enough; and the inheritance of an estate, especially in the Merse, for considerably more than three centuries in the same family, is in truth something to be proud of, and much more satisfactory than any remote relationship, supposed or even real, to the high-born Humes, who, it will be remarked, had *no earldom* until 1604. J. M.

A NEW SONG FROM PARIS.

As an illustration to MR. C. W. BINGHAM'S communication referring to "the unbroken self-confidence which the French, like the Athenians, have ever retained amidst the greatest disasters," I beg to enclose a song which I received per balloon-post, with a note mentioning that the same superseded the "Marseillaise":—

O mon Dieu! la faim me presse;
Je donnerais pour une bifteck,
La principauté de Hesse
Et le grand-duché de Teck.
Je donnerais à cette heure
Le duché de Persigny
Pour une livre de beurre
De Bretagne ou d'Issigny.

Oh ! j'enrage quand je pense
 Que le maréchal Leboruf,
 Largement s'emplit la panse,
 Et que je n'ai pas un œuf.
 Je vois toujours dans mes songes
 La boucherie Duval
 Avec ses filets, ses longes,
 Remplacés par du cheval.
 La Défense Nationale,
 D'une libérale main
 De charogne nous régale,
 Pour aujourd'hui ; mais demain ?
 Ces biens que Dieu nous envoie,
 Lapin de gouttière ou chien,
 Je laisserais avec joie
 Pour découper du Prussien.

These humorous lines, which are perhaps the notes of the expiring swan, are anonymous ; but I am inclined to think that they were composed by a young lieutenant of engineers, who was partly educated in London, and fights now in Paris in the capacity of an electrician.

FRANCISQUE MICHEL.

377, Strand, W.C.

CHINA MANIA.—The mania for china, which is at present raging, is no new taste, as the following curious extract from an old country paper, *The Western Flying Post and Sherborne and Yeovil Mercury*, will satisfy the readers of "N. & Q." :—

"Plymouth, Feb. 13, 1760.

"Many people in these parts are 'China mad'; they don't only lay out all the money they are owners of, but even Pawn their Cloaths to go on board the China Ships to buy Tea Cups and Saucers. Nothing is more destructive to the Nation than the China trade ; in the first place the Goods are chiefly purchased with Treasure, not Traffick ; secondly, the Importation of China prevents the Consumption of our stone ware—Tea, the Consumption of Malt Liquor—Wrought silk the Consumption of our own manufactures—And lastly, now two thirds of the Poor's Labour is expended in Tea and Sugar."

H. W. D.

"**OLD FATHER ANTIC, THE LAW.**"—Some few laws still remain unrepealed in the statute-book which at the present day are more honoured in the breach than in the observance. The parliaments of Charles II., William III., Anne, and the last and third Georges seem to have considered the subject of buttons to have required legislation, as various enactments of these reigns tell us what buttons to wear and what to avoid. Thus by 10 Will. III. c. 2, no person may use or sell any buttons made of cloth, serge, drugget, frieze, or camlet on pain of paying forty shillings for every dozen. Buttons made of wood were evidently considered prejudicial to the interests of society, for the sartor who makes, sets on, or sells any such forfeits forty shillings for every dozen. Again, by 8 Anne, c. 6, it is prohibited to make

either buttons or button-holes of cloth, serge, drugget, frieze, or camlet under a penalty of five pounds per dozen.

The next enactment is that of 4 Geo. I. c. 7, which, as a commentator remarks, is so loose and ungrammatical in its garb that it might have been made by the tailors and button-makers themselves. By this statute the penalty is reduced to forty shillings, and a power is conferred on the magistrates of sentencing the offender to imprisonment ; and by the Act 7 Geo. I. st. 1, c. 12, the wearer of contraband buttons is subjected to a similar penalty.

JULIAN SHARMAN.

FOLK LORE: FROST ON THE SHORTEST DAY.—The workmen (or dolphmen) of the stone quarries of South Lancashire say that, if a frost sets in on the shortest day and holds out for twenty-four hours, there will be frost for the next three months. Should this prove true, we may now expect frost until the end of March.

H. FISHWICK.

SCOTTISH SOCIETIES.—As Scotland is admitted to be deficient in county histories, it has occurred to me (from papers which have come into my possession) that a mass of reliable materials might be made available for supplying to a certain extent the present want by publishing in "N. & Q." lists of the earlier members of the following societies, &c., from their commencement down to the year 1800, or even to 1820, the close of George III.'s reign. These lists would gradually invite useful annotations :—

1. The Society of Advocates.
2. The Writers to the Signet.
3. The Royal College of Surgeons (from 1687, with any lists of previous practitioners).
4. The Royal College of Physicians (Edinburgh).
5. *Conveners of Trades* (Edinburgh).
6. Lord Provosts of Edinburgh, and Provosts of Leith.
7. Royal Society of Scotland.
8. Matriculations at the Colleges of Edinburgh, Glasgow, Aberdeen, and St. Andrews.
9. The Canongate Kilwinning (Masonic) Lodge of Edinburgh.*

Many lost or entirely neglected branches of ancient houses might by the above means be again brought to light, and identified with considerable advantage to Scotch historical literature.

Sr.

STORY ASCRIBED TO THEODORE HOOK.—An article in the *Spectator* of Jan. 7, 1871, entitled "The Author of the *Ingoldsby Legends*," contains the following passage :—

* This was the prototype of modern Scotch clubs. Amongst its members were Johnson's Boswell, Murray, secretary to Prince Charles, and other well-known public characters.

"An Irish story, told by Theodore Hook, may come next. A gentleman was driving his servant in a cab, and said to him, half jocularly, half in anger, 'If the gallows had its due, you rascal, where would you be now?' 'Faith, then, your honour,' was the reply, 'it's riding in this cab I'd be, all alone by myself, may be.'" (P. 20.)

I believe this story, though in a slightly different form, is older than the era of Hook. I saw it in print in 1827, in a very old quarto volume entitled the *County Magazine*, where it ran thus:

"As a Yankee so cute and Paddy quite sly

Were riding to town, they a gallows pass'd by.

Said the Yankee to Pat, 'If I don't make too free,

Give that gallows its due, and pray where would you be?'

Said Pat to the Yankee, 'Sure, that's easily known;

I'd be riding to town by myself, all alone."

WM. PENGELLY.

Torquay.

LORD NELSON'S OPINION OF GERMAN GENERALS.—It will be interesting at this time to call to mind Lord Nelson's opinion of the German generals, as expressed by him in 1795:—

"As for the German generals, war is their trade, and peace is ruin to them; therefore we cannot expect that they should have any wish to finish the war."

This, it is to be feared, is sadly applicable in the year 1871. F. C. II.

AN INSCRIPTION.—On an old silver spoon at Etwall Hall, Derbyshire, is the following inscription:—

"In clymyng hye there was a fall,

But yet except the goodwill of us all;

Thoughe fortune frounde against our will,

Yet hope i wel and wil dow still;

For in y^e straighetes of Magalan, Captyan Cotton, so called by name,

Caused mee to be maid in y^e monthe of May, 1592; it is trewe y^e I saye."

MOORLAND LAD.

CHAWBAN.—I was informed the other day that between forty and fifty years ago, an old lady at Lincoln wore "a chawban"; and on inquiry I learnt that it was "a narrow band with a small neat frill on each edge, and went under the chin, from ear to ear, to fasten the cap on her head."

The word appears to be compounded of the obsolete *chaw* = jaw, and *band*; and, if of sufficient interest, might be better noted than otherwise in "N. & Q." J. BEALE.

THE LATE JOSEPH PARKES.—I have been, since his death, hoping to see an announcement of the publication of his memoirs and correspondence. I believe his letters would be found as full of interest, humour, and good sense as Sydney Smith's. Has it never occurred to his daughter or other friend to preserve the memory of him by this means? ELLCEE.

Craven.

FURNESS ABBEY AND THE CHETHAM SOCIETY.—Is it not matter of regret that when

so much has been done for Fountains Abbey by the Surtees Society, so little has been done for Furness by the Chetham Society? Would it not be better for this learned society to discover and edit the *Coucher-book* of Furness than to expend its funds in republishing scarce tracts? (4th S. vi. 149.) The Duke of Devonshire, to whom Furness belongs, expressed himself some years ago, at an archaeological meeting within its walls, fully alive to the sacred trust which had come into his hands, and he would no doubt render any assistance in his power to further such an object. It is possible that the *Coucher-book*, as a whole or in detached parchments, may be in his muniment-room; or if not, a search among the duchy records would most likely be rewarded with success. Some years ago the Chetham Society published two valuable volumes (the *Lancashire Chantry*) copied from the duchy records, which are now, or were promised to be, as accessible as the other national records. A. E. L.

Queries.

WHAT EDITION OF THE BISHOPS' VERSION WAS USED BY THE TRANSLATORS OF THE AUTHORISED VERSION OF 1611?

It is stated by many authors, even very recently, that they used the edition of 1568. Such a statement once made is quoted by various writers without examination. The instruction as given by Pettigrew is—"The ordinary Bible read in the Church, commonly called *The Bishops' Bible*, to be followed," &c. No edition is here named. As the first edition of the *Bishops' Version* was printed in 1568, this date has become almost as a part of the designation of the version, and added, as it seems by common consent, to the term "*Bishops' Bible*"; and therefore, without examination, it is said that the translators used the edition of 1568. One author says, "the *Authorised Version* was based on the *Bishops' Bible*, 1568."

I have compared some chapters in the edition of 1568, 1572, and 1602. As it may interest some of your readers, you have the result of two chapters, 2 Kings, chap. vii., twenty verses. This chapter of the 1602 differs in twenty places from the 1568. The *Authorised Version* follows the 1602 in ten of these variations; it follows neither in nine of them, and adopts one only of those in the 1568. The edition of 1572 reads with the 1568 in all these places. The 1572 differs much in some parts from the 1568, though in this chapter they agree in these readings. Take a chapter in the New Testament, John, chap. i., fifty-one verses: here the 1572 and 1602 differ from the 1568 in thirty places, while the 1602 differs from 1568 and 1572 in one place only. Thus, in this chapter, the 1572 and 1602 agree in thirty differences from the 1568.

The first issue of the first edition of 1611 follows the 1572 and 1602 in fifteen places; it follows the 1568 in six places; it follows neither edition in nine places; and it follows the 1602 in one place only; total, thirty-one variations.

So that twenty-six readings in our present Bible, in only two chapters, are due to the edition of 1602, and not to the translators of 1611 having altered the text of 1568.

It is very probable that the "ordinary Bible read in the Church" in 1603 was that of 1602, or other late editions, and that but few of the first edition then remained in use.

It was, no doubt, well known that the text had been revised more than once since 1568, and the translators would, as a matter of course we may suppose, use the last improved text printed by the king's printer in large folio. Dr. Cotton gives eight editions which were in large folio after 1568, including that of 1602, which were in all probability used in churches. Other chapters are compared, which afford similar evidence; and does it not show that the edition of 1602 was the edition of the "Bishops' Bible" used by the translators of our present Bible, and not that of 1568?

FRANCIS FRY.

Cotham, Bristol.

"ARISE! ARISE! BRITANNIA'S SONS, ARISE!"

Who wrote the words and composed the music to this old sea song? The tune is spirited, and merits better words. The song is a favourite with our sailors, and is often sung to a cracked fiddle in the parlours of Wapping "publics." The poor old blind fiddler, who for so many years used to scrape his tin violin at the doors of the Bank of England, had no other song.

N.

AUSTIN FAMILY.—Among the Pilgrim Fathers, or at the same date, some members of this family emigrated to the New World, and their descendants now occupy an influential position in the city of Boston, Massachusetts. They possess an old seal, bearing the following arms: Argent, on a fesse between two chevronels sable, three calvary crosses or. The arms also bear a label of three points, indicating that its original owner was the eldest son, and that his father was still living when the seal was cut.

In the little church of Kencott, Oxon, and against its eastern wall, there is a monument to Mary, widow of William Oldsworth, of Fairfield, co. of Gloster, and daughter of William Austin of Surrey. Her arms, identical with those of Austin of Boston, Massachusetts, are impaled with those of her husband, Oldsworth. I should say that in her case there is no label.

I am very anxious to trace the connection between the Boston family and their English ancestors, and I cannot help hoping that I have here got a clue.

This Mary Austin died in 1685, aged seventy. She must, therefore, have been born in 1615, and must have been a contemporary with that generation of her family which migrated to America.

Can any of your readers help me here? William Austin is described as "of Surrey." Perhaps the county history might throw some light. When were these arms granted? W. M. H. C.

P.S. Mary's son, James Oldsworth, rector of Kencott, married Anne, daughter of William Mountsteven, rector of Coates, Gloster, by his wife Elizabeth, daughter of John Ferebee, rector of Poole, Wilts.

ARMS OF CHARLEMAGNE.—Where can I find the arms, traditional or otherwise, of Charlemagne and his descendants, including Charles the Bald; Hugh Capet; Geoffrey Plantagenet, of Anjou; the counts of Aquitaine; counts of Navarre, Sentis and Vermandois? W. M. H. C.

THE DEAF OLD WOMAN.—Can any of your readers say who is the author of the four following humorous lines, well known in Scotland? —

"Auld wife, auld wife, will ye go a-shearing?"
"Speak a little louder, sir, I'm unco' dull o' hearing."
"Auld wife, auld wife, will ye let me kiss ye?"
"I hear a little better, sir: may a' the world bless ye." G.

Edinburgh.

[We do not know the author of these lines. But we remember many years ago—alas! how many!—hearing the late Mr. Douce repeat, in his grand sonorous voice, another version—

"Old woman, old woman, will you go a-shearing?"
"You must speak a little louder, sir, I'm rather thick o' hearing."
"Old woman, old woman, will you let me kiss you daintily?"
"Thank you, kind sir, I hear you quite distinctly.""]

DE COURCY: KINSALE.—In one of the earlier volumes of "N. & Q." I think that it was proved by reference to inquisitions *post-mortem*, temp. Edw. II. or III. that one of the Lords Kinsale, who appears in all the peerages as having been succeeded by a son as next baron, in truth left a sole heiress, whose name, to the best of my recollection, was Alice. The names and dates would be an assistance to me in connection with another subject. S.

DERBY PORCELAIN.—Where can I get any particulars of the pottery manufactured at Church Gresley, in the attempt to establish which manufacture Sir Nigel Gresley is said to have lost 80,000l.? Though mentioned in Miss Meteyard's *Life of Wedgwood*, very little seems to be known about it. H. W. D.

GENTLEMEN.—Will any of your readers inform me what is the meaning of the word "gentlemen," as used in the description of the complement of regiments both of cavalry and infantry during the civil war? T. W. WARR.

BISHOP GINSON.—Wanted, information respecting the mother and wife of the Rev. Edmund Gibson, who died 1748, Bishop of London. The wife's name was Jones, and she was a co-heiress. The mother's name I do not know. She is buried at Bampton, co. Cumberland. T. C.

GREEK TRANSLATION.—We read at p. 51 of Howson's *Illustrated Guide to the Curiosities of Craven* (Whitaker, 1850) that a translation into Greek elegiacs, by one Andrew Denny, of the following couplet is still preserved. Will any correspondent communicate it?—

"Three crooked cripples crept through Clitheroe Castle.
Creep, crooked cripples, creep."

P. J. F. GANTILLON.

LADY GRIMSTON'S GRAVE IN TEWIN CHURCH-YARD.—In the churchyard of Twinn, Herts, is a remarkable ash-tree growing out of the tomb of Lady Anne Grimston, *née* Tufton, daughter of Lord Thanet, who died in 1713. The tradition is, that being doubtful of a future state, she expressed during her life a wish or prayer that if there were a future state a tree might grow out of her heart.

What foundation is there for this tradition?

A. P. S.

[Oddly enough the following paragraph, extracted from the *Spiritual Times* (Dec. 23, 1865), bearing on the same subject, reached us simultaneously with the above. To use the words of our correspondent Mr. Axon: "Can any one elucidate this marvellous legend?" No reference to it is made in Clutterbuck's *Hist. and Antiq. of the County of Hertford*:—

"AN ATHEIST'S PROPHECY FULFILLED.

"The churchyard of Twinn, in Hertfordshire, is a spot of some interest to the curious, from the fact of its being the resting place of the mortal remains of Lady Anne Grimstone. The 'old wife's tale' of the neighbourhood is to the effect that the said Lady Anne Grimstone was an Atheist, without a shadow of belief in the Deity; and that, so firm was her belief in the non-existence of God, that at her death-bed her last words were to the effect that if God existed, seven elm trees would grow out of her tombstone. Whether such words were used, and in such a manner, it is impossible at this date to determine; but whether the tale be correct or not, seven elm trees have sprung up through the solid tomb, and have broken away the solid masonry in all directions, making the reading of the inscription a difficult and almost impossible feat. The iron railings that surrounded the monument are in many places firmly imbedded in the trunks of the trees. The numerous names carved in all available parts of the trunks attest the number of visitors curiosity has drawn to the spot. The trees are each distinct and separate, and, notwithstanding the strangeness of the locality, appear to thrive well. Many suppositions to account for their growth have been started, but some of so improbable a nature that the country people still cling to their favourite story of Lady Anne's Atheism."]

THE CASE OF MARY JOBSON.—Can any North-of-England correspondent tell me whether time has thrown any light upon the heavenly music, blood-droppings, mock suns, and strange rappings which excited so much attention in the North some thirty years ago, and concerning which Dr.

Clanny of Sunderland published a circumstantial narrative in 1841? SCOTT.
3, Gordon Villas, N.W.

LONGS OF BAYNTON.—Can any of your correspondents kindly inform me where I can find a genealogy of the family above mentioned? Burke (*Landed Gentry*, ii. 894) says, of the four sons (of "Thomas Long of Little Cheverill and Melksham, who was baptised 1579, died 1654), the youngest, William, was ancestor of the Longs of Baynton, now extinct." I wish to trace the relationship said to have existed between this family and that of the late John Palmer, Esq., M.P. for Bath and inventor of the mail-coach service. Walter Long, Esq., of Bath, offered to leave his property to Mr. Palmer on the condition of his taking the name and arms of Long of Monkton. This Mr. Palmer declined doing, and ultimately Mr. Long left his fortune (on the aforesaid terms) to Daniel Jones (Long), whose mother was Ellen, youngest daughter of Richard Long of Rood Ashton, who died in 1760. H. P.

LIONEL LANE, VICE-ADMIRAL OF THE FLEET, 1653.—I am desirous of ascertaining the date of this officer's death. In the great battle against Tromp off the North Foreland he acted as Vice-Admiral to Admiral Penn, and commanded the Victory, sixty guns. I learn from the Rev. J. B. Deane's most interesting life of General Richard Deane that in the above memorable action only one captain besides General Deane was killed, and that, singularly enough, his name has been forgotten. I suppose Vice-Admiral Lane may be identified with Lionel Lane (of Beccles, co. Suffolk), who was born in 1617, and married Dorothy, one of the daughters of Edmund Bohun, the author. He belonged to a Suffolk family long seated at Rendlesham Thuxton and Campsey Ash.

C. J. ROBINSON.

"MELA BRITANNICUS."—There are some pamphlets published under this name: one curiosity is a letter to the Dilettanti Society on the works in progress at Windsor Castle, 1827, suggesting the removal of all the building except the lower ward, and erecting in its stead a palace of classical architecture. Who was the writer? C. B. T.

[The following title appears in the Catalogue of the Library at the British Museum: "Mela, Britannicus, pseud. [i.e. Charles Kelsall.] A Letter to the Society of the Dilettanti on the works in progress at Windsor. By M. B. London, 1827."]

SIR GEORGE MOORE.—In the Hungerford pedigree in Gough's *Sepulchral Monuments* is a marriage of Elizabeth Hungerford with Sir George Moore, Knt. In Hoare's *Hungerfordiana*, p. 22, he is styled "of London, Knt." Many of the *Heraldic Visitations*, &c., referred to in Sims's *Index* have been consulted without success. Any reader who can furnish a clue to the particular

family and arms of the above-named knight will greatly oblige a puzzled

SEARCHER.

"PECCA FORTITER."—Was it Luther who said this; and if so, where?

X. H.

PRINCE PUECKLER MUSKAU.—I should be glad of any information about this prince. He wrote two books, *Semilasso in Africa* and *Tour in Germany, Holland, and England*.

IVAN.

NEHEMIAH ROGERS.—What is known of Nehemiah Rogers, vicar of Messing and prebendary of Ely, author of—

"A Mirror of Mercy, and that on God's Part and Man's. Set out in two Parables: I. The Penitent Citizen, or Mary Magdalen's Conversion, &c.; II. The Good Samaritan, &c. London: Printed by G. M. for Edward Brewster . . . 1640."

S. A.

SAWNEY BEANE, THE MAN-EATER.—The subject alluded to in 4th S. vi. 437, 559, induces me to ask whether the chap-book history of the above Scottish personage has any foundation in fact?

STEPHEN JACKSON.

SIMONIDES AND THE "CODEx SINAITICUS."—In a paper by Dean Alford on "The Gospels and Modern Criticism" in the *Contemporary Review*, v. 300, there is the following reference to the celebrated *Codex Sinaiticus*:—

"A correspondent of *The Guardian* of June 12 of this year [1867] is anxious to know whether the internal evidence of the genuineness of the Sinaitic MS. is satisfactory, having had his faith in that genuineness somewhat shaken by the narrative prefixed to this tract of Dr. Tischendorf's [i. e. *Wann wurden unsere Evangelien verfaßt?* Leipzig, 1865, which has been translated for the Religious Tract Society by R. H. Cowper]. We are persuaded that he may set his mind at rest on this point. The text of this MS. bears to us the strongest possible marks of originality and genuineness. If any man were capable, from his knowledge of ancient MSS., of forging such a text, it would take him almost the duration of a life to accomplish the forgery. Besides which, we are unable to see in the very straightforward narrative of Dr. Tischendorf any grounds of suspicion. Our friend is given to blow his trumpet before him somewhat loud, and this narrative is certainly not wanting in examples of his habit. We confess, too, to a certain anxiety—undisputed by anything he says at the end—as to whether the good monks of St. Catherine have got back, or are likely to get back, their precious document, which was borrowed to be taken to St. Petersburg.—See p. 17 of the German, p. 34 of the translation."

A discussion of this question might perhaps lead into forbidden fields. There is one point, however, connected with Tischendorf's discovery on which I should be glad of further information. It is said that Simonides, whose audacity as a literary forger, has been many times mentioned in these columns, asserted that he himself had manufactured the MS. and placed it in the monastery where it was found by its learned and vain discoverer. An assertion of this nature, even

from such a *mauvais sujet* as Simonides, should be refuted, but after a long search I have only been able to find an allusion to the matter in *The Athenæum* review of the *Codex Sinaiticus*. Will some correspondent be kind enough to say where Simonides' assertion is to be found at length, and what replies have been made to it?

W. E. A. A.

Joynson Street, Strangeways.

WILLIAM SMITH, 1539-1555.—A certain Dr. Smith preached at the martyrdom of Ridley and Latimer, and made himself conspicuous on one or two other occasions of a similar character; and, from the testimony of another martyr, he appears to have been a pervert. I am anxious to discover whether this man was or was not identical with a priest of the name of William Smith, who was parish priest of Calais, and was banished from that city, after recantation, in 1539. I have no interest in the preacher of the sermon if he be not the same as the Calais priest; but I should very much like to ascertain what became of the latter. Can any one kindly help me?

HERMENTRUDE.

SWORD OF SIR EDWARD FUST.—Can any one tell me what has become of a silver-mounted sword which was presented by Charles II. to Sir Edward Fust of Hill Court, co. Gloucester, Bart., in 1662, and sold at the Hill Court sale in 1845?

FOREST-BILL.

JACQUES STELLA (Crabb Robinson's *Diary*, i. 447).—In the text of this page Crabb Robinson mentions a picture painted in Rome by Granet in the year 1810 (now in the Leuchtenburg Collection, No. 245), representing Stella drawing a picture of the Virgin and Child "on his prison wall." A note to the same page informs the reader that Stella on his arrival at Rome was arrested, but soon after found innocent and liberated. Also, that "so late as the end of the eighteenth century this sketch of the Madonna (on the prison wall) was shown to travellers in Rome." The note, however, gives no further information. Who was this Stella? When did he live, and of what crime or misdemeanour was he, as it appears, unjustly accused?

NOELL RADECLIFFE.

[Jacques Stella was born at Lyon in 1596, being the son of François Stella, a painter, who died when his son was only nine years old. Having gone into Italy at the age of twenty, the Grand-Duke Cosmo II. engaged Jacques to carry out the decorations designed for the celebration of the marriage of his son Ferdinand II. At the expiration of seven years Stella went to Rome, and contracted a friendship with Poussin, of whom he became an imitator. Having by some treachery or misunderstanding been cast into prison at Rome, Stella amused himself by tracing on the wall, in charcoal, the figure of the Virgin with the infant Jesus in her arms. Cardinal Barberini, hearing of the excellence of the drawing, went to see it, and from that time a lighted lamp was

suspended over it. Returning in 1634 by Venice and Milan to France, with the intention of visiting Spain, the direction of the Academy at Milan was offered to him, but declined. His journey, however, to Spain was frustrated by Cardinal Richelieu, who secured him the title of painter to the King, with apartments in the Louvre and a pension of 1,000 francs a-year. In 1644 the Order of St. Michael and the rank of principal painter to the king were conferred on Stella, and in 1637 he died at Paris, some of the churches of which possess paintings by him.]

TRENCH'S HULSEAN LECTURES, 1840.—To what words does the Archbishop allude at p. 43 of these lectures when he refers to "the great poet of our modern world" as making "the glad voices of the Eastern hymn of potency sufficient to wrest the poison-cup from the hand of one who had already raised it to his lips?" P. J. F. GANTILLON.

Replies.

AMERICAN "NATIONAL SONG."

(4th S. vii. 11.)

I have great pleasure in furnishing a copy of this song, which I so much admired on its first appearance in our papers in 1813 for its fine poetry and spirited composition, that I have preserved it ever since.

F. C. H.

"COLUMBIA.

"Columbia's shores are wild and wide,
Columbia's hills are high;
And rudely planted side by side,
Her forests meet the eye.
But narrow must those shores be made,
And low Columbia's hills,
And low her ancient forests laid,
Ere Freedom leaves her fields:
For 'tis the land where, rude and wild,
She played her gambols when a child.

"And deep and wide her streams that flow
Impetuous to the tide;
And thick and green the laurels grow
On every river's side.
But should a transatlantic host
Pollute her waters fair,
We'll meet them on the rocky coast,
And gather laurels there:
For oh! Columbia's sons are brave,
And free as ocean's wildest wave.

"The gales that wave her mountain pine
Are fragrant and serene;
And never clearer sun did shine,
Than lights her valleys green.
But putrid must those breezes blow,
That sun must set in gore,
Ere footsteps of a foreign foe
Imprint Columbia's shore:
For oh! her sons are brave and free;
Their breasts beat high with liberty.

"For arming boldest cuirassier,
We've mines of sterling worth,
For sword and buckler, spur and spear,
Embowelled in the earth.

For ere Columbia's sons resign
The boon their fathers won,
The polished ore from every mine
Shall glitter in the sun:
For bright's the blade and sharp the spear
Which Freedom's sons to battle bear.

"Let Britain boast of deeds she's done,
Display her trophies bright,
And count her laurels bravely won
In well-contested fight;
Columbia can a ban array.
Will wrest the laurel wreath;
With truer eye and steadier hand,
Will strike the blow of death.
For whether on the land or sea,
Columbia's fight is victory!

"Let France in blood through Europe wade,
And in her frantic mood,
In civil discord draw the blade,
And spill her children's blood.
Too dear the skill in arms is bought,
Where kindred life-blood flows,
Columbia's sons are only taught
To triumph o'er their foes;
And then to comfort, soothe and save,
The feelings of the conquered brave.

"Then let Columbia's eagle soar,
And bear her banner high;
The thunder from her dexter pour,
And lightning from her eye.
And when she sees from realms above,
The storm of war is spent;
Descending, like the welcome dove,
The olive branch present;
And then will Beauty's hand divine
The never-fading wreath entwine!"

ORDRE IMPÉRIAL ASIATIQUE DE MORALE UNIVERSELLE.

(4th S. v. 360, 472, 512; vi. 165.)

DR. ROBERT BIGSBY, in his reply to queries by LEX relating to the above order, referred him to M. Gourdon de Genouillac's *Dictionnaire historique des Ordres de Chevalerie* (Paris, 1860) for an account of its creation; and MR. WOODWARD subsequently conferred an obligation on many of your readers by giving (vi. 165) an extract from that work to the effect that the Ordre Impérial Asiatique de Morale Universelle owed its origin, A.D. 1835, to the Sultana Alina d'Eldir during her residence in France.

MR. WOODWARD pertinently asked certain questions based on the imperfect information afforded by M. Gourdon de Genouillac, but they have evidently escaped the notice of DR. BIGSBY, who, as a constant reader and correspondent of "N. & Q." (vide v. 512 and 515), and as the "Grand Maître Conservateur" of the order (v. 472), would indubitably, had he observed MR. WOODWARD'S queries, have readily afforded exhaustive replies. And that a full explanation of certain difficulties is absolutely needed, I venture most strongly to

ever, since, owing to the reticence of the Knights of the "Imperial Order" which she founded, many hard things have been said of late regarding an illustrious lady whose conduct has been criticised, whose antecedents have been animadverted upon, and whose exalted rank has been pronounced by more than one of the would-be *cognoscenti* to be as mythical as the honours which she is said to have conferred. All this is most lamentable, but is it not entirely to be attributed to the culpable silence of those bound by every law of chivalry to defend her? Now that public attention has been aroused, contemptuous silence will not satisfy it. The fate of the "Imperial Order," the honours of its distinguished members, are inextricably interwoven with the rank, power, and dignity of its founder, and must stand or fall with them: and although Dr. BROSSEY, in his restricted reply to LEX, undoubtedly did say that "for any further communication LEX might look to others, as he certainly should not condescend to enlighten his darkness," yet since the "Grand Maître Conservateur" of an order must with justice be universally regarded as the mouthpiece and champion of the confraternity, and since the world's verdict cannot fail to be gravely influenced by any further reticence on his part, I do trust that Dr. Brossey will reconsider his somewhat too hasty decision, and will deign to be more complaisant to MR. WOODWARD, or even to this less than the least, who, from having travelled much in the far East, as well as from other reasons, takes a deep interest in l'Ordre Impérial Asiatique de Morale Universelle. In justice, therefore, to the deceased Sultana, and with appropriate respect for the Sovereign Order which she created, I repeat one of Mr. Woodward's unanswered queries, and add certain others of mine own.

I ask, firstly, in what part of Asia is situated the Sultanate of Eldir? Both of my old-fashioned gazetteers fail to help me, and I am not satisfied with the somewhat vague information given to me recently by a distinguished Fellow of the Geographical Society, to whom, seizing him by the button at our club, I propounded the inquiry. I should have thought, when I accosted him, that he was about the most idle man in town, but he became suddenly animated on hearing my question, and stating somewhat confusedly that Eldir, as everyone knew, formed part of the ancient dominions of Prester John, he pleaded an important engagement in the City, and hurriedly took his departure. But I require something more definite than this—the latitude and longitude, for instance. Secondly, I wish to be made acquainted with certain passages in the history of "la Sultane Mogole Alina d'Eldir." Was she born in the purple? and if so, from what royal race did she derive her august origin? Was she in her own right sovereign of an Asiatic realm? or, as one

of the four wives dear to Mahomedan orthodoxy, did she reign supreme over only five-and-twenty per cent. of the heart of the Sultan of Eldir?

In the former event, was it the disaffection and rebellion of her Moghul subjects which drove her into unmerited exile and to a lifelong banishment in a foreign land? or, in the latter case, did she incur the displeasure of her exalted but capricious master, and escape the fatal sack, the deadly bowstring, or even the minor evil of the abscission of her nose and ears, by eluding the vigilance of the eunuchs who guarded the hated harem? But a third and more commonplace cause occurs to me for the expatriation of the Sultana: death may have dared to strike low the king of kings, the monarch of Eldir, and Alina may have collapsed into a dowager! Under such circumstances her flight would not have been interfered with, for the sultan who filled the muanud of her deceased lord would have cared too much for the comfort of his own wives, commissioned and non-commissioned, to have given himself much concern about the ancient encumbrances of the zenanah who mourned the loss of his predecessor; and Alina, left to her own devices, would have made her way to France, and have found in its gay capital consolation in her widowhood.

Thirdly and lastly, I seek to know how, under either of the above suppositions, the Moghul ex-Sultana Alina, during her imposed or voluntary exile, could legitimately have created in France a Christian Order of Chivalry, or, in short, have exercised any "imperial" powers whatsoever.

Dr. Brossey will not consider any apology to be due from me for thus specially and urgently calling upon him by name to answer the above queries, for in a work which he has recently published he has himself announced the high position which he holds in the Order under notice; and there can therefore be no discourtesy or impropriety in my publicly addressing a public office-bearer on a question in which the public is evidently interested. Nay, rather am I constrained to believe that Dr. Brossey will esteem it both a duty and a pleasure to guard the honour of the order of which he is the "Conservateur," and to vindicate the fame of its illustrious founder.

But, apart from these supreme considerations, it is certain that one who has so recently subscribed himself in your pages (v. 515) "Knight of St. James of the Sword, and of other Orders," will be only too eager manfully to do his *devoir* as a gallant chevalier, and to shed the last drop of his ink in the service of Alina d'Eldir.

MUSAFFIR.

WRONG DATES IN CERTAIN BIOGRAPHIES.

(4th S. vi. 410; vii. 46.)

A simple explanation will account for what would otherwise seem unjustifiable carelessness on my part in connection with my remarks about the date of the Ettrick Shepherd's birth, and Messrs. Blackie's late edition of his work. At the beginning and end of the second volume of that edition, Messrs. Blackie present narratives of the Shepherd's life—a memoir, and an autobiography. The work was issued in monthly parts; I laid my hands on that part which contained the autobiography, and in which, without note or comment, these words occur:—

"I am the second of four sons by the same father and mother—namely, Robert Hogg and Margaret Laidlaw, and was born on the 25th of January, 1772."

As this was likely, in the late as in the former edition of Messrs. Blackie's issue of the poet's writings, to be allowed to stand as part of the memoir, did I err far in concluding that this was the only statement intended to be put forth by the biographer? Where there are two memoirs, *one at each end of a book*, most readers would, like myself, accept the facts given in the *first* he fell upon, and would not think of waiting for any further relation in an additional biography which might or might not be forthcoming.

Since I am writing about the Shepherd, I may remark that Messrs. Blackie have retained in their late edition of his poems three songs which I showed in the first edition of my *Scottish Minstrel* (1856) were composed by others. These are—"Is your war-pipe asleep, and for ever, McCrimman?" "O saw ye this sweet bonnie lassie o' mine?" and "Rise, rise, Lowland and Highlandman."

These songs were severally composed by George Allan, James Home, and John Imlah. To the Ettrick bard the three song-writers seem to have sent compositions for approval, and their songs being found among his papers at his death, were included among his posthumous writings. The mistake was venial, no doubt, but when corrected it ought not to have been repeated. Otherwise Messrs. Blackie's edition of the Shepherd's works is prepared creditably.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

PORTRAIT AND SKULLS OF CAROLAN.

(4th S. vi. 324, 392, 507, 548.)

I am quite unable to discover the "proofs" or "undeceptions" which Mr. PINKERTON professes to give in his latest communication nominally on the above subject, with the exception of "proofs" to be unwisely and unwittingly rude to Irishmen

and unjust to Ireland, which is not at all uncommon among the natives or the pretended natives of that great and just and now universally respected country, from which his favours are at present dated, and "undeceptions" which all must experience who may have expected that a writer in "N. & Q." would not only stick to his subject and eschew personalities, but be a little consistent with himself, even suppose in expressing rash or erroneous judgment.

However, as Mr. PINKERTON appears to put in an *argumentum ad misericordiam* in stating he is "away from the bulk of his books at present, and cannot speak so positively as he could wish," and that on the very subject at issue, I suppose I must not be too hard on him, though the question naturally suggests itself, why then has he written at all?

To assert as he does that "the skulls of Irishmen never produced a saleable article" until the bones of the dead began to be exported to bonnie Scotland, and to the other great and "universally respected" country, may be very tasteful or very witty, or at least facetious; but it certainly is *not* true, or even to the purpose. For instance, the heads of Edmund Burke and of his friend Goldsmith, of Swift, of one Henry Grattan, of a person called Tom Moore, of Berkley, of Boyle, and of some few other Irishmen, have undoubtedly "produced saleable articles" in abundance, though the possessors of them were not quite so commercially minded as to sell their country into the bargain, which we have no doubt some of the *nation boutiquière* would not scruple doing as part of their trade.

Again, Mr. PINKERTON's innocence—the word ignorance would not be polite—of Irish history, which has led him to make the discarded and discredited statement that there were few, if any, national harps in Ireland in the seventeenth century!—a blunder of his which he does not presume to repeat—leads him now to assert that "the Irish after battle never buried their dead," an assertion which will cause some amusement no doubt among the well-informed readers of "N. & Q.," and make them exclaim with Shakespeare—

"Man, proud man . . .

Most ignorant of what he most assumes."

This assertion of his is a libel on Ireland and the Irish. Dean Story, it is true (*A Continuation of the History of the Wars of Ireland*, p. 147), gives a sad picture of the field of Aughrim after the battle in July, 1691, when—

"The greatest mischief that happened by the Irish removing was to have the Carcasses of their Countrymen, for want of Burial, exposed to the Birds of the Air, and the Beasts of the field."

He in the same page relates the story of the wonderful fidelity of the Irish dog which re-

mained "night and day" by the body of his master—

"And tho' he fed upon other Corps with the rest of the Deers, yet he would not allow them or any thing else to touch that of his Master."

(One of Col. Foulk's soldiers shot the faithful animal.) But we have no proof that it was not the custom of the Irish to bury their dead after battle, from this instance, or from others in addition. At p. 229 of the same history, Dean Story informs us that, on September 25, 1691, after the capitulation of Limerick, several of the principal officers and others of the Irish army came from their Horse Camp:—

"And dining with the general, they went afterwards into town in a boat rowed by French seamen (there being then three vessels drawn up within the Key, and one of them sunk a-cross it, to prevent our coming up the river in the Night by way of Surprise; as they rid by the End of the Bridge towards the Boat, a party of their own Men were burying the dead killed in the last action; they stopped and enquired for several people whom they there found dead; and the Cessation was continued till next day at ten a clock."

We are assured on the same authority that Lieutenant Story, brother of the writer, who was killed in the war, "was buried with military honors" by the Irish; and there can be no doubt whatever that when the churchyards were filled with the dead, places contiguous to them were appropriated to purposes of interment by the Irish—a fact very recently more particularly demonstrated near the cemetery of St. John's, in the city of Limerick, where, some feet beneath the surface of the street which had been opened up, layers of human bones became exposed to view—the bones of those who were buried after the siege, whilst the stone tablet on the wall of the churchyard in question states that the wall itself was rebuilt after the slaughter of that siege. It may be mentioned, too, that in the memorable battle which took place near Buttevant, in the county of Cork, in the days of Macallister, the dead were removed to the churchyard of that town, where some of their bones may yet be seen through a vault wall, in the interior of what was once the chapel.

Here then we have not only the Irish dead buried after battle, but buried in consecrated ground. Can MR. PINKERTON say the same of graves of English soldiers who have been slain in battle?

I really do not see the appropriateness of the new issue raised in MR. PINKERTON's letter touching "moss grown on the human skull," except it is another *argumentum ad misericordiam* to account for the imperfections of his defence, or that in writing thus he supposes he has done the correct thing in acting on the principle mentioned at p. 561 of the same issue of "N. & Q.," viz. that "the philosopher should end with medicine."

Neither can I see why the Rev. Dr. Tisdale could not present a portrait of Carolan in court dress to the Royal Irish Academy because there was another Dr. Tisdale in the time of Dean Swift! Still less can I discover any establishment of MR. PINKERTON's claim to be esteemed a judge of the merits of Carolan's rich poetry in the statement made by him that he knows the bard's poems "only from translations," which he naively adds, "I say is not knowing them at all." Well, I say so too; and I would ask him to consult Hardiman's *Irish Minstrelsy*, with which he professes to be acquainted, more closely and patiently, and inquire why does he attempt not only to criticise, but to decry Carolan's songs? And why will he be so unwise as to rail at his music, which all the rest of the world admires?

I have now before me—

"A Favorite Collection of the much admired Old Irish Tunes, the Original and Genuine Compositions of Carolan the celebrated Irish Bard, set for the Harpsichord, Piano Forte, Violin, and German Flute."

They were "published by Hime, 34, College Green, Dublin," about the close of the last century. These airs awake an echo wherever they are heard in Ireland, even at this moment; and nothing that MR. PINKERTON can say to the contrary is calculated to deprive them of a high order of merit. They are expressive, national, full of feeling, force, soul, and energy.

As a lesser *lache* of MR. PINKERTON's, I may mention that he mistakes the circumstances and facts connected with the anecdote which he quotes about Carolan and O'Flynn. Supposing the statements respecting the principal points at issue to be correct, what does MR. PINKERTON's argument, if I can so designate it, amount to, after all? Just this—

1. That he has not as yet been able to identify Watty Cox's likeness of Carolan with that published by Hardiman.

2. That a friend of MR. PINKERTON's at the British Museum states that one portrait sent by MR. PINKERTON is not like Hardiman's, which conveys the likeness of a young man, while that of Watty Cox is of an old man!

3. That MR. PINKERTON thinks that Carolan is, in Ireland, a greatly overrated man. He (Carolan), however, has left more and better music than any English composer; and I hope to see the day when that music will be republished in a style worthy of it and of the composer's genius.

MR. PINKERTON has failed to prove that foreign artists did not visit Ireland in the eighteenth century. I have shown that they did.

MR. PINKERTON has "some words to say to MR. LENIHAN on his knowledge of Irish history," a subject on which he thinks he has already demonstrated MR. PINKERTON's innocence quite

sufficiently to preclude the necessity of prolonging a controversy which he has wantonly provoked, and in which he has manifested an absurd contempt for Ireland and the Irish. As to his random assertions, unsupported by the slightest proof, on the subject at issue, viz. Carolan's skull, and the other issues he has raised in his discursive flights of fancy, on Carolan's poetry, music, foreign artists in Ireland in the eighteenth century, the burial of the dead by the Irish after battle, moss on skulls, &c. &c., they do not make it clear that he is gifted with the true scholar's modesty, or even with the cooler judgment of the Englishman.

There can be no doubt that Carolan was well received in the mansions and at the tables of the principal nobility and gentry of Ireland. He dedicated the chief part of his compositions to the O'Connors, the MacDermots, the Loftus Joneses ("Bumper Squire Jones"), the Burkes, Lords of Mayor ("Tierna Mayo"), the Kellys, the Craises, the Louths, the Roscommons, the Staffords, the Peytons, and others also of the leading families of Connaught. He travelled south, and was equally well received in Clare, Tipperary, Waterford, and Limerick. Hardiman supports our conjecture that the *genuine portrait* of the celebrated Irish bard was painted by Van der Hagen, who was employed when Carolan was in the zenith of manhood and fame, at Lord Tyrone's (county Waterford), Mr. Christmas's (Whitfield, same county), by the city of Waterford Corporation, &c., and doubtless elsewhere in this country. At Doonas House, the truly picturesque residence in the neighbourhood of Limerick of the then Dean Massy, Van der Hagen met Carolan, and it is believed that it was at Doonas the genuine portrait of the bard was painted by the well-known and clever Dutch artist. Strange to say, MR. PINKERTON admits this, though he still persists in his unaccountable contentions.

Limerick.

MAURICE LENIHAN, M.R.I.A.

SIR WILLIAM ROGER, KNT.

(4th S. i. 458; iv. 107, 229, 342, 545; v. 97, 214, 326; vi. 482, 552.)

As an accomplished heraldic scholar I am sure that, on reflection, MR. J. C. ROGER will pardon me for helping to settle the question as to the genuineness of "the casts" which he communicated to Mr. H. Laing for his "Supplemental Catalogue of Scottish Seals." The question is twofold. First, How did his father, the late Mr. Charles Roger, obtain these casts? Secondly, Are the casts what they purport to be? With reference to the second part of the question, MR. J. C. ROGER may easily satisfy himself that Sir William Roger (*secundus*) neither owned nor was connected with land in Galston in 1533, the date

of cast No. 851 in Mr. Laing's volume. There never was such a knight. As to the first portion of the question, MR. J. C. ROGER has shown that the heirs of Mr. Thomas Meik, the alleged purchaser of the Coupar Grange estate, need not be troubled to produce their title-deeds, since "the casts" turn out not to be family heirlooms. To his father, MR. J. C. ROGER writes, they were "communicated by the late Mr. Deuchar, seal-engraver, Edinburgh." Mr. Deuchar was an excellent heraldic scholar, and was altogether incapable of perpetrating an heraldic forgery. But MR. ROGER has, I fear, been misinformed as to Mr. Deuchar having any connection with "the casts." In 1817 Mr. Deuchar published a work entitled "British Crests." In that work no Scottish family of Roger or Rogers is named as using even a crest. Of four English families whom Mr. Deuchar names, none have heraldic insignia such as those in "the casts." Some time after the publication of his "Crests," my late father, the Rev. James Roger, minister of Dunino, Fifeshire, requested Mr. Deuchar to discover his coat of arms with a view to its being engraved. After a search, Mr. Deuchar reported that the Coupar Grange family had no crest or coat of arms. He offered to devise one. "Make something," said my father, "which will suit the motto *Le Roy et l'Eglise*." Mr. Deuchar did so, exhibiting as a crest a dexter hand holding a crosier. This surmounted a shield with charges entirely different from those of "the casts." But might not Mr. Deuchar, in the course of further research, have got new light on the history of the Coupar Grange family? It is certain that he did not. The whole of his researches connected with the crests of Scottish families are embodied in "Fairbairn's Crests," a well-known work published at Edinburgh in 1800 under the superintendence of Mr. Laurence Butters, seal-engraver to the Queen. In that work my father's crest, designed by Mr. Deuchar forty years before, is described as that of the Scottish house of Roger. Mr. Deuchar died before 1850. To the day of his death he never had any communication with the father of MR. J. C. ROGER. This I assert positively. The Marywell sculpture, it now appears, was not found at the non-existing Marywell, but "in a ruined house at West Town of Coupar Grange," where a John Playfair lived in one century, and where a George Roger, to suit the letters "G. R." on the drawing, might have lived in another. In Mr. H. Laing's supplemental volume MR. J. C. ROGER's father is represented as having described the seal of Sir William Roger (*secundus*) thus: "Sir William Roger, Knt., from an instrument dated 1533 concerning or conveying a piece of ground within the parish of Galston." In "N. & Q." MR. J. C. ROGER states that the narrative of the crests was *not* in his father's handwriting. More

recently he finds that "the casts" were "communicated by Mr. Deuchar."

MR. J. C. ROGER charges me with having, in 1867, claimed descent from Sir William Roger in a book which I then published. Most true; I believed his statement contained in Mr. H. Laing's work published the year previously. I have long held Mr. ROGER to be an expert heraldic scholar, his heraldic drawings and descriptions being exquisite. I would have respected his authority still, had not investigations lately made led me to perceive that in the present instance he is in error. And let my mishap be a warning to all genealogists, for I have subjected myself to be twitted not only by the gentleman whose authority I followed, but by another (W. B.), to whom MR. J. C. ROGER is evidently a stranger.

CHARLES ROGERS, LL.D.

MR. WINDHAM AND THE REPORTERS (4th S. vi. 417.)—I find among some letters in my possession of distinguished men, literary and political, there is a letter from Mr. Windham, dated Pall Mall, Feb. 8, 1810, addressed to a relative of my own at that period, connected with the public press, which throws light on the subject in question, and a copy of which I annex, as you may deem it suitable for insertion in your columns. I am inclined to think that, after this letter had been written, the interdict was removed, and Mr. Windham's speeches were duly reported:—

"Pall Mall, Feb. 8th, 1810.

"Sir,

"Upon recurring again to your letter, I find in part of it some equivocal expressions which lead me to suppose the answer which I was otherwise disposed to give to it, and might prevent my replying to it at all, if it was not for the apprehension that I might be supposed either not to have received it, or to acquiesce in the truth of the charge of treating contemptuously or contumaciously the talents or characters of men whom nothing but the accidents of worldly situation could distinguish in any degree from myself.

"If you heard the speech in question, you must know that there was nothing in any part of it that warranted such a charge, or that would furnish a just ground of complaint to any men of any description, unless it should be meant to maintain that no public body or description of men can be censured, without the censure being supposed to be applied directly to each individual of whom the body was composed, or who was in any way connected with it: a position which would sound but badly as coming on the part of those who are every day arraigning, in the coarsest and most unreserved terms, every branch of the legislature.

"With respect to privileged places, I beg to assure you that I shall never apply (though I believe I might) to any privilege of Parliament to protect me in anything which I have thought it right to say there.

"I am, Sir,

Your obedient

Humble servant,

(Signed) W. WINDHAM."

E. RAWDON POWER.

Tenby, S. Wales.

LEGAL COMMONPLACES, *temp.* JAMES I. (4th S. vii. 5.)—I had no expectation that my extracts from this MS. which I submitted to your notice would have been at once adopted for publication, or I should have taken more pains in their selection and arrangement, and I am sorry that your printer did not receive my revision of the proof-copy before it went to press. Will you now permit me to supply a few amendments to some errors in the "*acute et graviter dicta*"?—

P. 6, line 28 from bottom, for "*patrem*" read "*perram*" (*sic* in orig.); col. 2, line 1, for "*pushing*" read "*pusling*"; line 12, for "*nullo*" read "*nollo*"; line 24 from bottom, for "*feofm.*" read "*psona*"; line 14 from bottom, the saying of St. Jerom touching speech should begin "*Tria necessaria*"; p. 7, line 16, I doubt whether the jeweller's name should not read "*vanlore*" instead of "*vaulose*"; line 30 from bottom, the blank should be filled up "*Northumberland in the starr Chamber.*"

The anecdote about Mrs. Babington, Mrs. Ashe, &c., is so illegible, that I can make nothing out of it; but in the third line, "*shees*" should read "*thes* . . . Who were these ladies? and who was old mother Stephens?

I take this opportunity of drawing observation to two passages which may lead to the identification of the reporter. Under his head of "*General Observations*," he remarks that his father was one of those authorised by the Lord Chancellor to make or pass green books (whatever that may mean), but not in the character of Clerk of the Crown. The writer's father then filled the post of Clerk of the Crown.

One of the "*acute et graviter dicta*" of Bacon was spoken of the writer himself in the case between Francklyn and Gascoigne; he was therefore one of the counsel in that cause, in which he was opposed to Bacon.

G. A. C.

HAIR GROWING AFTER DEATH (4th S. vi. 524; vii. 66.)—May I suggest that, when MR. TOWNSHEND MAYER instanced the case of Charles I. as contrary to that of the lady quoted by Hawthorne, he should have remembered that no substance for the growth of the hair could possibly be derived from the body of the decapitated monarch, since all the natural ducts to the roots of the hair were severed. Assuming that Hawthorne's statement be correct, where he says "*her whole substance seems to have been transformed*," i. e. into "*beautiful chesnut hair*," the wonder would have been to have discovered any growth whatever in the beard and hair of King Charles, since the head alone could have supplied the substance for that growth.

GEORGE WALLIS.

South Kensington Museum.

It is observed by MR. TOWNSHEND MAYER that the indestructibility of hair is shown by the

fact that a portion of Henry VIII.'s beard was found upon his chin at the time when the coffin of Charles I. was opened in 1813. I can adduce a much more remarkable instance. I assisted in the year 1832 in unwrapping an embalmed body discovered in front of where the high altar formerly stood in Wymondham Abbey in Norfolk. It was the body of a female, who was satisfactorily proved to have been the wife of William D'Albini, the founder of the abbey. She had died young and in childbirth. Her hair had been cut off, and we found a profusion of it lying detached on the right side of the neck, of a bright auburn colour, and in perfect preservation. I brought away a small lock of this hair, which is now lying before me, and perfectly preserved after more than 700 years from the time of the lady's decease. I wrote a full account of the discovery, embalming, and appearance of the body in a magazine at the time.

F. C. H.

AN INEDITED ELEGY BY OLIVER GOLDSMITH (4th S. vii. 9, 66).—MR. CROSSLEY'S righteous indignation seems to have been moved in no ordinary degree by the production of "poor Goldy's" dirge. Granting that it is twaddle, and that "mediocrity is not allowed to poets, either by the gods or men," can he have forgotten that even "good Homer sometimes nods"? I had it originally, many years ago, from the late Captain Adderley Sleight, K.T.S., in whose family to have doubted of its authenticity would indeed have been worse than any heterodoxy. Moreover, one of the primary objects, I take it, of "N. & Q." is to circulate these fascicles with a view to their passing through the crucible of its readers' intelligence; even as pictures, when brought together from all sorts of private collections at some great national exhibition, have their merits and genuineness at once accepted or rejected:—

"Condo et compono que mox depromere possim."

MOORLAND LAD.

WHALE'S RIB AT SORRENTO (4th S. vii. 36).—In the inscription, which was most correctly copied, the word in the first line is *costum*.

W. H. B.

"CUMBERLAND'S BRITISH THEATRE" (4th S. vi. 403).—I doubted that the late George Daniel was the editor, because the text is so incorrect *passim*. I speak not of printers' *errata*, that a stroke of the pen can correct, but of frequent omissions of whole lines, bad punctuation, &c. Duncombe's *Theatre* is far more correct in the text, though inferior in other respects. By-the-bye, this last-named work contains "Mr. Paul Pry," by Douglas Jerrold. It is a better play than Poole's comedy. One of the characters is Sir Spangle Rainbow. It was produced at the Cobourg, and amongst the actors named in the *dramatis per-*

sonæ is Mr. Buckstone. If the play is by Jerrold, why is it not in the published collection of his dramas?

STEPHEN JACKSON.

A WINTER SAYING (4th S. vi. 495; vii. 18).—In a recent number of "N. & Q." it is mentioned that there is a popular saying in Nottinghamshire, that if the ice will bear a man before Christmas, it will not bear a mouse afterwards.

A somewhat similar saying prevails in Nottinghamshire and neighbouring counties, which is perhaps not unworthy of note:—

"If there's ice in November that 'll bear a duck,
There'll be nothing after but sludge and muck."

The country people in Nottinghamshire prophesy that the ensuing winter will be a mild one, basing their prognostication upon the fact of the wind being southerly on St. Martin's Eve!

A. E. L. L.

I have heard this given in another form:—"If the ice will bear a goose before Martinmas (or *Martlemas* as my informant pronounced it) it will not bear a duck after." Can the experience of any reader of "N. & Q." verify this saying?

LTDIARD.

WARM=WEAALTHY (4th S. iv. 255, 326, 480).—Slightly apposite is one of the anagrams given in Camden's *Remains*, p. 219 (ed. 1674):—

"Afterward, as appeareth by *Eustachius*, there were some *Greeks* sported themselves herein, as he which turned . . . *Ilaros*, merry, into *Liaros*, that is, warm."

JOHN ADAMS.

THE PIED PIPER OF HAMELN (4th S. iv. 364.) I beg again to notice this extraordinary story, to elicit, if possible, a satisfactory solution for it as a commemoration of some deplorable calamity. Was it a great famine? Howell (*Familiar Letters*, 1753, p. 308), writing in the year 1643, states that the inhabitants "date their bills and bonds and other instruments in law, to this day, from the year of the going out of their children."

Beckford, in *Vathek*, gives a somewhat similar incident. An Indian, renewing his loud shouts of laughter, and exhibiting horrid grimaces, is kicked by Vathek, who repeated his blow with such assiduity as incited all who were present to follow his example:—

"Every foot was up and aimed at the Indian, and no sooner had any given him a kick than he felt himself constrained to reiterate the stroke. Being both short and plump, he collected himself into a ball, and rolled round on all sides at the blows of his assailants, who pressed after him, wherever he turned, with an eagerness beyond conception, whilst their numbers were every moment increasing. The ball, indeed, in passing from one apartment to another, drew every person after it that came in its way. The women of the harem, no sooner did they catch a glimpse of the ball, than feeling themselves unable to refrain, they broke from the clutches of their eunuchs, who, to stop their flight, pinched them till they bled; but in vain; whilst themselves, though

trembling with terror at the escape of their charge, were as incapable of resisting the attraction," &c. &c.

Is this account a fiction of Beckford's, or does he obtain it from any older "Arabian tale"?

W. P.

FOUNTAINS OF QUICKSILVER (2nd S. xii. 109.) As it would appear that this query has never been replied to, I venture after the lapse of nine years to give the reference required.

The Bath lecturer was accurate. Gibbon, from Cardonne, says that—

"In a lofty pavilion of the garden" [of Bagdad] "one of these basins and fountains . . . was replenished, not with water, but with the purest quicksilver."—*Hist. of Decline and Fall of the Roman Empire*, vol. vi. p. 141 (Bohn's British Classics). Vide also notes to same passages to the Alhambra.

Mr. Disraeli, in his "wondrous tale" of *Alroy* (Warne's ed. 1866, p. 65, and note 31), mentions the same magnificence on the authority of Gibbon.

S. R. TOWNSEND MAYER.

Richmond, S.W.

"PIERCE THE PLOUGHMAN'S CREDE" (4th S. i. 24, 378, 448, 490.)—

"Hyt was good y-now of ground, greyn for to beren."

330.

I am inclined to take this as referring to a current proverb of the time. In his noble defence of poor Richard II., Thomas Merks, Bishop of Carlisle, says, with all the epigrammatic terseness of Fuller, "It is a bad wool that can take no colour." (*Collier's Eccl. Hist. of Great Britain*, vol. i. p. 612, fol.) So the better the wool, the nicher the dye it is capable of taking.

The date of the poem of *Pierce the Ploughman's Crede* is given by Mr. Skeat (E. E. T. S.) as "about 1394, A.D." The deposition of Richard II. took place in the year 1399.

The speech of Bishop Merks displays a courage and a manliness so rare, that I cannot forbear recommending it as worthy of a perusal.

EDMUND TEW, M.A.

Patching Rectory.

NOTE (4th S. iv. 272, 370.)—Your correspondent CORNUP. quotes from a poem published in 1798 to determine the period at which the word *now* was incorporated with the English language. The following is from the *Dunciad*:—

"Ah think not, mistress, more true dullness lies
In Polly's cap or Wisdom's grave disguise,
Like boozes that never sink into the flood,
On learning's surface we but lie and nod.
Thine is the genuine head of many a house
And much divinity without a *vous*."

JULIAN SHARMAN.

"THE BITTER END" (4th S. vi. 340, 427, 516; vii. 23.)—*End* here I take to mean the *result*; and I think LORD LYTTLETON will admit that the *verb* exceeds in any sense, good or bad, the *noun*. Aristotle says it does. In war defeat

surely is the *worst* part of it—an *end* the *bitterest* that could come. "While there is life there is hope." While the event is pending the *end* may be *νίκη* not *τρωή*. There is room, at all events, for hope.

EDMUND TEW, M.A.

CHOWDER (4th S. iv. *passim*; v. 163, 261; vi. 448.)—To support the derivation given of this word at the last reference, I beg to mention that on the *cabarets* and *guinguettes* of little fishing villages along the coast of Brittany "*ici on fait la chaudière*" is a frequent sign. *Faire la chaudière* is to provide a cauldron in which is cooked a mess of fish and biscuit with some savoury condiments—a "hodge-podge" contributed by the fishermen themselves, who each in return receives his share of the prepared dish. Now Canada was settled by the French, many of them from Brittany, with Jacques Cartier, a Bréton, at their head; and it is precisely from those states which border upon Canada that we derive both the word *chowder* and the very palatable dish it designates.

A. J.

FOLE LORE: TEETH (4th S. vi. 68, 131, 340, 560.)—Is it not likely that the "ring with a tooth in it," mentioned in the advertisement quoted by E. C., may have been a relic of some saint? I have in my cabinet a heavy silver ring of French workmanship, and, I should think, of the early part of the seventeenth century, in which is set a tooth of apparently some considerable age. S. Apollonia was specially invoked for the toothache. See Bishop Jewel's *Exposition upon the Second Epistle to the Thessalonians*, ii. 9, 10:—

"Hereof it came to pass that each saint was assigned and allotted to his sundry charge and several office apart: S. Blaise for the choking, S. Roche for the pestilence, Anthony for the burning, Valentine for the falling sickness, Romane for madness, Apollonia for the toothache, Petronilla for agues, and others for other purposes."

In the Roman calendar S. Apollonia finds a place on February 9, and in Alban Butler's *Lives of the Saints*, under that date, I find it stated that the heathen population of Alexandria, in the last year of the reign of the Emperor Philip, attacked the Christians resident amongst them; and that—

"The admirable Apollonia, whom old age and the state of virginity rendered equally venerable, was seized by them. Their repeated blows on her jaws beat out all her teeth."

Frequent allusions to the popular belief in the virtue of the invocation of S. Apollonia will be found in the publications of the Parker Society. Compare also the "*Fantassie of Idolatria*," printed in Foxe's *Acts and Monuments*, v. 406, 18th edit.

"To Saynt Syth for my purse;

Saynt Loye saue my horse;

For my teth to Saynt Apolyue."

Were the teeth of S. Apollonia ever worn as relics or as charms against toothache?

W. SPARROW SIMPSON.

H. R. H. THE DUKE OF KENT IN CANADA IN 1791 (4th S. v. 533.)—The following work may be of service to Mr. MACDONALD. It was published a few months ago by Hunter, Rose & Co., at Ottawa and Toronto, 8vo, pp. 241, and may perhaps be found at Trübner's, 12, Paternoster Row, London:—

"The Life of F. M. H. R. H. Edward, Duke of Kent, illustrated by his Correspondence with the De Salaberry Family, never before published, extending from 1791 to 1814." By Dr. William James Anderson, L.R.C.S., Edinburgh, President of the Quebec Literary and Historical Society."

A paragraph in the "Introductory" is as follows:—

"The Duke of Kent was an able and voluminous correspondent, and from the care with which his letters have been preserved he has unconsciously become his own biographer; but this biography has hitherto been confined to the limited circles of the families or friends of his correspondents, and the few of his letters which have been published in his *Life*, by the Rev. Erskine Neale, have only excited a desire to see more."

I have never met with Mr. Neale's work. Mr. Anderson does not elsewhere in his book refer to it more particularly than in the above paragraph, and it is not mentioned in either Watt's *B. B.* or Lowndes' *Bibl. Manual*.

As the prince-duke arrived at Quebec in August, 1791, in command of the 7th Royal Fusiliers; in 1794 assisted in the reduction of the French West Indies, and was then appointed Commander of the Forces in Nova Scotia and New Brunswick; and in May, 1799, Commander-in-Chief of the Forces in British North America, in which command he continued until August, 1800,—Mr. MACDONALD will probably find "the full details" he requires in the duke's official correspondence with the authorities at the Horse Guards, where I presume it is still preserved.

Ville-Marie, Canada.

ERIC.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of Alexander Pope. New Edition, including several hundred unpublished Letters and other New Materials, collected in part by the late Right Hon. John Wilson Croker. With Introduction and Notes by the Rev. Whitwell Elwin. Vol. II. Poetry. With Portraits and other Illustrations. (Murray.)

If the admirers of Pope have had their patience sorely tried while waiting for this long-promised edition of his works, few of them but will confess that that patience has at length its reward in a collection of the poet's writings, which promises to leave little scope for the labours of future commentators or future editors. This new volume contains the "Essay on Criticism" followed by "Warburton's Commentary and Notes," "The Rape of the Lock" followed by the "First Edition" of it; "The Elegy to the Memory of an Unfortunate Lady;" "Eloisa to Abelard;" the "Essay on Man;" and "The Universal Prayer," the two latter being accompanied by Warburton's Commentary and Notes. While, in the illustration of each of these poems Mr. Elwin has availed himself freely and

judiciously of the labours of preceding editors, he has, with great advantage to the students of Pope, brought his own critical powers to bear as much upon their judgments as upon the Poet's writings; so that his comments on the commentators are far from the least instructive portion of the volume. And this is saying much for a book which contains so many evidences of the pains which the late Mr. Croker bestowed in clearing up and illustrating passages which change of times and manners have rendered obscure, and which could only be explained by one thoroughly familiar with the literature of the time. Any of our readers who remember how much has been written in the attempt to identify the "Unfortunate Lady," who was the subject of Pope's elegy, will be greatly amused with Mr. Elwin's introduction to that poem, in which, following up a hint first thrown out we believe by Mr. Dilke, he shows she was altogether an imaginary personage; and they will be as greatly pleased with the sound and vigorous criticism in which he has exposed the many false principles enunciated in it by Pope.

Select Letters of Pliny the Younger. Latin Text, with English Notes. Edited by A. J. Church, M.A. of Lincoln College, Oxford, and Head Master of the Royal Grammar School of King James I., Henley-on-Thames, and W. J. Brodribb, M.A., late Fellow of St. John's College, Cambridge. (Longmans.)

This is a selection, amounting to about two-fifths, of the Epistles of Pliny the Younger, and arranged in the present form with a view to making them more accessible to classical students. The comparative oblivion into which these letters have fallen is the more strange, considering that sometimes Pliny supplies missing links in the history of his friend Tacitus. Should this oblivion be removed, no small credit will be due to the editors of this volume, who, in order that it may serve as a class-book for the upper forms of schools, furnish each letter with an analysis, and point out such words and phrases as do not exactly belong to the Augustan age. Copious notes are likewise given at the end of the volume.

BOOKS RECEIVED.—*Notices of the Jews by the Classic Writers of Antiquity, being a Collection of Facts and Opinions from the Works of Ancient Heathen Authors previous to A.D. 500, by John Gill.* (Longmans.) These notices refer to the Exodus from Egypt; the Origin, Rites, Customs, and Peculiarities of the Jews; and Notices, Geographical and Military, extracted from about fifty various authors.—*The Civil Service History of England, being a Fact-Book of English History arranged expressly for Examination Candidates, Public Schools, and Students generally, by F. A. White, B.A.: Revised throughout and enlarged by H. A. Dobson.* (Board of Trade.) (Lockwood.) Prepared by one gentleman of great experience in the preparation of candidates for the Civil Service, and revised by another, this forms a suitable companion to the *Civil Service Geography* issued by the same publishers.—*The Half-crown Atlas of British History, by Keith Johnston, LL.D.* (Johnston, Edinburgh.) Thirty-one maps, beautifully engraved, of these islands especially; but including Europe and the World generally at different important historical periods, made complete by an Index to all the places named in it, deserves to be widely circulated, and is published at a price which certainly admits of it.—*Dramatic Almanach for 1871, by J. W. Anson.* This curious little year-book deserves a good word on two grounds; first, for the amount of amusing information connected with the Drama which it contains; secondly, because the profits from its sale will be given to the Dramatic Sick Fund, of which Mr. Anson, the editor, is the Honorary Secretary.

EDUCATIONAL BOOKS.—The editor of the *Publishers' Circular* has been collecting information with a view to issuing an index or catalogue, classified according to subjects, of school, college, technical and general educational works in use in Great Britain. So many returns have been already received from publishers, that it would take eight or ten pages, closely printed in three columns, to give the short titles of merely elementary publications which teach the English language. Instead, therefore, of a supplement to the periodical above-named it will be necessary to make the catalogue a distinct volume; it will not, as a general rule, include any work of which there has been no new edition within the last three years.

THE GERMANS OF THE FIRST AND NINETEENTH CENTURIES.—A correspondent of the *Pall Mall Gazette* writes from inside Paris; "The other night the bombardment was so noisy that I could not sleep, so I took Tacitus' *De moribus et populo Germanie*, as a 'lecture pleine d'actualité.' I saw there some things which are to be observed to this very day; for instance, that they (the Germans) 'consider that to retreat, provided they return to the charge, is prudence, not cowardice.' The French are very much struck with this now, and are constantly taken in by the manoeuvre. Also Tacitus says that the Germans even in doubtful encounters carry off their dead. This is also true now."

Only a few days before his death the late Dean Alford revised the proof-sheet of his recent Advent Sermons (including the one preached before the Queen), which will be issued immediately in a small volume by Messrs. Hodder & Stoughton, entitled *Truth and Trust: Lessons of the War*.

A PERSIAN manuscript of great beauty, containing sixty full page miniature illuminations, and profusely ornamented throughout in gold and colours in the highest class of ancient art, was sold by Messrs. Puttick & Simpson, of Leicester Square, last Tuesday, for 205*l*.

The next number of the *Illustrated Review* will be published on the 1st of February by Messrs. Houlston & Sons of Paternoster Row. The subject of the memoir and portrait will be John Ruskin, M.A. In future the *Illustrated Review* will be published on the 1st and 15th of the month instead of fortnightly.

THE CORPORATION RECORDS.—The second Report of the Library Committee contains much valuable information as to the records of *London Bridge*; the Chapel of St. Thomas, and the Fraternity or Brotherhood upon the Bridge; the Payments to the Officials connected with this office, and the Price of Materials provided for its repair; the Tolls charged upon Vessels passing through and Carts, &c. over the Bridge. Many of the deeds bear the seals of the earliest Mayors, such as Fitz Ailwyn, Seale le Mercer, Hardell, Renger, Basing, Ralph de Sandwich, &c. Some have the old City seal attached before its alteration in 1559, "When the Seale was altered and changed, and th' Armes of thys Cytye made yn the place of the sayd Thomas Bekket on the one syde, and on the other syde the Image of Saynt Powle." The Rolls of Payments commence in 1381. Some of the volumes have ornamental initial letters at the commencement of each chapter, and are in the original binding. The *Corn Books*, containing the account of the corn bought and stored in the Granaries of the City and the Companies at the Bridge House, explain the custom adopted to provision the city in time of scarcity. The documents relating to the *Freedom* of the City commence in 1681, and they contain much genealogical information. The previous books were destroyed in the Great Fire. The Report concludes with several sensible and practical sug-

gestions for the better preservation of these valuable archives, and there can be no doubt that the Court of Common Council will see the desirability of carrying these recommendations into effect.

Mr. W. R. Morfitt, M.A., Oriel College, Oxford, has in the press a new work, "The Slaves," their ethnology, early history, and popular traditions, with some account of Slavonic literature, being the substance of a course of lectures delivered at Oxford.

The Academy of France, which under other circumstances would have sat in Paris on the 31st ult., to distribute their great prizes, have postponed their assembly till the 31st of March.

JOHNSON CLUB.—The first Meeting of the Second Session of this Literary Society for the purpose of Current Literary Review, was held last night, Thursday, Jan. 26, at St. John's Gate, Clerkenwell. This Club has taken a room at this thoroughly Johnsonian Tavern for the purpose of holding its meetings. We are requested to state that gentlemen desirous of joining may communicate with the Bursar either at St. John's Gate, or 6, Harrington Square, N.W.

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Notices to Correspondents.

We must beg our Correspondents to write distinctly. What is worth writing, is worth the trouble of writing so that it can be read.

G.'s paper has been cancelled, as requested.

P. GREEN will find the alliterative poem—

"An Austrian army awfully arrayed,"

in our 3rd S. iv. 88.

BOWMAN THE CENTENARIAN. The question is not whether it was possible that Bowman lived to be 118, but whether he did. Our Manchester correspondent's ingenious paper only goes to prove the possibility; and we cannot spare space for so long a paper on what is not really the question at issue.

G. B. is thanked. We have the letter already in type.

COCKSURE.—H. S. W. For derivation see "N. & Q." 3rd S. ix. 61, 109, 248.

E. T. "Mount Calvary" shall appear, if possible, next week.

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s.* 6*d.* 1 or, free by post, direct from the Publisher, for 1*s.* 6*d.*

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LONDON, SATURDAY, FEBRUARY 4, 1871.

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Notes.

ON THE MODERN USE OF THE WORD "ART."

Within the memory of the present generation the popular use of the word *art* has greatly increased, while its popular signification has been much modified. It is indeed not uncommon to meet with fairly well-informed men who would deny its appropriateness when they hear it applied to certain pursuits and studies which from time immemorial have been classed among the arts. I venture to ask for space in "N. & Q." for some few remarks on this subject, in the hope that they may elicit replies and suggestions from your readers.

The Latin word *ars*, genitive *artis*, whence *art* is derived, signified with the Romans acquired skill, whether mental or manual. Hence *art*, according to Roman notions, was both theoretical and practical, and the arts either liberal or illiberal. A master of the liberal arts—*artes liberales* or *ingenue*—was termed *artifex*, while one who laboured with his hands at the illiberal arts—*artes viles*—was termed *opifex*. This distinction remains in our own language, as *artist* and *artisan*, or *artist* and *craftsman*.

Among the various arts, liberal and illiberal, named by Roman authors, we meet with *ars medica*, *retorica*, *grammatica*, *musica*, *mechanica*, *mathematica*, *gymnastica*, *imperatoria*, *manuaria*, &c.

In the Middle Ages, seven liberal arts were studied, divided into the *Trivium*, which comprised grammar, logic and rhetoric, and the *Quadrivium*, which comprised music, arithmetic, geometry, and astronomy. The university degree of *magister artium* implied a command of these liberal arts. They are constantly referred to in early writers, e. g., *Dialogus in defensionem septem Artium liberalium*, by Th. Gresmond, 1497.

The term "art" was widely used in the classical sense by early writers; thus the *Ars Magna* of Jerome Cardan, published in 1545, is a treatise on algebra. Erasmus published in 1526 a translation of Galen's *Exhortatio ad bonas Artes præsertim Medicinam*. So also we meet with *Syntaxis Artis Mirabilis*, 1581, *De Arte Occulta*, 1612, *Of Certayne Sinistral and Diuinish Artes*, 1561.

Many of the arts above named would at the present day be rather termed sciences. The distinction between art and science is well expressed by Dr. Whewell in his *History of the Inductive Sciences*:—

"The object of art is work, the solution of some problem, the production of some visible result. The object of science is knowledge. Hence in art, though knowledge is useful, it is useful as a means to an end. But in science it is itself the end."

Archbishop Whately, in the introduction to his *Elements of Logic*, says:—

"It is to be remembered, that as a science is conversant about speculative knowledge only, and art is the application of knowledge to practice, hence logic (as well as any other system of knowledge) becomes, when applied to practice, an art; while confined to the theory of reasoning, it is strictly a science."

The terms "fine arts," "polite arts" appear to have come into vogue about the middle of the last century. In the opening address of Sir Joshua Reynolds to the Royal Academy on January 2, 1760, he says: "An academy in which the *polite arts* may be regularly cultivated is at last opened among us by royal munificence."

From this date onwards numerous works on the fine arts appeared; thus—in 1782 *Valentine Green published*—

"A Review of the Polite Arts in France at the Time of their Establishment under Louis XIV. compared with their present State in England."

Thomas Robertson's "Inquiry into the Fine Arts." 1785.

Sealey's "Concise Analysis of the Belles Lettres, the Fine Arts, and the Sciences." 1788.

Bromley's well-known "History of the Fine Arts, Painting, Sculpture, and Architecture." 1793.

As compared with these, let us take two works issued respectively in 1765 and 1767:—

Harria, Jas. (Author of *Hermes*), "Three Treatises. 1. Art; 2. Music, Painting, Poetry; 3. Happiness."

Duff, Rev. W., "An Essay on Original Genius and its various Modes of Exertion in Philosophy and the Fine Arts, particularly in Poetry."

Here the limitation of the terms "art" and "fine art" is not so definite as in the other works issued after 1709.

Hazlitt, in the article "Arts," contributed by him to the *Encyclopædia Britannica* early in the present century, says:—

"The term *fine arts* may be viewed as embracing all those arts in which the powers of imitation or invention are exerted, chiefly with a view to the production of pleasure by the immediate impression which they make on the mind. But the phrase has of late, we think, been restricted to a narrower and more technical signification, namely to painting, sculpture, engraving and architecture, which appeal to the eye as the medium of pleasure, and by way of eminence to the first two of these arts."

May it not be assumed that the restriction which Hazlitt notices was due to the influence of the Royal Academy of Arts? In the present day the prevalence of Art Exhibitions, Art Schools, Art Museums, *et hoc genus omne*, has familiarised the public ear with the word used in this restricted sense, and has at the same time led the uninstructed and the unreflecting to suppose that art is something apart not only from the artisan or the artificer, but also from the master of arts*, and that it should be confined solely to the artist and his works.

A. C. K.

LETTER OF JAMES EARL OF GLENCAIRN TO JAMES VI., MARCH 4, 1607.

The original letter is amongst the valuable papers belonging to the Faculty of Advocates, which had been purchased from the representatives of Sir James Balfour, the Lord Lyon, towards the end of the century before last. It refers to the existing feud between the noble families of Cunningham and Montgomery, which, like the Corsican "Vendetta," had subsisted for a long period.

These two families, after the fashion of the Capulets and Montagues, being bitter enemies, took occasion to injure each other when a fitting occasion occurred. At last matters came to a crisis by the murder committed by the Cunninghames of Robertland, Corsehill, and others of the clan, upon Hugh fourth Earl of Eglinton, of the name of Montgomery (for the later earls are Setons). His lordship was riding from his own house upon April 15, 1586, when he was basely assassinated by these unscrupulous dependents of the house of Glencairn.

* "It is for the first time, I believe, in the annals of your university that the fine arts will have received that consideration which I believe to be their due—a consideration which may, I hope, in time remove the reproach that our leading universities confer degrees as masters of arts upon students from whose course of study almost all reference to the fine arts has been, as it were, sedulously expunged."—Sir Digby Wyatt's *Lectures on Fine Art*, delivered at Cambridge.

Years elapsed, occasioned by the troublous times which followed the accession of James VI. to the Scottish diadem. So that it was not until James had been quietly placed on the English throne that he ventured to interfere between the two powerful families. Whatever may have been the monarch's demerits, and they were not a few, he never omitted any opportunity which presented itself of mitigating the mischiefs his original uncertain tenure of power had produced. His majesty, through his privy council, and especially with the aid of his great favourite the Earl of Dunbar, contrived to patch up matters between the rival noblemen; and it is to this settlement that the present letter—remarkable for the oddness of the spelling, as well as its singular phraseology—refers.

The earldom of Glencairn was originally a creation of James III.—a ruler who has met with little justice from the chroniclers of his time. He was an accomplished man, fond of architecture, delighting in music, and a patron of the fine arts. Hence his semi-barbarous nobles first despised and then rebelled against him. He was, after his defeat at what is called the Battle of Sauchie Burn, assassinated in the village of Sauchie by some unknown person. The house was in existence some years since. The honours conferred by him on his adherents were rescinded. Amongst these was the earldom of Glencairn, which was subsequently revived in the person of Cuthbert Lord Kilmaurs, his grandson.

"PLEISSE YOWR MOIST SACREID MAIESTIE, According to yowr Maiesteis command, I submittitt the particular bluidis and contrawerseiis standing betwix the name of Mongowmereg, me, and my name" to seikie freindis as was schosin befor yowr Maiesteis consaill and the day appoyntitt be the consaill, to conwene befor thame to exceptt the samen, quhike day we haif all keipitt, and the Jugis exceptitt, and ower clames on ather ayid was gifin in: then resitt the commoneris to agre on the owerisman, quhilkis thay wald nocht do, and awa it is cummen in yowr Maiesteis handis, quhairfo I am maist glayd, ewer expecting yowr Maiesteis moist gratiowse fawour to me and myne, quha hes and sall ewer carie maist serwyabill hartis as we salbe commanditt. Gif thair sall cumme any reportis of me to yowr Majestie, I am sertane, according to yowr Maiesteis wuntitt and moist gratiowse custowme, I wilbe callitt to my awin account. I dowl nocht bott yowr moist Sacreid Maiestie will awa settill thatt turne, as heirefter thay be na cawisse of gruge on ather syd, and that ewerilke one of us may joisse ower awin kyndlie rowmes and possiownis in all tymes cumming. This erectiowne of the Abessej of Kilwyneing, quhilkis my lord of Eglintowne menis to suite att yowr Maiestie, will nocht failt to intertenej the seid of trubill amangis us, for we wilbe all enterest thairby, and I protest befor yowr Maiestie, I haid rather loisse my lyf or any ocatiowne war gifin be me to breke that writtej quhilkis yowr Maiestiej will command. I man craue yowr Maiesteis humbill pardowne for this my facheowse lettir and ewill wrytt. My moist humbill service presentitt to yowr moist Sacreid Maiestie.

* See Balfour's *Annals*, ii. 16.

I pray the Lord to gif your Maiestie gud hailthe, lang
lyf, with ane prosseperowse ryng, in the feir of the Lord,
awa I rest,

Your Maiesteis maist humbill and
obedyent subiectt, ewer redej to be com-
manditt with all humbill service,
GLENCAIRNE.

"Edinburgh, the fourtt
of Merche, 1607.

"To his moist Sacred Majesty."

J. M.

STAFFORDSHIRE AND AMERICAN FOLK LORE

I send you a collection of folk lore, which I found inserted as marginal notes in an edition of Aubrey's works purchased by me from the writer, a Staffordshire man, who informed me that they were dictated by an aunt of his, a native of Smethwick, Staffordshire, who was living in 1855, but very aged. Should you think them worthy a place in "N. & Q.," you will oblige by inserting them.

To cure Chin-cough.—Take out the child, and let it look at the new moon; lift up its clothes, and rub your right hand up and down its stomach, and repeat the following lines (looking steadfastly at the moon, and rubbing at the same time):—

"What I see may it increase,
What I feel may it decrease;

In the name of the Father, Son, and Holy Ghost,
Amen."

When you have your hair cut, be sure to burn the hair which is cut off; for if you throw it out of doors, and tads take it into their holes, you will have a perpetual headache.

Do not kill frogs; if you do, you will have a sin grow on your back.—If you kill a black beetle, you will cause it to thunder, and you will be struck by lightning.

Another cure for Chin-cough.—Find a briar growing in the ground at both ends; pass the child under and over it nine times, for three mornings before the sun rises, repeating each time—

"Under the briar, and over the briar,
I wish to leave the chin-cough here."

The briar must then be cut, and made into a small cross, and worn on the child's breast.

The devil always puts his cloven foot upon blackberries on Michaelmas Day, 29th Sept.; therefore after that day none should be gathered during the remainder of the year.

Hops always appear above ground on Old Christmas Day.—Cows go down on their knees at 12 o'clock on Old Christmas night.

When you see a rainbow, take two straws, cross them, place them on the ground, and the rainbow will instantly disappear.

A black cat coming accidentally into a house and remaining there, is considered a sign of good luck.

The first time you see the new moon, after it has changed, turn your money in your pocket for good luck; or wish for anything, and it will surely happen. To see the new moon through the branches of trees, for the first time, is considered very unlucky.

To see one magpie alone is also very unlucky.

When you hear a dog howl, take off your left shoe and spit upon the sole, place it on the ground bottom upwards, and your foot upon the place you spat on; which will preserve you from harm, and stop the howling of the dog.

Gathering Fern-seed.—On Midsummer night at 12 o'clock go where the fern grows, draw a circle round you, inscribe the twelve signs of the Zodiac, place twelve pewter plates under the fern one within the other, and repeat the following—

"In the holy name of Jesus may I be freed
From every harm, whilst gathering fern seed."

After repeating this be sure you speak not, or come out of the circle before 1 o'clock; the seed will drop through eleven of the plates, but the twelfth will catch it. Let no person attempt to gather it, for terrible will be the consequences of a failure.

In the village of Smethwick, Staffordshire, it is customary with boys, promising anything to each other, to repeat the following (first making the sign of the cross on their throat):—

"Hangy Bangy, cut my throat,
At 10 o'clock at night;
Hang me up, hang me down,
Hang me all about the town."

Believing, if they do not perform according to promise, the spirit invoked will certainly appear and cut their throats.

My sister [says the writer of these notes] was cured of a wen, by rubbing it with a man's hand who had hanged himself.

To cure the Mumps.—Lead the person afflicted three times round a spring of water before sunrise. The person must be blindfolded.

To cure Warts.—Rub them over with a dead man's hand; or steal a piece of beef, rub them with it, and then burn the beef; or rub them with a black snail, and then hang the snail on a blackthorn bush; or rub them, night and morning, with fasting spittle; or rub them with the tail of a tortoiseshell Tom cat in May.

A dead person's tooth, carried in the pocket, cures the tooth-ache. It must be a woman's tooth for a man, and vice versa for a woman.

During a fit of the ague, pass your urine into a bottle, cork it up, take it to a river or pool, turn your back to the water, and throw the bottle over your head into the water, exclaiming: "Ague, ague, thou hast tormented me, and now I'll drown thee!" Walk away without looking behind you, and the ague is cured.

A small bone out of a sheep's head, carried in the pocket, cures the tooth-ache: it must be taken from the right side for a man, and the left for a woman.

To stop bleeding at the nose, put a white stone or a key down the back.

Witchcraft.—Go to a mountain-ash before the sun rises, and cut therefrom three twigs; be careful they do not touch the ground; take them home, and make three small crosses of them; tie with white worsted, and place one over the door, one under the door, and one in the bosom of the person bewitched.

* In Marvell's poem of *Daphnis and Chloe* (verse 21), we read—

"Or the witch that midnight wakes,
For the fern, whose magic weed
In one moment casts the seed,
And invisible him makes."

AMERICAN FOLK LORE.—In Pennsylvania, U. S. America, it is believed that, if you do not kill the first black snake you see, you will have bad luck the remainder of the year.

In Virginia it is believed that, if you kill a black snake and hang it on a Persimmon tree (*Diopyros Virginica*), it causes it to rain.

I copy the following from a Davenport (Iowa) paper. The writer says:—

"Chatting with an aged lady, we noticed the wonderful preservation and beauty of her teeth, and could not refrain from mentioning it. 'Yes,' said she, 'I never had a toothache or lost a tooth, because I bit the snake.' On inquiry she stated that, when children at home, their father had made them bite a rattlesnake, he holding the reptile by the head and tail; each child bit along the entire length of the backbone, not violently, but just so as to indent the skin; and this was considered an infallible recipe against toothache and decay, and which the old lady believes in up to the present hour."

GEO. WORLEY.

Philadelphia, Pennsylvania, U. S. America.

TYNWALD HILL, ISLE OF MAN.

J. Ck. R. in "N. & Q." (4th S. vi. 480) gives a brief, but interesting, description of this historical witness, which links the past with the present by the twofold promulgation of laws insularly established. J. Ck. R. writes:—

"The most perfect specimen of this [=law mount] is that in the Isle of Man called *Tynwald-hill*, situated about two miles from Peel, so named from the Norse *Thing*, pronounced *ting* (from Old Norse *thinga*, to discourse or deliberate upon), and *veid*, a bank or mound."

"This mound, which is still in use, 'consists of four circular terraces, or platforms, each successively rising above the other, and diminishing in breadth. The breadth of the lowest terrace is eight feet; the second six feet; the third four feet; and the fourth and last, forming the apex, six feet. Each terrace is three feet high; the total height of the hill is twelve, and its circumference at the base two hundred and forty feet. The ascent is by a flight of steps cut on the eastern side from the base to the summit.'"

In Cregeen's *Manks Dictionary* I find the following statement:—

"*CRONK-KEEILLAWN* = John's Church-hill, or the hill of John's Church, called also Tynwald Hill, is situate about three miles from Peel, in the parish of German, on the main road to Douglas. No doubt but the latter part of this word is a corruption of *Ean* or *Yuan* (John). This is the hill or mount on which the constituted authorities promulgate all their Statute Laws, in Manks and English, to the people."

In the quotation by J. Ck. R. the distance from Peel is said to be about two miles. By Cregeen it is stated to be about three miles. In excavating for a buried monument, or ruin, an error of a mile might prove seriously and vexatiously inconvenient. It might also now be well to ascertain and record the number of steps, and the circumference of each terrace.

My chief object in this communication, how-

ever, is to note that, 12 the height, 4 the number of terraces, 3 the height of each ascent, 8, 6, 4, 6 the respective widths of the terraces; 3+4 the first and third = 6+6 the second and fourth—are all factors of 240, the circumference, which is in proportion to 360, the great circle, as 2 is to 3; that as 360 : 240 :: 3 : 2;—so the height $12 \times 2 + 3 = 8$, the first width; and the height $9 \times 2 + 3 = 6$, the second width; and the height $6 \times 2 + 3 = 4$, the third width; and the height $3 \times 2 = 6$, the fourth width. That there are four ascents, because four units compose the square, four weeks the month, four seasons the year, four quarters the circle, and four = E.N.W.S. That three feet is their equal ascent, because three units compose the equilateral triangle, three sides = any triangle, three = trinity generally. That the product of the triangle and square, $3 \times 4 = 12$, the duodecimal number, and the first two digits 1, 2, which, added to the digits 3, 4 = 10, the decimal number; and by simple addition the digits (1, 2, 3, 4,) 5, 6, 7, 8, 9, (0), result. That the ascent is by steps on the eastern side, because the sun rises in the east; that the height is 12, because there are twelve signs in the zodiac, twelve divisions of the great circle, twelve months in the year, and that, as the sun in his zenith always indicates noon-day or twelve, so the summit of the hill is duodecimal or twelve; that the sum of the units of the triangle and square, $3 + 4 = 7$, the days of the week, and the extraordinary septiliteral number; that the sides of the simplest right-angled triangle are 3, 4, 5 = 12, the sum, and = 60, the product—of such general application in astronomical, geographical, and temporal computations.

All the preceding and other lessons are contained and may be read in and learned from the construction of Tynwald Hill, when perused by any one capable of reading that symbolical hill aright.

Thus this mount or hill is evidently a very symbolical book for the initiated to read, and for inquirers to decipher. And as the sun, in running his circuit, illuminates the face and rules or governs the order of nature, so the promulgation of laws, by ascending to the summit of the mount, tends to the enlightenment and good government of society, which would be otherwise chaotic and uncivilised, were it not for the influence of an enlightening ruler or an enlightened lawgiver.

And for further information, I should now like some correspondent to state whether the fact of Tynwald Hill, and Cronk-Keeillown or John's Church Hill, being interchangeable designations, is accidental, intentional, or symbolical.

J. HALE.

Spittlegate, Grantham.

LORD PLUNKETT.—In the review of Mr. O'Flanagan's *Lives of the Lord Chancellors of Ireland* in the new number of the *Quarterly Review*, the reviewer says in his notice of Lord Plunkett—

"The most celebrated of his images is that of Time with the hour-glass and the scythe, which he employed to illustrate the effect of the Statute of Limitations."

Lord Brougham gives the passage in question in the following words:—

"Time with his scythe in his hand is ever mowing down the evidences of titles; wherefore the wisdom of the law plants in his other hand an hour-glass, by which he notes out the periods of possession that shall supply the place of the muniments his scythe has destroyed."

Lord Brougham refers to this passage more than once, and always with unbounded commendation. It is no doubt very fine and very striking, but it is to be regretted that it is pure nonsense; and it is beyond measure strange that its absurdity should not have been seen by its learned utterer, Lord Plunkett, or by either of its admiring critics, Lord Brougham or the *Quarterly* reviewer. I find the matter noticed in the following terms in a pamphlet printed for private circulation:—

"The hour-glass meteing out the periods of possession is not for the purpose of supplying the place of the muniments which the scythe has destroyed, but just the contrary—that is, to protect the man in possession against muniments which the scythe has failed to destroy."

It appears to me that it is time that this limited illustration should be rated at its true value. While the question is before me, I may notice that there is a passage at p. 182 which will give some surprise to English lawyers. The reviewer, speaking of Lord Thurlow and Lord Clare, says:—

"Neither the English nor the Irish chancellor possessed the required amount of learning or practical knowledge. Most of Thurlow's decrees were drawn up by Barristers."

Lord Eldon, speaking of Lord Thurlow as a lawyer, always spoke of him as "that prodigious man."

C. H. C.

ANTIQUITY OF LADIES' CHIGNONS.—It may be interesting to some of your lady readers to know that there was a Greek author who lived in the second century of the Christian era, and that he wrote a very learned book upon *Dreams*, in which he incidentally refers to the *belles* of his day as wearing *chignons*, and adopting the same expedients (that are said to be) employed in this day for the purpose of increasing their solidity and beauty.

These are the words ascribed to Artemidorus:

"If a woman dreams she has long and lovely hair, it is a dream significant of good luck, *etenim pulchritudinis gratia quædamque etiam alienis capillis mulieres utuntur*: because women, for the sake of adding to their attractions, make use of other women's hair."

I have not a copy of Artemidorus, nor could I procure one in this bookless French ville, and so

cannot verify the accuracy of the quotation; but I give it as I find it in a modern German author, Dr. Pfaffe, who, at the same time, notifies his abhorrence of *chignons* in these terms:—

"And so, it seems, this abominable practice was in fashion amongst the ancients! Diese abscheuliche Sitte scheint also schon in Alterthume gewesen zu sein!"

The *chignon* of the second century, it must be admitted, was not so monstrous as the pyramidal head-dresses of the Roman matrons of the first century, of whom it is said by Juvenal (*Sat.* vi. 500-502), that a lady has her head piled up into so many folds and stories in height, that when she faces you she looks as tall and stately as a tragedy-queen, and when she turns her back she seems to be so diminutive as to be somebody else!

"Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput: Andromachen à fronte videbis,
Post minor est: credas aliam."

W. B. MAC CABB.

Moncontour-de-Bretagne, Côtes du Nord, France.

COINCIDENCE OF THOUGHT.—Dr. Johnson has said that "no one does anything for the last time (knowingly) but with regret."

I met recently with this passage in Bishop Hall's *Holy Observations*, xxvii.:

"Nothing is more absurd than that Epicurean resolution, 'Let us eat and drink, to-morrow we die;' as if we were made only for the paunch, and lived that we might live; yet has there never any natural man found savour in that meat which he knew should be his last; whereas they should say: Let us fast and pray, for to-morrow we shall die," &c.

J. A. G.

Carisbrooke.

THE STRAIGHT GATE AND NARROW WAY.—Matthew vii. 14. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Compare with these words of our Blessed Lord some singularly like, uttered by Kebés, upwards of four hundred years before:—

Ὁμοῦν καὶ θύραν τινὰ μικράν, καὶ ὁδὸν τινα πρὸς τῆς θύρας, ἥτις οὐ πολλὰ διερχέται, ἀλλὰ πᾶν ὀλίγοι πορεύονται; . . . Ἀληθὴν τοίνυν ἐστὶν ἡ ὁδὸς, ἡ ὁδὸς, ἡ ἀγνοῦσα πρὸς τὴν ἀληθινὴν παιδείαν.—Πλάτ.

"Do you not see a small gate, and a way up to it but little frequented, and on which few travellers appear? . . . This, said he, is the way which leadeth to true discipline."

Kebés was a Theban philosopher, and a disciple of Socrates, whom he attended in his last moments. He wrote three treatises, less known than they deserve to be. Of these the most celebrated is the ΠΙΝΑΞ, "containing a beautiful and affecting picture of human life." He flourished about B.C. 410.

EDMUND TEW, M.A.

KINTYRE SUPERSTITIONS.—I gather the following from a *History of Kintyre*, by Peter M'Intosh (Campbeltown, 1870):—

Old John McTaggart was a trader between Kintyre and Ireland. Wishing to get a fair wind to waft his bark across to the emerald isle, he applied to an old woman who was said to be able to give this. He received from her two strings, on each being three knots. He undid the first knot, and there blew a fine breeze. On opening the second, the breeze became a gale. On nearing the Irish shore he loosed the third, and such a hurricane arose that some of the houses on shore were destroyed. On coming back to Kintyre, he was careful to unloose only two knots on the remaining string.

"On the island of Gigha is a well with some stones in it; and it is said that if the stones be taken out of it a great storm will arise."

D. MACPHAIL.

THREAD BUTTONS.—The making of thread buttons, which was once a flourishing trade in Dorsetshire, has now almost ceased to be. It occurs to me that before it finally departs it may be as well to record its nomenclature. The more common sorts of buttons were *jams*, *shirts*, *sprangles*, and *mites*. In Mr. Barnes's *Glossary*, jams (the largest size) are noticed, but not the pretty little sprangles and mites, which are far too delicate a manufacture to be superseded without regret.

C. W. BINGHAM.

CURIOUS EPITAPH.—In the last century operative surgery does not appear to have been confined to the regular surgeons; for in the beautiful little church of Stoke Holy Cross, near Norwich, is a mural monument to a clergyman who died in 1719, and is represented, in an inscription (surrounded by designs of various surgical instruments) as having been distinguished for his abilities in theology, physic, surgery, and lithotomy:—

"*Memorie Sacrum Thomæ Havers, clerici, qui Theologia, Medicina, Chirurgia et Lythotomia, doctus fuit et expertus: Erga Deum Pius, Erga Homines justus: pauperibus et aegrotis semper amicus. Obiit 27^o die Junii, A^o Domini 1719, ætatis suæ 60.*"

I am tempted to give you another very short, but very beautiful, epitaph from the same church:—

"In the womb of this tomb twins in expectation lay,
To be born in the morn of the Resurrection Day."

CHARLES WILLIAMS, F.R.C.P.

Norwich.

THE SUPPOSED MILTONIC EPITAPH.—The phrase "calcined into dust" occurring in the epitaph in question was deemed barbarous by its critics, who even made the phrase an argument for its spuriousness. The so-called barbarous expression we find, however, is used at least once by Locke (*Essay on the Human Understanding*, book II. chap. x. § 5): "Since we oftentimes find

[he is speaking of memory] the flames of a fever in a few days calcine all these images to dust and confusion." I am not aware this passage has been noticed before.

J. B.

Glasgow.

PHOTOGRAPHY: THE WAR AND "THE TIMES." "N. & Q." was, we believe, the first journal which showed its recognition of the great value of photography and the important results, literary, artistic, and social, which might be anticipated from it by opening its columns to photographers until the science had sufficiently advanced to have a journal of its own. The following interesting account of the manner in which the science has lately been adopted to relieve some of the social exigencies resulting from the dreadful war may, therefore, very properly be transferred to its columns from *The Times* of January 30:—

"How 'THE TIMES' WAS SENT TO PARIS.—Attempts to establish a ready communication between the beleaguered inhabitants of Paris and their relatives and friends beyond the German lines have given rise to many contrivances which are not unlikely to make a new era in the history both of aeronautics and photography. Among them may be mentioned the ingenious device by which the matter of two whole pages of *The Times* has been transmitted from London to Paris. This has been accomplished by photography. Those pages of the paper which contained communications to relatives in Paris were photographed with great care by the London Stereoscopic and Photographic Company on pieces of thin and almost transparent paper, about an inch and a half in length by an inch in width. On these impressions there could be seen by the naked eye only two legible words, 'The Times,' and six narrow brown bands representing the six columns of printed matter forming a page of the newspaper. Under the microscope, however, the brown spaces become legible, and every line of the newspaper was found to have been distinctly copied and with the greatest clearness. The photographs were sent to Bordeaux for transmission thence by carrier pigeon to Paris. When received there they were magnified, by the aid of the magic lantern, to a large size and thrown upon a screen. A staff of clerks immediately transcribed the messages, and sent them off to the places indicated by the advertisers. The success of this experiment gives rise to the hope that the new art of compressing printed matter into a small compass will not stop here. If a page of *The Times* can be compressed into a space little larger than that occupied by a postage stamp, the matter of an octavo volume might be made to cover not more than two of its own pages, and a library could be reduced to the dimensions of the smallest prayer-book. What a relief it would be to the learned persons who frequent the library of the British Museum, if, instead of having to make fatiguing journeys from letter A to letter B of the ponderous catalogue of books, they had its many hundred volumes reduced to a space a yard square, over which a microscope could be hurriedly passed. Such suggestions are now occupying the thoughts of photographers."

Queries.

AUTHORS WANTED.—Who is the author of—

"Bertrand, or Memoirs of a Northumbrian Nobleman, in the Seventeenth Century. Written by Himself." In 3 vols. "London, printed at the Minerva Press for Lane, Newman, & Co., Leadenhall Street, 1808."

J. PERRY.

Waltham Abbey.

"Mary Magdalen's Tears wip't off . . . London: Printed for Robert Pawlett, at the Bible in Chancery Lane, near Fleet Street, 1676."

The work advocates strongly private confession and sacerdotal absolution.

J. T. F.

N. Kelsey, Brigg.

MEDIEVAL BARN.—In those instances where the finials still remain on the gables of the roof, I have observed that, instead of being as is usual, upright, they are of a bent form. I have never observed them of the same form in any other mediæval building; and this form being, so far as I am aware, confined to barns—and being moreover, as I think, singularly ungraceful—I have been led to conjecture that it must have had some symbolical meaning. Can any of your correspondents offer any explanation of it? A representation of a finial such as I refer to will be found in the *Oxford Glossary*, 5th ed. plate 66. At Mid Littleton, in Worcestershire, there is a barn on which there are four such finials, all bent, if I recollect rightly, towards the south.

RICHARD.

LEGEND ON BELLS.—Can any lover of bells tell me where the following legend is? The initial cross and intervening stops are very elegant, and the letters highly ornamented. I possess a rubbing of it, but have no memorandum where or when it was taken. I am informed that the same cross and stops are on bells at St. Mary's Beverley, and at Stanground, Hunts. This is the legend *in extenso*:—

† Custos : nostrarum : Michael : it : Bur : Animarum.

H. T. ELLACOMBE.

Clyst St. George, Devon.

THE BIRD CAGE WALK.—When I first remember the Bird Cage Walk in St. James's Park—

"In my hot youth, when George the Third was king"—it was the drill-ground of the young soldiers belonging to the Foot Guards; and the length of the stride or step which they were taught was marked by rows of narrow white stones let into the gravel. Is this a common practice, and how long is it since they were taken up? How this horrid war recalls to mind the distressing scenes I have witnessed in the Bird Cage Walk, when detachments of the Guards were marched off to foreign service!

W. J. T.

BRITISH SCYTHED CHARIOTS: MRS. MARKHAM.—I have just read with great interest Mr. Trollope's graphic summary of Cæsar's Commentaries in the admirable series of *Ancient Classics for English Readers*, edited by Mr. Collins. It contains a note at pp. 79-80 denying that the Britons used scythed chariots. This question was brought forward in "N. & Q." in 1860 (2nd S. ix. 225), but was never followed up, though the Editor invited special attention to it as an interesting subject which deserved further investigation. Mr. Trollope, I think, does not state the case very happily or fairly, and seems to me to do scant justice to the excellent writer who is so well known under her adopted name of Mrs. Markham. He singles out Mrs. Markham and Eugene Sue as peculiar people who have mainly fostered the popular delusion that the Britons used scythed chariots, whereas the matter was never questioned (as the Editor of "N. & Q." observes) until the year 1849, when the Marquis de Lagoy's work appeared—*e. g.* see the *Penny Cyclopædia*, Lond. 1836, s. v. "Chariot."

As to Mrs. Penrose ("Mrs. Markham"), I venture to say that her *History of England* (first published in 1823) is the best history for the young that ever appeared, and is far superior to many works of much higher pretension. It is well written, well informed, and marked by sound judgment and good sense, and is moreover extremely interesting. I know of no history used in any of our public schools at all comparable to it. It is on a different plan from Miss Yonge's excellent *Landmarks*, but is equally meritorious.

Q. Q.

DENARIUS OF DRUSUS, SENIOR.—I have in my cabinet a denarius of Drusus, Sen., struck when he had the title of "Principes Juventutis." The obverse has a plain, unlaureated, and very youthful bust. Legend—

NERO CLAYD . CAES . DRVSVS GERM .

PRINC . INVENT .

On the reverse are four sacred implements—viz. the lituus, tripod, patera, and ladle for libations. Legend—

SACERD . CO . OPTIMO CONL SVPRA

NYM . EX S . C .

It is the reverse legend that I cannot understand. What would it be in full, and what is the meaning and application of it? J. H. M.

CURIOUS ENGRAVING.—In a volume (*De Arte Cabalistica*) containing works of P. Riccius, Leo Hebraeus, Reuchlin, and Picius Mirandolus, printed at Basle, 1587, there is a curious print, extending over both the open folios, representing a tournament in a court enclosed on all sides by houses. Nine knights are on each side, six actually engaged. One has just unhorsed his adversary, and

is throwing up his spear into the air in token of triumph. His unhorsed adversary is placed, apparently in derision, on a wooden rail. The following is written above the plate in continuous lines over both folios:—

"Exemplum ludicre commissionis equestris olim ab equestri ordine et nobilitate Germanica concelebrari et exhiberi solite in quo quæ subinde a nobis toto libro secundi tomi Pandectarum triumphalium de curatioribus ad circi limina, de funium incisione, de modiperatoribus pugne de septorum in equitatione famosa, armorumque et equi amissione, de denodiorum denique amputatione et diloriatione dicuntur, oculorum sensibus manifestissime subjiciuntur."

What is the connection between this plate and the work on Kabbalism? E. L. BLENKINSOPP.

MEANING OF "FOG."—What is the origin or meaning of the word "fog" as applied to the later growth of grass in fields for feeding purposes? The word is common, I believe, in only parts of Yorkshire, where at Whitby I was struck first with it, in an advertisement of "so many acres of fog to be sold." S. H.

[Wedgwood connects *Fog* and *Feg*, which he defines, "Grass not eaten down in the summer, that grows in tufts over the winter." Garnet derives *fog* from the Welch *fieg*; but it would seem from Atkinson's *Glossary of the Cleveland Dialect*, that in that district and in Westmoreland, while *fog* is applied to the aftergrowth in meadows when the hay has been cut off, *feg* simply means a dried grass stem.]

THE KOBOLD OF GRÖBEN.—What is the precise title of an anonymous work on this subject published in 1719, and also of Gottfr. Wahrlieb's narrative? I have *Zeugniss der reinen Wahrheit*, 1723, by Jeremias Heinisch, and *Unterricht wie man Gespenster und Gespenstergeschichten prüfen soll*, &c. &c., 1723 (by whom?), and would be glad to learn if there are other tracts on the same subject. SCOTT.

MANX CATS AND FOWLS.—Can any of your readers refer me to any theory which has been put forward to account for the existence of the breed of tailless cats and fowls, so common in the Isle of Man? MORIENSIS.

[Five articles on the Manx Cats appeared in the 1st Series of "N. & Q." vol. ix.]

WIFE OF GEORGE NEVILL, ETC.—Who was the wife of George Nevill, Lord Latimer, son of Ralph Nevill, Earl of Westmoreland, by Joan, daughter of John of Gaunt; also, her armorial bearings? J. C.

PHI-BETA-KAPPA SOCIETY OF BOSTON.—Please say why this society is so called. What do the three Greek initial letters mean? JAMES J. LAMB.

[Consult "N. & Q." 4th S. iii. 108.]

THE "POTTERS" OF THE NORTHERN COUNTIES.—Has any correspondent of "N. & Q." ever raised a discussion on the above nomadic tribes?

They have all the characteristics of the gypsy tribe; but are they gypsies, or are they not the descendants of the Scotch and English moss troopers? Some of the real gypsy tribes disown the potters, but others say they are the same. The following are surnames borne by potters in the North British isles: Jellie, Younghusband, Ibbetson, Bell (Wordsworth's potter was a Bell), Storey, Stanley, Cooper, Solomon. I cannot increase my list, which I know is imperfect. Of the above names I think that the only gypsy ones are Stanley and Cooper. It is curious to find the Jewish name Solomon borne by "potters." I could say more on the subject, but I postpone further remarks and conjectures, in hopes that we may have information from some one who has studied the subject more than I have done.

JAMES HENRY DIXON.

"THE HEARTS OF MEN WHICH FONDLY," ETC. Who is the author of the lines inscribed on the cornice of the domed gallery at the Royal Academy, Burlington House, and which run as follows:—

"The hearts of men which fondly here admire
Fair seeming shews may lift themselves up higher,
And learn to love with zealous humble duty
The eternal fountain of that heavenly beauty."

E. N. T.

QUOTATIONS WANTED.—

"Rus hoc vocari debet, an domus longe?"

MACROCHERIS.

Who is the author of some stanzas entitled "Good Night"? They appeared in the *London Literary Journal* (I think) before October, 1820. I give the commencement of the first:—

"Good night to thee, lady, though many
Have joined in the dance to-night," &c.

L. T. A.

"A glowing iris bending o'er the storm,

A swan emerging from the waves as bright," &c.
ANON.

ST. JOSEPH'S EVE.—

"This is the song one might perceive
On a Wednesday morn of St. Joseph's Eve."

These lines occur in Longfellow's translation of *The Blind Girl of Castel-Ceille*, from the Gascon of Jasmin, and bear reference to an approaching wedding procession. Can you help me to any meaning of them, or tradition connected with this day? I have read that St. Joseph's Day is unlucky for marriages. A. S.

THOMAS STANLEY, BISHOP OF SODOR AND MAN. In the *Lancashire Chantries*, vol. i. p. 69, note, being vol. lix. of the Chetham Society, this prelate, who was also Rector of Winwick, Wigan, and North Meoles, is said to be "a younger son of the second Lord Monteagle." In an article by BIBLIOTHECAR. CHETHAM ("N. & Q." 4th S. vi.

150) he is said by Mr. T. Heywood, who describes his metrical account of the Stanleys as uncouth rhymes, to be the "son of that Sir Edward Stanley who, for his valour at Flodden, was created Lord Monteagle"—the first Lord Monteagle, I suppose. Anthony à Wood (*Athen. Oxon.*, vol. ii. col. 897) contents himself with saying that he was a cadet of the family of the Stanleys, which is true; but I want the whole truth. Where was this prelate buried, and where else than in privately printed books can a copy of the Stanley poem on the Earls of Derby be found?

A. E. L.

"THOUGHTS OF PATRICIUS."—Who was the author of the above work, of which the full title is—

"Thoughts of Patricius, an Utilitist, on the Interests of Mankind and particularly on those of the Irish Nation; also a few occasional Tracts. The whole written late in life by an Honorary Member of the Dublin Society. 8vo, Dublin, 1785."

On the title-page in my copy is the following MS. note:—

"And in truth so faithfully printed, that y^e author is almost ashamed even to bestow it to his much admired Bellingbrooke. He suppressed y^e sale of it, because of its defects, but dispersed it to his descendants, in y^e hope of its doing some good—knowing that a good intention dictated it. Dec. 7th, 1795.

R. G."

E. PH. SHIRLEY.

Lough Fca, Carrickmacross.

"THE TIMES WHISTLE," ETC. BY "R. C."—In "The Times Whistle," which I am now editing from the Canterbury MS., occurs the following passage:—

"Carrier of late would have made his career
(Thinking perhaps to be esteemed dear
Of th' antichristian prelate) to the city
Of seven-hill'd Rome: 'O, and,' say some, 'twas pity
That his (how e're they grant it lewd) intent
Met not a look't for prosperous event.
For he, because his learning was not small,
Might in short time have been a Cardinal;
What his successes had prov'd I dare not say,
For he was cut of from his wish'd prey:
High Jove, incens'd that thus he should backslide,
Stroke him, and in a neighbour land he died.
Some think he was not Apostolicall,
But alwayes in his heart papistical," &c.

My queries are:—

1. Who answers this description of "Carrier"?
2. Can any reader of "N. & Q." suggest who "R. C., Gent." was?

The date of the satires may be placed a little earlier than 1616; the poems in this latter year.

Faversham.

J. M. COWPER.

MENTAL EQUALITY OF THE SEXES.—It would be interesting, as touching this much-debated question, to learn whether that strange gift of natural calculation (possessed among others by the late Archbishop Whately in his boyhood) has ever been bestowed on girls. I have put

this query before without receiving any reply. Surely among the readers of "N. & Q." there should be some able to give one.

NOELL RADECLIFFE.

THOMSON A DRUID.—Why does Collins, in his elegy on Thomson, call him a Druid? I am not asking for a learned dissertation on the term. I know the meaning of Druid. But how was the "poet of the seasons" one?

STEPHEN JACKSON.

THE CANAL OF XERXES.—In Cox's *Mythology of the Aryan Nations* (i. 92) occurs the following note:—

"It is now asserted that 'Offa's dyke' is a natural work, and Offa himself is thus carried suspiciously near the cloud land of mythology. The supposed canal of Xerxes, at the base of Mt. Athos, has shared the same fate; and the suspicion of Juvenal (x. 74), that the story was a myth, has thus been verified. 'Offa's dyke' and the canal of Xerxes are, in short, no more artificial than Fingal's Cave and the Giant's Causeway."

As regards the canal of Xerxes, this seems a bold assertion, and especially in spite of the authority of Thucydides (bk. iv. 109) and of Herodotus (bk. vii.), whose testimony alone would, I should think, be quite strong enough to prove that it had existed. Col. Leake, in his *Travels in Greece* (vol. iii. ch. xxiv.), gives particulars of a careful survey of it, and likewise a reason why it should be made. The suspicion of Juvenal, considering his well-known tendency to exaggeration and his contempt for the Greekings and "pars Nilivici plebis," &c., cannot be taken into account. What is Mr. Cox's authority for the assertion, and what the verification of Juvenal's suspicion?

T. E. C.

GOVERNMENT STAMP ON PICTURE CANVAS.—Can any one inform us when the government stamp on picture canvas was first imposed and when taken off?

H. G. & Co.

Replies.

A RECTORSHIP OF EIGHTY-ONE YEARS.

(4th S. vii. 56.)

A correspondent, who dates from Turvey, says that the parish register of Knossington Grange "records" Richard Samson as rector of the parish from 1558 to 1639. Although I have no acquaintance with that register, I can venture to assert that it "records" no such fact. This correspondent has been misled by an absurd fallacy, excusable in one who is evidently not an expert in parish registers. The facts are these: Parish registers began generally by an injunction of Thomas Cromwell in 1538. These registers were small books of paper, liable to decay and to be lost, and many of them did thus suffer. In the first year of James I., 1603, an injunction was issued (see Gibson's *Coder*, i. 229) commanding

every parish to be provided with a *parchment* book for the register; and it was further ordered that the old registers from 1538, or as far back as they could be found, should be copied into this new book, and that the minister and churchwardens should subscribe their names at the foot of every page or year. Hence it is found that nearly all the registers which extend back beyond 1603 are signed from the beginning by the incumbent of the latter date, and of course continue to be so signed till the end of his incumbency. Thus, if the registers of Knossington Grange had gone back to 1538, as they would have done had some not been lost, this correspondent would have astonished us with a rector who had reigned one hundred and one years, and whose age must then have been at least a hundred and twenty-five! Here is another centenarian *vox et præterea nihil!*

E. V.

You will doubtless receive many communications showing that this supposed long incumbency arose from Richard Samson signing the new registers; but would it not be well, by way of clenching the matter, to ascertain from the diocesan registers, if possible, who the rector or rectors of Knossington Grange were between John Westmill and Richard Samson?

H. F. T.

The difficulty of your correspondent H. is one which presents itself to all students of old registers at the commencement of their researches. In explanation let me quote a few lines from the Cambridge Camden Society's *Churches of Cambridgeshire*, p. 15. The church being described is Cherry Hinton:—

"The parish register dates back as far as 1538, the year in which Cromwell, then vicar-general, issued his injunction with regard to them: it is not, however, to be inferred that the existing volume is of that date; for in the last of the constitutions of the synod of the province of Canterbury, held in 1597, it was ordained that the parish books, most of which had before that time been kept on paper, *libris chartaceis*, should be transcribed on parchment, and so kept for the future; each page of the transcript being signed by the minister and churchwardens, *guardiani* of the church."

In the register at Cherry Hinton some observer had noted that every page from 1538 to 1604 was signed by Mr. Moigne, vicar, who had thus entered in the book that he had been vicar for sixty-six years, and had had the same churchwardens for fifty-nine years. But this same Thomas Moigne died before he was seventy years old, and was made Bishop of Kilmore seventeen years after he resigned Cherry Hinton. In a note is mentioned an instance of the same thing at Bishopshorne church, Kent, where the signature of Richard Hooker occurs as early as 1563, at which time he was about thirteen years of age.

In this neighbourhood I have met with many illustrations of the above. At Whittlesey St.

Mary the signature of Francis Gates occurs as vicar from 1500 to 1622; and a subsequent vicar has made note to the effect that he was vicar "for sixty-four years or thereabouts." But in fact he was presented in 1590 and died in 1622, and was consequently vicar when the order of convocation was made for transcribing the old books. In Elton the register begins at the year 1500, yet it was "made in the yeare of our Lord 1598," as the heading informs us. At Eye and at Peakirk the copyists append their names. At Castor the curate and churchwardens testify to the correctness of the transcript. This is done in Latin, except once thus: "It agreeth with the originall, as witnesseth Edward Stokes, Curat," &c. And the following is the heading of the register-book at Marholm:—

"The Reg^r booke belonging to the pish of Marham wherin is recorded the names of all such as have been married baptized and buried sence the yeare of our lord god one thousand five hundreth threescore and five before the we^b tyme is not any names Registered to be found truly copped out in A^o Dⁿⁱ 1599 according to the Queen's Ma^{ties} Injunction and statute."

Peterborough.

W. D. SWEETING.

The marvellously prolonged incumbency of Richard Samson, supposed to be rector of Knossington in Leicestershire from 1558 to 1639, is readily explained, but not in the way suggested by the editorial note. It is amusing that this hallucination of the last century should be revived just now, only a few months after the appearance of an excellent essay on *Parish Registers*, by Rob^t Edmond Chester Waters, Esq., B.A., of the Inner Temple (reprinted, in 8vo, 1870, with additions and corrections, from *The Home and Foreign Review* for April, 1863). This essay is in many respects more complete than the *History of Parish Registers* by the late Mr. John S. Burn, of the second edition of which (1862) it was originally written as a review.

The importance and value of parish registers seem to have been never better appreciated by the clergy than at the close of the sixteenth century. They had then been kept for about seventy years, and the old paper books were in many places decayed or wearing out. Provision was therefore made that they should be transcribed, and on parchment instead of paper. Mr. Waters states that—

"On October 25, 1597, the clergy of Canterbury in convocation made a new ordinance respecting registers, which was formally approved by the queen under the great seal. It commences by noticing their very great utility (*permanens usus*), and lays down minute regulations for their preservation, which were afterwards embodied in the 70th canon of 1603. . . . The canon directed that every parish should provide itself with a parchment book, and that the entries from the old paper books should be transcribed therein, each page being authenticated by the signature of the minister and churchwardens."

"In obedience to the injunction (Mr. Waters subsequently remarks) every page of the transcript is signed by the minister and churchwardens of that year in which the copy was made. This circumstance gave rise to a ludicrous notion respecting the longevity of the clergy of the sixteenth century, which at one time found strenuous defenders amongst antiquarian writers. (Cole's MSS. xii. 310.) Thus Duncumb, in his *History of Herefordshire*, ii. 83, gravely asserts that Robert Barnes was vicar of Broomyard during eighty-two years, as his name appears during the whole of that period in the parochial registers, and that one of his churchwardens filled that office from 1538 to 1600 inclusive. Another instance of this supposed longevity was a certain Mr. Simpson, who was imagined to have enjoyed the living of Keyham in Leicestershire for ninety-two years, and to have had the same churchwardens for seventy years."

In the *History of Leicestershire*, iii. 980, under Keame (as the name of the chapelry is there spelt), will be found a long extract from a MS. Essay on Parish Registers, written by the Rev. George Ashby, B.D., President of St. John's College, Cambridge. Mr. Ashby fell into this absurd misapprehension, but it was detected by Dr. Cardale of Rothley, and confuted by Lord Wentworth in the *General Evening Post* in 1765, and again by Mr. Bray, afterwards the historian of Surrey, in the second edition of his *Tour*.

JOHN GOUGH NICHOLS.

In the burial register of St. Mary Aldermanbury, London, under date August 12, 1617, occurs the following:—"Mr. Robert Harland, minister of this parish, being minister seventy-nine years." The last clause of this entry is in a different handwriting from the portion that precedes it, but forms part of the record. I am convinced that whoever made the addition did so because he found that Mr. Harland had signed each page of the register as far back as its commencement in 1538, exactly seventy-nine years, but without knowing, or taking the trouble to ascertain, that down to about 1600 the register was the transcript ordered in 1598, and that it was the duty of the incumbent and churchwardens to attest the accuracy of the transcript. Perhaps this will explain the case at Knossington.

JOSEPH LEMUEL CHESTER.

"SOME GO TO CHURCH," ETC.: OLD RHYMES.

(4th S. vi. 206, 464, 562.)

MR. JACKSON desires to see the old rhyme in *extenso*. It has just been communicated to me by a friend, who remembers hearing it in his youth:—

"Some go to church to take a walk,
Some there go to laugh and talk,
Some there go their faults to cover,
Others go to meet a lover,
Some there go to sleep and nod,
But few go there to worship God."

I am tempted to add here some other quaint

rhymes, which I owe to the kindness of the friend just mentioned. He received them many years ago from an aged relative, who has now departed to the unseen land.

The lines which follow this ancient gentleman used to attribute to a schoolmaster named Byrom, whose pupil he had been in his younger days:—

"He that buys land, buys many stones;
He that buys flesh, buys many bones;
He that buys eggs, buys many shells;
He that buys good ale, seldom buys aught else."

(The last word pronounced as if written in glossic *alz*). The writer of it is said to have been a living example of its truth.

Barbers, from Burchiello, whose utterly unintelligible verses are models of classic Italian, down to the genial author of the "Barber's Shop," my good friend Mr. Richard Wright Procter, who is at once historian and laureate of the cunning shavers, have often been *gens d'esprit*. Amongst them should be classed old Jerry Dawson, whose shop was in the neighbourhood of Red Bank. He hit upon a plan for keeping his customers in good humour whilst they were waiting their turn to be shaved or polled. His device for their amusement was to write scraps of poetry, which he put up conspicuously in his shop. The particular period of the year often gave him a subject for his rhymes. Thus for Shrove Tuesday he wrote:—

"Make pancakes of the best of batter,
And drink good ale that minute after,
And keep Shrove Tuesday like a mon,
For hungry Lent is coming on."

The old barber was, unfortunately for himself, no teetotaler, and ale was a feature in his verses, as may be seen by this on Easter:—

"Eat Easter dumpling with good spice,
And drink good ale both warm and nice;
Eat and drink till you've got red faces,
For you're not sure of seeing th' races."

Easter he pronounced in the true Lancashire fashion, which in glossic notation would be "Aist'r."

Another rhyme which was a favourite with the old gentleman is the following quaint reflection on the relative importance of the lawyer, the physician, and the clergyman. The structure of the verse appears to show that it must have been written in the "golden days of good Queen Bess" or soon after:—

"Law, Physic, and Divinity,
Being in dispute, could not agree
Which of the three should have the superiority."

"Law pleads he doth preserve man's lands,
And all their goods from ravenous hands,
Therefore claims he to have the superiority."

"The doctor next, with recipes for health,
Which men do value above their wealth,
Therefore claims he to have the superiority."

"Next comes the priest with face demure,
Who of men's souls takes care and cure,
Therefore of right challenge hath he to have the
superiority.

Moral.

"If men would keep the golden rule,
They need not be the lawyer's fool.
If men would keep from excess and riot,
They need not feed on doctors' diet.
If men would do what God dath teach,
They need not mind what parsons preach.
But if men both knaves and fools will be,
Why they may be ass-ridden by all three."

This reminds me of a grave debate that once took place in a discussion society which met in Manchester about 1780, as to which was the greatest benefactor to society, the lawyer, the physician, or the soldier. After all the *pros* and *cons* had been adduced the vote was taken, and peaceful Manchester, the very home of the "fair white-winged peacemaker," Commerce, solemnly decided that of the three the greatest benefactor was—

"... the red-coat bully in his boots
That hides the march of men from us."

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

A friend supplies the following version, as it is said in the West of England:—

"Some go to church to fetch a walk,
Some go to church to have a talk,
Some go to church to meet a friend,
Some go there an hour to spend,
Some go there to hear the news,
Some go there to sleep in pews,
And yet, 'tis very strange and odd,
How few go there to worship God."

No doubt, as is the case with all popular rhymes, there are many variations. Will LYDIARD oblige me by stating if his version is traditional or taken from a printed copy?

STEPHEN JACKSON.

The following version has been supplied to me from memory as having appeared in a Suffolk newspaper early in the present century:—

"Some go to church just for a walk,
Some go there to scoff and talk,
Some go there to meet a friend,
Some go there their time to spend,
Some go there to see a lover,
Some go there their faults to cover,
Some go there to doze and nod,
But few go there to worship God."

W. D. SWEETING.

Peterborough.

[E. D. gives a similar version to Mr. SWEETING's with the exception of substituting "laugh" and "seek" for "scoff" and "see" in the second and fifth lines.—ED.]

ORDERS OF KNIGHTHOOD.

(4th S. v. 300, 472, 512, 541, 607; vi. 121, 441, 574.)

The reply of J. W. at p. 574 of the last volume of "N. & Q." is in fact nearly an admission of all that I have been maintaining. "This, after all"—submission to the Holy See—"is the gist of the whole matter," is J. W.'s observation (p. 575). Undoubtedly so. If the Archbishop of Canterbury should establish an association or order, for instance, of visitors of the Protestant sick in his diocese, it would probably be felt indecent if the Bishop of Natal Dr. Colenso, or Dr. Norman Macleod, or any other respectable Presbyterian minister, claimed a right to fill up any vacancies or to establish a branch. But it must be recollected that the attempt has actually been made by the English association calling itself the English Langue to obtain recognition at Rome. The attempt failed, of course; but an association which did such a thing is disqualified from speaking against Papal jurisdiction. I beg once more to draw the attention of J. W. and his friends to the letters of HISTORICUS and SCRUTATOR in the third volume of "N. & Q." 1863. So far from wishing to ignore the pretended restoration of a so-called English Langue in France, I have already referred to the answer made by HISTORICUS in that volume, and I beg now to suggest to J. W. that he should reply to that able writer, and to SCRUTATOR, and also to two most interesting notes by J. J. W. in volume iv. pp. 190 and 212, who there gives details of the proceedings at Rome. If any reply to these writers is possible, let it be made at once. In the mean time I have no doubt, as I said, that most thinking persons will hesitate to accept J. W.'s authority. The whole thing may be illustrated, but not exhausted, by a short, not entirely imaginary, apologue.

Mr. St. John, a gentleman of ancient descent, with large family connection in Europe, was, a long time ago, attacked by a set of burglars, deprived of all his houses and lands, and had to run for his life to his kinsmen abroad. The law of his own country would not help him, for the rogues had bribed the Bench, and the King took his share. So, as they had no use for churches, they blew up and pulled down all that belonged to him, took the houses and money, eat, drank, and were merry. And it must be owned that, with these and other little pickings, they had a very fine time of it. But not long ago the descendant of the Mr. St. John who had been driven into exile came back to England; not with the least idea of recovering any stolen property, but merely to settle himself, as well as he could, in the country of his fathers, as Mr. St. John of St. John. One day, walking about his business in London, he meets an exceedingly fine

gentleman, who immediately stops, pats him on the shoulder, and says, "Old fellow, very glad to see you. Here we are." Mr. St. John, perhaps prejudiced in favour of knowing your friends, requests to be informed of the name of his sociable but unexpected interlocutor. "Oh," says the Stranger, "don't you know? I'm St. John of St. John too; took the name, you know. Second column in the *Times*, don't you see, deed poll, and all that; I, and all the family. We are one concern now." Mr. St. John expresses his amazement. He was not aware that there was any existing branch of his family in England besides his own. "Oh, yes," says the Stranger; "we are a real branch; we have got the name, and have taken the arms, and are always known as St. Johns, and have set up new houses, and, what I am sure you will like best, we have made a pedigree, don't you know, and there we are all in it, as clear as possible. You and all your foreign connexion are there, side by side with us." Upon this Mr. St. John suggests that the Stranger should accompany him to the Herald's College, that these statements may be authenticated. "Herald's College? Pooh! old almanacks. You can go if you like, not I. We don't mind Sir Gorgeous Tintack, nor the Pope, nor anybody else. Depend upon it, my dear fellow, it's only a matter of Opinion. You call yourself St. John, so do we. No one here knows any difference; and as we have taken the name we shall stick to it. Good bye. Remember me to all our kinsfolk abroad."

It remains to be seen what Opinion will do for the new Mr. St. John.

"Vae vobis qui edificatis monumenta Prophetarum: patres autem vestri occiderunt illos."

Stuarts Lodge, Malvern Wells.

D. P.

I have read with great interest the discussion which has been going on for some time about this subject in "N. & Q." and also in the *Spectator*—a discussion which was carried on with a courtesy on one side that made the absence of it on the other rather too conspicuous. The suggestion of *ROMEXCULUS* in No. 157 seems to me deserving of the highest consideration, and well worthy the attention of the conflicting parties. The English language have at all events the credit of fulfilling to the best of its ability the duties of the order, and not merely forming part of a court pageant (not very much respected), as I have seen the "Maltheese Ritter" in their scarlet coats in Munich. I would offer one more suggestion: the Queen is sovereign of Malta; what if she were to assume the protectorate of the English language? the knights would then at court wear their crosses (I believe they have every right to do so now); the order would have a publicly

recognised status, which must tend to its advantage; and as the knights would claim no precedence more than the wearers of an ordinary war medal, while the rules under which alone the order can be conferred, would effectually prevent any but gentlemen belonging to it, the court circle would at all events lose nothing by their presence. The privilege might be confined to the "Chevaliers of Justice."

CYWRM.

Porth yr Aur, Carnarvon.

BARBAROUS MASSACRE.

(4th S. vi. 526.)

Don François d'Almeida, the first viceroy of Portuguese India, was appointed governor of the Indies in 1505. He sailed from Belem in March of that year, and reached the coasts of Portuguese India in the month of October. In 1508, after the defeat of the Portuguese forces in a naval engagement before Daboul, Don Alfonso d'Albuquerque arrived in India to supersede Almeida. The latter, burning to avenge the loss of his son in the previously named naval engagement, refused to yield up his authority until he had chastised the infidels. After inflicting a summary retribution on the inhabitants of Daboul, he encountered his enemies at sea, opposite the island of Diu, and completely destroyed their fleet. In November, 1509, the victor of Diu finally quitted the shores on which his name had become a terror and his vengeance a proverb. Don François d'Almeida perished in March, 1519, by the hand of a Caffre at the Cape of Good Hope.

The "barbarous massacre" Mr. Ellis refers to may be that which was conducted by order of Almeida at Daboul. His proceedings therein have been thus described:—

"Almeida positively refused to resign his command until he should have avenged his son's death by the destruction of the hostile fleet. Being supported in his disobedience to the royal mandate by several leading officers, he refused to allow Albuquerque even to take part in the intended expedition (against Daboul)."

There, we are told—

"once on shore, by the order of the merciless victor, an indiscriminate slaughter ensued. The streets streamed with blood, and the distracted multitudes fled to the caves of the neighbouring mountains. This disgraceful scene had a suitable conclusion; for Almeida, unable to withdraw his troops from their horrible employment, caused the town to be set on fire. The flames extended rapidly over the light timber roofs, and after reducing the stately city to a pile of smoking wood and ashes, reached the harbour. The native shipping was destroyed; the Portuguese vessels with difficulty escaped, and proceeded to the Gulf of Cambay."

He filled up the measure of his barbarities by causing his prisoners to be shut up in the prize vessels and burnt with them.

"Many," says Faria y Sousa, "judged the unhappy end of the viceroy and other gentlemen to be a just punishment of that crime."

If the massacre occurred about the year 1511, Don Alfonso d'Albuquerque was then the Portuguese governor-general of India. It therefore might have been in connection with the acquisition of Goa. The city was taken by surprise in the early part of 1510, recaptured a few months later by Yusuf Adil Shah in person, and finally conquered by Albuquerque at the close of the same year. The contest was prolonged and sanguinary, and the after-slaughter must have been terrific, since, according to Sousa, "not one Moor was left alive in the island." (*Portuguese Asia*, i. 172.) The Hindoos were treated very differently; for Albuquerque confirmed them in their possessions, and promoted the intermarriage of their women with the Portuguese by handsome dowries, at the same time proving his confidence in his new subjects by employing them in both civil and military capacities. Albuquerque died at Goa, December 13, 1515.

N.B. The designation "Moors" seems frequently applied to Arabian and African Mohammedans, in contradistinction to Moguls and Patans. Sousa speaks of them as "inhabiting from Choul (in the Concan) to Cape Comorin." The honour of the discovery of the Cape route to India does not, I venture to submit, belong to Vasco da Gama. It was Bartolomao Diaz, ten years before Vasco da Gama's voyage to India, who passed the Cape without knowing it, and despite the murmurs of his crew, proceeded as far as the mouth of the Great Fish River. Compelled most unwillingly to return, he now first discovered the southern headland of the African continent; and reaching it in stormy weather, he bestowed on it the designation of "Cabo Tormentoso." Diaz returned to Lisbon in the December of 1487, after a voyage of little more than sixteen months. The way to India was now open. In 1497 Emanuel, the king of Portugal, equipped a fleet of four ships for the purpose of reaching India by a passage round the Cape, and gave the command of the expedition to Vasco da Gama. The expedition sailed from the mouth of the Tagus on July 8, 1497, having in all 160 men on board. It doubled the Cape on November 20, and coasting the eastern sea-board of Africa as far north as Melinda (lat. 3° S.), it sailed under the guidance of a native pilot for the shores of India. The voyage from Melinda to the Malabar coast occupied twenty-three days; and the fleet anchored before the city of Calicut on May 20, 1498. Two years and nearly two months elapsed between the date of Da Gama's departure and his return to Lisbon. The second Portuguese fleet to the Indies was despatched in the year succeeding his return, under the command of Alvarez Cabral.

CHARLES NAYLOR.

KING WILLIAM III.'S STIRRUPS AND OTHER RELICS AT CARRICKBLACKER, CO. ARMAGH.

(4th S. vi. 477.)

A query having appeared in your Number of December 3 last respecting a pair of stirrups seen some years ago in the possession of the Rev. James Steuart Blacker, rector of Keady, county Armagh, it may be interesting to state that these relics, along with many others appertaining to that eventful period, are still at Carrickblacker, the seat of the Blacker family, in the county Armagh, near Portadown. The reverend gentleman was family executor at the time adverted to, and thus was in possession of the heirlooms, and these amongst them.

The stirrups, however, bear evidence in themselves of an earlier date than the Boyne battle (1690), and as being the property of an earlier king than William III., viz. Charles I.; for on the interior of the upper part, where the leather was looped on, is plainly marked, dotted or inscribed, a royal crown, with the cypher C. R. and the date 1626 beneath. They stand eight inches in height, with a breadth of five-and-a-half inches at the swell for the foot. On the outer sides a scallop-shell pattern is inscribed. The whole accoutrement bears a dark bronze colour enlivened with gold welded into the parts where the shells occur, or are marked by incised lines. That they belonged to Charles I., however, is no reason that they should not have been worn by William III., his relative and descendant. The saddle-cloth is also at Carrickblacker, a gorgeous affair of crimson velvet, superbly embroidered in gold, with holster trimmings complete. The saddle itself is said to be in the possession of the Marquis of Drogheda, and without any stirrups or other paraphernalia. How they became separated is not very clear, but probably in the scramble of attached attendants desirous to secure memorials of such historic scenes and personages. Most of those at Carrickblacker came from an ancestor, General Frederic Hamilton, aide-de-camp to King William III., with estates in Tipperary, Londonderry, and other counties. He was originally of Milburn, in Lanarkshire, and called a property near Coleraine Milburn after it. He is mentioned by Captain Parker as his chief patron in his interesting and now scarce record of the Irish conflicts at that period, and also the Marlborough wars in Queen Anne's time.

Amongst other items traceable to this source, kept at Carrickblacker, are King William III.'s gloves, rather rough chamois leather gauntlets, ornamented with black satin and gold embroidery trimmings; the original MS. draft of the brass money proclamation, with William III.'s signature, dated July 10, 1690. "Given at our camp at Finglas." N.B. There is no mention of

"wooden shoes," but specimens of the base coinage are hung in chains round the frame. The first patent to Sir Thomas, afterwards Lord Conyngham, who bound up King William's arm when wounded at the Boyne. The handkerchief itself is said to be in the possession of the Earl of Essex, a descendant: also a handsome massive cruet-stand, presented by the king. Lord Essex presented the mustard-pot to the present Earl of Enniskillen; it is the size of a small tankard, containing fully a pint, and when filled with good liquor, must be drained to the glorious memory without drawing breath, in order to obtain "the freedom of Florence Court."

But to continue the list of historic curiosities at Carrickblacker. There is the celebrated Derry deed, with all the signatures and seals of the owners of property destroyed in the siege of 1688-9, claiming compensation from the British Government—we are sorry to say vainly and without effect. The names of families still existing and possessing property are easily traceable. Stone balls fired at Derry when metal was exhausted. A scrap of the flag of the Inniskilling men borne at the Boyne; a large remnant is still at Enniskillen or Florence Court. A chair of oak made from the platform on top of the cathedral tower of Derry, on which cannon was mounted and fired during the siege. The old form of the cathedral is carved, as also the walls in relief on the back. Col. Mitchelburn's saddle, used in a sortie at the siege before they ate their horses. Two rapiers, one of them used by General Hamilton at the Boyne, and the other by Wm. Blacker at Derry and the Boyne. The long-shotted gun of the Diamond fight; the gong of Ghuznee; and the hat added articles to this curious collection, viz. the loyal address of the city of Kingston, in Canada, to the Prince of Wales, and which was not presented because the Duke of Newcastle would not allow H.R.H. to land; and lastly, the Confederate flag of the celebrated privateer the Shenandoah, which is said to have done more destruction and mischief than the much-abused Alabama.

The walls of Carrickblacker are hung with some interesting historic portraits of the Williamite period. Besides the well-known ones of the King and Queen Mary, by Kneller, are those of Duke Schomberg and De Ginkle, Earl of Athlone; a contemporary picture of the siege of Derry, by Wyke; General Hamilton, Governor Walker, &c. &c. But, quite apart from this period so largely illustrated, there is a very remarkable portrait that would take a dissertation to itself—that of Sir Wm. Wallace, the celebrated defender of Scotland. It was brought over more than three hundred years ago by a family of that name, and came to the present proprietor of Carrickblacker with the remnant of a small property from his

grandmother, who had received it in the same way from her grandmother, the last of that family of the name. It is not in oil-colours, but in fresco varnished and ingeniously removed to canvass. In individuality and grandeur of character it quite throws into shade the usual conventional and commonplace portraits of this hero. ANON.

OLD SANDOWN CASTLE, ISLE OF WIGHT (4th S. vi. 509.)—Lord Conway was made Captain of the Isle of Wight, Dec. 8, 1624; Lord Weston (subsequently Earl of Portland) succeeded him, Feb. 8, 1631. The authority for these statements is Dugdale's *Baronage*, where a reference is given to the Patent Rolls, 22 Jac. I., part 15, and 6 Car. I., part 6, respectively. Portland died in March, 1635, and I see by a letter of F. Brooke of April 11 (State Papers, Charles I., vol. cclxxvi.), that his eldest son Jerome, second Earl of Portland, was his successor. G.

MOUNT CALVARY (4th S. vi. 542; vii. 62.)—I am competent to give no opinion as to whether Calvary was a mountain or not, but I am quite sure that Sozomen does not say it was, as stated by MR. ALEX. B. M'GRIGOR. To establish this point the Editor, I trust, will permit me to give the passage in the original. The reference is right. The words are:—

Οἱ γὰρ πάλαι τὴν ἐκκλησίαν διώξαντες Ἕλληνες, ἐτι φέεσθαι ἀρχομένην τὴν θρησκείαν πάσῃ μηχανῇ σπουδάζαντες ἐκτεμεῖν, ὑπὸ πολλῷ χῶματι τὸν τῆδε τόπον κατέκρυψαν, καὶ εἰς ὕψος ἤγειραν βαθύτερον ὑπάρχοντα, ὥς καὶ νῦν φαίνεται. περιλαβόντες δὲ περίε πάντα τὸν τῆς ἀναστάσεως χώρον καὶ τοῦ Κρανίου, διεκόσμησαν, καὶ λίθῳ τὴν ἐπιφάνειαν κατέστρωσαν.* καὶ Ἀφροδίτης ναὸν κατεσκεύασαν, καὶ Ἑρῶν ἱερύσαντο.

For the Greeks, striving to their utmost, by means of persecution, to extinguish the church in its infancy, concealed that place under a huge mound of earth, and, as now appears, raised the ground to a greater height than it was before. And having drawn a fence round the entire site of the resurrection, and 'the place of a skull' (Calvary), they arranged the surface, and erected upon it a temple to Venus, in which they placed her statue.

Not a word, as MR. M'GRIGOR will see, of any *mountain*, or of the slightest acclivity. The very opposite; for prior to these operations the surface was *lower* (βαθύτερον) than it was after. So from this account the natural inference must be, that the *mount* was not *real* but *artificial*. Homer uses the kindred word *καρήνον* for the top of a mountain—Οὐλύμπιοι καρήνον (II. II. 167)—whence it is not improbable that this may have given rise to the notion of Calvary being a *mount*. There is

* By order of the Emperor Hadrian towards the latter end of his reign—somewhere about A.D. 138—when he built the Roman city of Ælia Capitolina on the foundations of Jerusalem. He also built a temple to Jupiter on the Mount Zion.

no authority for it in any of the writings of the New Testament or the earlier fathers. As to the testimony of St. Cyril, it is valueless. He lived and wrote long after the transaction related by Sozomen.

I may be permitted to mention that I have quoted from *Reading*, the best edition of the Greek ecclesiastical historians.

EDMUND TEW, M.A.

GODWIN SWIFT (4th S. v. 66, 135, 159, 211, 305, 410).—MR. SWIFT's family pedigree may be quite correct, but no one who is familiar with pedigrees "certified" (not "verified") as "taken from the records of his office" under the hand and seal of office of Sir William Betham, would think of placing implicit reliance on them because they were so "certified." I regret to say that I know pedigrees which in some very important respects are pure inventions, and were, notwithstanding proofs to the contrary in his office, so certified. In one instance the very arms recorded were altered without any reason whatever. These are grave charges, but unfortunately they are true. If the late Mr. Godwin Swift was "*de jure* Viscount Carlingford," how did it happen that his right was never proved before the Committee of Privileges? It is really preposterous to call a mere pretender to an extinct title the rightful peer because, without a shadow of right, he pertinaciously assumed and claimed the title.

Y. S. M.

DESCENDANTS OF BISHOP BEDELL (4th S. v. 311' 591; vi. 183).—Isabella Bedell, daughter of the Rev. William Bedell, was twice married. By her first husband, Daniel French, she had a daughter, Eleanor French, who married John Stanford, Esq. of Carn, county Cavan (born 1686, entered Trin. Coll. Dub. Nov. 27, 1701). She married, secondly, Tuke Stanford (who died in 1733), his first wife. Tuke Stanford married, secondly, Anne Hecclefield, and by her had (with other issue) John, who married Eleanor French (as above.) The head master of Beaumaris Grammar School is the Rev. William Bedell Stanford, M.A., of Balliol College, Oxon, great-great-grandson of John Stanford and Eleanor French.

Y. S. M.

"DUN" AS A LOCAL PREFIX (4th S. vi. 153, 238, 556).—There is no reason to suppose that the Celtic *dun* is etymologically connected with *town*, A.-S. *tun*. The literal meaning of the latter is an "enclosed place," from *tynan*, to enclose; whereas *dun* is properly a hill, and may be derived from *du*, a heap, or perhaps even from a Semitic root. MR. C. ROGERS says the root of *dun* is the Sanscrit *dand*, but it would be quite as reasonable to derive it from the Chinese *tun*, a "hillock."

R. S. CHARNOCK.

Gray's Inn Square.

RICHARD TERRICK, BISHOP OF LONDON 1704-1777 (4th S. vi. 569).—He was the eldest son of Samuel Terrick, rector of Wheldrake, and canon-residentiary of York, by Ann, widow of Nathaniel Arlsh, Esq., of Knedlington, county York, and daughter of John Gibson, Esq. of Welburn, in the same county. He was baptised in York Minster July 26, 1710. His wife was Tabitha, daughter of William Stainforth, rector of Symonburne, county Northumberland (eldest son of Dr. William Stainforth, canon of York), by Frances, daughter of George Prickett, Esq., recorder of York.

ROBERT H. SKAIFE.

The Mount, York.

The arms of Terrick, as quartered on Lord Harrowby's banner in St. George's Chapel, are those of the Tyrwhit family, with the addition of a plain bordure argent.

EDMUND M. BOYLE.

Rock Wood, Torquay.

Dr. Terrick is one of those prelates of whom Dean Milman, in his *Annals of St. Paul's*, has written:—

"There was then a rapid succession of decent prelates, who no doubt discharged their functions with quiet dignity, and lived their blameless lives in respect and in esteem."

The following passage, extracted from Addit. MSS. (5847, p. 404) in the Brit. Museum, in which the bishop figures, may interest the readers of "N. & Q.":—

"This puts me in mind of a singular visit he (H. Walpole) paid for an hour one Sunday afternoon, while I was with him, about ten years ago. It was when the present Bishop of London was Bishop of Peterborough and then minister of Twickenham. The visit was to a Jew, where was a Roman Catholic family, the Bishop of Peterborough, and some Dissenters. I remember not the names, but this I remember because it struck me. The bishop possibly might have assumed some airs which Mr. Walpole might think did not become one who was a lord only by accident, and not by birth or creation. In order, therefore, to lower and humble the pride of the prelate, who has enough of it about him, I remember Mr. Walpole told me, on his return, for I did not attend him, that he called him frequently Mr. and Dr. Terrick, in order to mortify him. Surely this was not right or proper. The laws of the land and custom unalterable have fixed such and such titles to such and such dignities and offices; and whoever disregards them, acts like a clown and improperly. I presume no one loves titles better than himself, as will be evident to any one who looks over the *Description of the Villa of Strawberry Hill*, where is a most fulsome enumeration, on every occasion, of the most minute titles of all the Walpole family and its most distant alliances. It would have been thought coarse unbecoming behaviour in Bishop Terrick to have addressed Lady Walpole without the title of Ladyship. To judge impartially therefore, to omit giving the due title to a bishop cannot be justified in any light."

H. F. T.

FERT (3rd S. *passim*; 4th S. vi. 461; vii. 22).—A note signed with a Hand induces me to say a word or two on this subject.

The whole question was debated between MR.

WOODWARD and myself in consequence of a query by MR. DAVIDSON, which appears on p. 323 of vol. ix. in the third series of "N. & Q." My reply is at p. 400. MR. WOODWARD's at p. 476 of that volume. The remaining replies by MR. WOODWARD and myself will be found in vol. xi., Jan.—June, 1867. MR. WOODWARD stated his case with great force; I did my best to state mine. I have not changed my opinion; I have no reason to suppose that MR. WOODWARD has changed his. I think it might save "Hand" some trouble if he would read both sides at the references which I have supplied. It would be a waste of his time to go over the same ground, unless he can give some new facts on either view, or on both.

D. P.

Sturats Lodge, Malvern Wells.

MARRIAGE OF INFANTS (4th S. v. 489).—A bill was filed in Chancery in Ireland, May 26, 1676, by Edward Villiers, Esq., and Catherine his wife (the only child and heir of John Fitzgerald, Esq., of the Decies, co. Waterford), against Richard Earl of Tyrone, uncle of Mrs. Villiers. The bill states that Mr. and Mrs. Villiers had been married in the preceding month of March. The earl answered the bill, and stated that he admitted the plaintiffs were married as stated—

"*de facto and non de jure*, for on the 9th May, 1670, the plaintiff Catherine was lawfully married, by Gilbert Archbishop of Canterbury, to John Power, then 'Esquire,' and now 'Viscount Decies,' the eldest son and heir-apparent of this defendant: she being then about twelve years old, and John Power being about seven or about eight years old. That she cohabited with John Power, and subscribed her name and took her place as Viscountess Decies, until she stole away clandestinely out of the house of the Earl of Anglesey, grandfather of Viscount Decies."

I have no note of the decree in this suit, but I presume the second marriage was held good, and of course the former one invalid: for I see in the Peerage that by Mr. Villiers (Brigadier-General the Hon. Edward Villiers, elder son and heir-apparent of George, fourth Viscount Grandison) Catherine had (with other issue) John, fifth viscount, created Earl of Grandison. Y. S. M.

LOCAL TOURNAMENTS (4th S. vi. 438, 559).—To the list must be added Smithfield, by the citizens on Saturday afternoons.

JAMES GILBERT.

51, Hill Street, Peckham, S.E.

SHARD OR SHARN (4th S. vi. 324, 397, 561).—In some parts of the country, to my own personal knowledge, *shard* or *sharn* is used as a term designating cow-dung only. In the north-east district of Aberdeenshire, my native county, it is one of the most familiar provincialisms among the agricultural population; but it is never employed to designate horse, sheep, pig, or, in fact, any kind of dung save that of cows, oxen, &c. An indi-

vidual who has donned any very smart or gay article of apparel is often addressed in a bantering way, thus: "You cast a dash at a distance, like *sharn* on a lea rig (ridge)." A. PATERSON.

Barnsley, Yorks.

The "vulgar word" at which STEPHEN JACKSON hints in a foot-note is much more likely to be connected with *shoot*. In Lincolnshire a cow with diarrhoea is said to be "shooting." Cowshards are here called "cassons" (castings); and "A primrose in a casson" is a proverb answering to "A jewel of gold in a swine's snout." In Mr. Peacock's *Ralph Skirlaugh* we find a farmer's sons stacking *cassons* for winter fuel, in accordance with an old proverb respecting fuel and soap, which, as MR. JACKSON says, "I can only hint at."

J. T. F.

PARODIES (4th S. vi. 476; vii. 15).—I do not know if the *Book of Ballads*, edited by Bon Gaultier, published by Orr & Co., 1845, would suit W. G. D.

P. P.

There was a capital parody on Coleridge's *Christabel* published about thirty-five years ago in the *Encyclopedia of Anecdote and Wit*. It commenced, I think, as I write entirely from memory, with—

"Tis ten o'clock by the castle clock," &c.

or,

"Tis ten o'clock by the baron's clock," &c.

Who was the author?

A. J. DUNKIN.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE-NAMES (4th S. v. 559; vi. 61, 120, 303, 418, 509, 570).—I think the following instance, taken from deeds of the reign of Edward III. relating to the same family and subject, go far to prove the correctness of MR. ATKINSON's statement "that the stroke over the vowel denoting the omission of *n* is often omitted by old scribes, and not the least frequently in names involving the element *-ing*." A name is thus written variously: "de Horningwold, de Horningwold, de Horningwold sive Horniwold, de Horniwold." There is no stroke to denote the omission of the *n* or *y*, although the name is materially altered.

T. C. G. H.

"HIS OWN OPINION WAS HIS LAW" (4th S. vi. 271, 355, 562).—With great respect for DR. TAIT RAMAGE, whose papers have always interest for me, I submit that it is widely different to say of a person that his own opinion is his law, and that he "is a law unto himself." As I interpret the expressions, the former conveys censure, the latter commendation. The quotation from Juvenal,* as

* Juv. vi. 222. The language of a self-willed imperious woman to her pusillanimous uxorious husband. This, from the *Anthology*, has some resemblance:—

Γυνὴ γὰρ οὐδὲν εἰς ἐλπίς ἔβουλεύεται.

A woman's wit is bounded by her will.

applied to those from Shakespeare and Evagrius, is admirably to the point; not so that from the *Ethics*. As a parallel to this one, I think, might fairly be given Romans ii. 14:—

οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·

EDMUND TEW, M.A.

P.S. In the character of the Emperor Mauricius, as given by Evagrius (lib. vi. i.), we have a splendid example of the ἐγκρατής = the man who is "a law unto himself." He says,—

Ἐσπούδακε δὲ λοιπὸν οὐκ ἐν τῷ σώματι, ἀλλὰ γὰρ καὶ ἐν τῇ ψυχῇ περιβαλέσθαι τὴν ἀλουργίδα, καὶ τὸν στέφανον, μόνος γὰρ τῶν πρῶν βασιλέων ἑαυτοῦ βεβασιλευσσε, καὶ αὐτοκράτωρ ὄντως γενόμενος, τὴν μὲν δολοκρατεῖαν τῶν παθῶν ἐκ τῆς οἰκείας ἐξηλλάττησε ψυχῆς· ἀριστοκρατεῖαν δὲ ἐν τοῖς ἑαυτοῦ λογισμοῖς καταστησάμενος, ζῶν ἀρετῆς ἀγαλμα ἑαυτὸν παρέσχετο, πρὸς μύμησιν ἐκπαιδεύων τὸ ὑπὸ κέλευθρον.

Henceforth he made it his business not only to adorn his person, but more especially his mind, with regal dignities. For he alone, of all who had yet worn the purple, strove rigorously to rule himself; and as became his high position, while banishing from his mind all evil affections, to school himself in every virtue, and thus to become a living example for the imitation of his subjects.

AURORA BOREALIS (4th S. vi. 495.)—The following narration occurs among "Prodigies in the Heavens," in a work entitled:—

"Mirabilis Annus Secundus; or, a Second Year of Prodigies: being a true and impartial Collection of many strange SIGNES and APPEARITIONS which have this last year been seen in the Heavens, and in the Earth, and in the Waters," &c. Printed in the Year 1662.

"The Heavens all on Fire.

"At Lewes in Sussex, June 15, 1661, about three of the clock in the morning divers persons observing a more than ordinary light, being then in their beds, presently rose; and looking out, they perceived the whole visible hemisphere on every side to be as it were on fire, the colour whereof seemed to be more inclining to a blood-red than the ordinary flame colour.

"At the same time also, at a town called Bawcomb, about twelve or fourteen miles from Lewes, a person of quality, being in bed, perceived so great a light in his chamber that he verily thought his barns and out-houses had been on fire; but when he arose and looked forth, he saw, as he conceived, the heavens on fire, in the same dreadful manner as is before expressed. This is attested by eye-witnesses in both places, and a thing frequently and commonly spoken of in those parts."

WILLIAM BATES.

Birmingham.

LORD BYRON'S "ENGLISH BARDS," ETC. (4th S. vi. 368, 449, 480, 554; vii. 23.)—I am quite cognizant of the sentence quoted by Mr. J. A. PICTON, but it does not alter my opinion of Montgomery's *Wanderer of Switzerland*, and of the justice of the *Edinburgh* reviewer's critique. Byron's *dicta* on poets are of small value. He found the *Faery Queen* of Spenser very dull. He said to Leigh Hunt, "Take him away! I find nothing in him." This was said on returning to

Hunt that immortal allegory. In one of Byron's notes to *Don Juan* we find "Cowper was an amiable man, but no poet." Byron blew hot or cold, as it suited his humour. The first edition of *Rimini* was "a really good poem." Afterwards he discovered that "never were so many fine things spoilt as in *Rimini*;" and, as a climax, he could write—

"O Gemini!

What a nimini pimini
Story of Rimini!"

Many of Byron's "great guns" are now held in slight esteem, while other writers that he bespattered with scurrility, particularly Coleridge, Wordsworth, and Southey, have risen in public estimation. "Stupid" Grabame, too, is an instance of the latter class. I know no modern poem more truly beautiful than *The Sabbath*. It well merits the praises bestowed upon it by the late Professor Wilson. It is very popular in Scotland.

MR. PICTON says *The Church and Warming-pan* "was not a tract." I can merely say that the only copy I ever saw was an 8vo pamphlet. It was in the hands of a bookseller of the "Row," who has retired from business. I called it a tract because it had hardly pages enough to be dignified with the name of pamphlet. Perhaps my tract was MR. PICTON'S "surreptitious edition": I believe it was so.

I beg to assure MR. PICTON that I am a very great admirer of "the real Montgomery," as Wilson once called him; but my admiration of *The World before the Flood* and *The Pelican Island* does not blind me to the imperfections of the *Wanderer*. I saw them long before I knew Switzerland, and with my present acquaintance with Helvetia I see still more the puerile absurdities of Montgomery's "wanderings."

JAMES HENRY DIXON.

Lausanne.

PUNNING AND JESTING ON NAMES (4th S. vi. 364, 581.)—CHIEF ERMINE has spoilt the puns which he admires by reversing the speakers. Sir William Dawes, Archbishop of York, was lamenting that the clergy who visited him would not find things in such good order as in the time of his beloved Mary. "She was, indeed, *mare pacificum*," to which a curate rejoined—"True, my lord, but she was *mare mortuum* first."

In 1715 was a total eclipse of the sun, followed in a fortnight by an eclipse of the moon. A lady asked his grace if he had seen the eclipse of the moon. "No," said he, "my chaplain saw that; I saw the eclipse of the sun." W. G.

HAS NOT CHIEF ERMINE taken the point out of this story by inverting its details? I have always heard it thus:—

"Sir William Dawes, Archbishop of York, was very fond of a pun. His clergy dining with him for the first

time after he had lost his lady, he told them he feared they did not find things in so good order as they used to be in the time of poor Mary; and, looking extremely sorrowful, added with a deep sigh, 'she was, indeed, *mare paritorem*.' A curate, who pretty well knew what she had been, said, 'Aye, my lord, but she was *mare mortuum* first.'—See Mark Lemon's *Jest Book*, No. 1036.

The pun on the name of Winter is equalled, I think, by the following:—

"Admiral Duncan's address to the officers who came on board his ship for instructions previous to the engagement with Admiral de Winter was both laconic and humorous: 'Gentlemen, you see a severe Winter approaching; I have only to advise you to keep up a good fire.'—*Ibid.* No. 1255.

W. SPARROW SIMPSON.

The best pun I ever heard was made on Lord Arthur Hill, one of Wellington's *aides* at Waterloo. He was renowned for his conversational powers. After a dinner party, at which he had shone with unusual brilliancy, some one remarked of him, "It will be a great pity when his mother dies." "Why?" "Because now he is a pleasant Hill; then he will be Baron Sandys."

A similar play on names was the following:—Mr. Falls, a well-known Irish sportsman, happened unfortunately one day to ride down a hound. The irascible but witty master attacked him in no very measured language. "Sir," was the reply, "I'd have you recollect that I am Mr. Falls of Dungannon." The answer was ready: "I don't care if you were the Falls of Niagara; you sha'n't ride over my hounds."

FITZ RICHARD.

SAARBRÜCK CUSTOM (4th S. vi. 477.)—Your correspondent A.S. asks if any reader of "N. & Q." can throw any light upon the history or existence of customs similar to that observed at Saarbrück? I have read and heard of such customs, but I must confess that I have never previously heard of an application of the protecting influence of tree boughs to railway carriages. The "march of science" must account for this.

To hang branches by the doors of houses is an ancient and was a popular custom. Thus I read at p. 183 of a small anonymous book entitled *A Short Account of the City and Close of Lichfield, to which is added a Short Account of the Cathedral, 1831*:—

"It was a custom on Ascension Day for the clergyman of the parish, accompanied by the churchwardens and warden, and followed by a concourse of children bearing green boughs, to repair to the different reservoirs of water, and there read the gospel for the day, after which they were regaled with cakes and ale; during the ceremony the door of every house was decorated with an elm bough," &c. &c.

Further: I am informed that in the village of Leyland, Lancashire (which village gives its name to the hundred in which it is located), there prevailed a custom (my informant believes

on May Day) of the following nature:—The villagers would hang by the doors of the better known or more notorious inhabitants boughs of trees, the different shrubs or trees having varied significations, and speaking as to the popular repute, good or evil, of the dweller in the tenement so decorated. This was nearly half a century ago, and I should be glad to learn—

1. Whether such practice is still in vogue.
2. The emblematic meanings of the various trees.

Again, we have the May Day custom of suspending hawthorn boughs by doors.

THOMAS TULLY, JUN.

BAPTISM FOR THE DEAD (3rd S. vii. 33; 4th S. v. 424, 544, 565).—So much has already appeared on this *questio verata* in the pages of "N. & Q." that I am surprised none of your correspondents referred to the interpretation inserted in the *Gent. Mag.* vol. xlix., as proposed in part by an eminent divine, Bishop Pearce, and further supported by a no less eminent critic, Isaac Reed. It is, in my opinion, worthy of resuscitation in this *ψυχῆς λαρτεῖον*, although it has at great length been revived in the *Journal of Sacred Literature*, v. 396-414; and I shall, with your permission, supply the interpretation referred to in an abridged form, and as succinctly as the subject will admit.

The commentator shows that *βαπτίζεσθαι* signifies to die a violent death by the hands of persecutors, and the critic adds the precise idea of *ὄρεθ τῶν νεκρῶν*, which in this place means those to whom the gospel was preached (those *who sat in darkness and the shadow of death*), and upon whose account the preachers of it suffered:—

"The interpretation here proposed is not only in perfect accordance with the word of God at large, with the language and sentiments of St. Paul himself in other parts of his epistles, with the train of reasoning pursued in the chapter in which these words are found, and with the sense of the words elsewhere separately and connectively; but all the arguments adduced in its support have been drawn from these sources, than which none can be more legitimate or better entitled to deference; each of them possesses in itself some strength, and combined, they appear to prove that the Apostles are the persons here spoken of as baptized—that the baptism referred to is that which our Saviour announced as their portion (Mark x., Luke xii.); and that by the dead are meant the people of God, the body of Christians in the apostolic times who were led by the Apostles to consider themselves dead, and to lead them to do which they endured that afflictive baptism; and finally, that these words in this sense are well adapted to sum up a powerful appeal like that of the Apostle, as describing in the conduct both of those who preached and those who received the Gospel, if there was no resurrection, a depth of infatuation and an extent of folly perfectly unaccountable. 'Their life' in this case 'would have been madness' indeed, 'and their end without honour.'—(*Wisdom of Solomon*), R. K. in journal, &c.

BIBLIOTHECAR. CETHAM.

ST. LEONARD (4th S. vi. 371).—In this reply (by the Editor) we are told that there were two saints of the name: one being abbot of Vandœuvre, the other abbot of Noblac. Is there anything in the history of this "pair of saints" to account for that extreme popularity with our forefathers, betokened by the vast number of places called after them throughout the length and breadth of this island?

NOELL RADECLIFFE.

"VERITAS IN PUTEO" (4th S. vi. 474).—This saying of Democritus (who died B.C. 357) is, so far as I have been able to discover, first given by Cicero in his *Academica* (i. 10), supposed to have been written about B.C. 45: "Naturam accusa, quæ in profundo veritatem, ut ait Democritus, penitus abstruserit." Possibly Seneca (*Benefic.* vi. 23) has it in his thoughts, when he says: "Involuta veritas in alto latet." Dr. Walcott ("Birthday Ode") refers to it:—

"The sages say, dame Truth delights to dwell—
Strange mansion—in the bottom of a well."

Goethe, in his *Maxims* (iii. 109, ed. Stuttgart, 1840), speaks of Truth with the same allusion:—

"Der Irrthum ist viel leichter zu erkennen, als die Wahrheit zu finden; jener liegt auf der Oberfläche, damit lässt sich wohl fertig werden; diese ruht in der Tiefe, danach zu forschen ist nicht Jedermanns Sache."

There is a very pretty idea in *Don Quixote* (v. 10), which seems to refer to Truth being in a well:—

"La verdad adelgaza, y no quiebra, y siempre anda sobre la mentira, como el azeyte sobre el agua."

"Truth may be stretched out thinly, but there can be no rent, and it always gets above falsehood as oil does above water."

I have never seen the proverb in any Greek writer. Among the sayings of Democritus quoted by Diogenes Laertius it does not appear. Can any one give a passage where it occurs in a Greek writer?

C. T. RAMAGE.

CUCUMBER (4th S. vi. 474; vii. 19).—Gherkin is from the Swed. *gurka* = Teut. *gurcke*, a cucumber, more particularly a small cucumber for pickling. Some assert the word a corruption, through the T., of the Latin *cucurbita*. J. J. J.

The meaning of gherkin, inquired for by P. P., is, little cucumber; from *gurke*, a cucumber, in German. The Dutch have the word *agurkje*. The terminal *in*, I take it, is a diminutive; and it would seem probable that all words are allied: cf. *cucurbita* = *kauwoorde* = gourd. A. H.

J. P. asks why young cucumbers are called gherkins, and for the etymology. The pickled cucumber or gherkin is probably of German or Dutch origin, and the word gherkin seems to be from the German *gurke*, a cucumber; or the Dutch *agurkje*, *gurkje*, rendered "a small pickled cucumber." Wachter thinks *gurke*, *kurke* may be derived from its curved shape; "Nam Celtica

lingua *cierceca* est *curvus*, *incurvus*, teste Bexhorn in *Ler. Ant. Brit. Succis* '*kräcken*,' etiamnum est *curvare*, et *kröck* *curvus*. Varro quoque nomen Latinum a *curvare* conatur deducere, quamvis satis violenter, utpote litera R in medio destitutum." Ihre says the Su.-Goth. *gurka* may be from *anguria* (med. Lat. *angurius*?), "quod erat cucumis sativi genus," &c. &c.; but he thinks it may also be from the Slavonic, the Poles using *ogorek* for a cucumber. The Bohemian word is *okurke*. The probable derivation of the different forms of the word in the Gotho-Teutonic and Slavonic languages, as well as of the modern French *courge*, is from the Lat. *cucurbita*. Roquefort, under "*coucourde*, *couhoure*," refers to *coorde*, *coordie*, *coourde*, *courdaye* (found also *coucourde*), which he renders "citrouille, calebasse, *cucurbita*; en Languedoc, *cougourle*, *cougourde*."

R. S. CHARNOCK.

Gray's Inn.

A JACOBITE SONG: COCK-FIGHTING, ETC. (4th S. vi. 543).—I quote the following from a *History of Kintyre*, by Peter M'Intosh. (Third edition. Campbelltown, 1870):—

"In those days (a century ago and later) the schoolmasters being ill remunerated for their labour, and school-fees being very low, the teacher claimed a *free-will* offering on Candlemas day, it being an old custom; and the parents of the children took a great interest in that day, making an effort to provide the scholars with something handsome to offer to their teacher; and to animate the children, a cock-fight was proposed, with other amusements."

In some lines of verse that follow, the author tells us of the delight of the boys in preparing their birds, and gives a description of a fight, concluding thus:—

"All those who die in the great fight,
The master claims them as his right."

Further on he tells us that—

"The teacher collected his offering, and the boy and girl who gave most received the envied title of King and Queen, which title they had the honour of carrying to the first day of May."

D. MACPHERAIL.

Paisley.

CANCAN (4th S. vi. 455, 556).—"A FRENCHMAN" does not seem to have seen the Cancan danced lately in the Jardin Mabille of Paris, the Tivoli at Hamburg, or in the public gardens in Berlin, else he would not have ventured to defend its decency. It may be interesting to your readers to know that the *cancan*, as danced by a Frenchwoman, formed the chief source of the amusement of the Berliners up to, and even after, the declaration of war. The cylinders for advertisements in the *Unter-der-linden* continued to be covered with invitations to see this lascivious dance for three or four days after war was declared, up to the time that they were required by the government for advertisements calling out

the Landwehr and wanting persons to work in the arsenals, and till the anti-Gallican feeling among the people caused the *artiste* to retreat. *Caneen* is derived from Lat. *quancum*, although. In the schools of the Middle Ages the pronunciation of this word was the subject of fierce contention, one party pronouncing it *caneen* and the other *quancum*; hence it came to signify tittle-tattle, gossip, scandal, undue familiarity, &c. J. H.

"HIC LIBER EST IN QUO," ETC. (4th S. iii. 506.) The author of this is inquired for by MR. WAUGH, who will find the answer in your columns given by J. S. (2nd S. i. 140). The author is Wehrenfels, Professor of Divinity at Basle in the early part of the last century. One of your correspondents, M. (1st S. xi. 73), furnishes a translation; may I suggest a better?—

"Herein do sects of every kind
For their own doctrines look;
And just as surely do they find
Those doctrines in the book."

W. T. M.

IRISH FORFEITURES (4th S. vi. 545).—Probably one of the books relating to the Irish forfeitures of 1689, of which MR. MACLEAN is in search of, is *A Book of Postings and Sale of Forfeited Estates in Ireland*, now in the British Museum; the date is 1703, and there is a MS. index of the purchasers' names appended to it. There is a good deal of information on the same subject in the *Reports of the Commissioners of Public Records in Ireland* (1821-25), the third volume of which gives "Abstracts of Grants of Lands, &c., under the Acts of Settlement and Explanation, A.D. 1686-1684;" and, as well as I remember, abstracts from conveyances of the forfeited estates of 1689. The latter estates were sold at Chichester House, College Green, Dublin, in or before the year 1703, by trustees appointed for the purpose. C. S. K.

St. Peter's Square, Hammersmith, W.

DEMONIACS (4th S. v. 580; vi. 78, 183).—The *Analytical Investigation of the Scriptural Claims of the Devil*, by Russell Scott, 1822, has been attributed in your pages to Dr. Barr of Liverpool. Was this gentleman written on both sides of this vexed question, seeing that *A Letter to the Rev. George Harris*, . . . 1820, has been also assigned to him by MR. BATES at the last reference but one? HARROW.

BOOK OF COMMON PRAYER (4th S. vi. 435, 500.) I have a Prayer-book of the same kind:—

"London, printed by John Baxsett, Printer to the King's Most Excellent Majesty, and by the Assigns of Thomas Newcomb, and Henry Hills, decess'd. 1722."

It is in its original black calf gilt binding, and has bound with it "A Companion to the Altar," (Edmd. Parker, Bible and Crown, Lombard Street,

1721), and "Sternhold and Hopkins's Psalms" (printed by Sus. Collins for the Company of Stationers, 1713.) It contains many coarsely executed plates. The frontispiece is a portrait of King George; "Joseph's Dream" is in the carpenter's shop with tools about. The illustration to "Gunpowder Treason" is an eye in the clouds sending a column of rays on to Guy Fawkes's hand as he is carrying his lantern by night to a conventional parliament house. My copy is very neatly ruled throughout with red lines. J. T. F.

VESE: FRESE (4th S. vi. 195, 421, 553).—In this interesting discussion it will be well not to lose sight of the word *feuzed*, meaning untwisted, unravelled, being the verb of *feaze*, from T. *fezen*, also *far*, the hair of the head, same as, and perhaps derived from the G. *far*, S. *far*, T. *fahs*, all meaning hair, or fibres of flax; thus we have *Fairfar*; but I quite fail with JOHN ADDIS in seeing a connection with *feese*. T. JEREMIAH.

MR. ADDIS concludes his article on this word with the following sentence:—"How far the 'ravelling' and 'driving away' meanings are to be connected, I do not see." Wedgwood says that the two main senses of the word are, "1, to whip, chastise, harass; and 2, to ravel out the end of a rope"; and MR. ADDIS acknowledges that "to beat," and "to beat into flight," are meanings not difficult of reconciliation. If he had remembered that the whip most in use among sailors is a rope's end, I do not think he would have found much difficulty in connecting the two meanings. The nautical meaning of the word *feaze* may, after all, be the primary one, and the *whipping* or *driving away* only secondary. E. M'C.

Guernsey.

HIPPOCRATES AND HOMŒOPATHY (4th S. vii. 54.).—G. F.'s communication appeared in "N. & Q." 3rd S. ix. 538, without eliciting a reply. Hahnemann observes that—

"The author of the book *περί τῶν κατ' ἀνθρώπων*, which is among the writings attributed to Hippocrates, has the following remarkable words:—*διὰ τὰ ὁμοία νοῦσας γίνεται, καὶ διὰ τὰ ὁμοία προσεφερόμενα ἐκ νοσούντων ὑγιαίνονται*, &c. "By similar things disease is produced, and by similar things, administered to the sick, they are healed of their diseases. Thus the same thing which will produce a stranguy, when it does not exist, will remove it when it does."

These sentiments are thus expressed by Cornarius in his translation, in 1564:—

"Per similia morbus fit, et per similia adhibita ex morbo sanantur. Velut urine stillicidium idem facit si non sit, et si sit idem sedat." Hippocrates, *Opera*, Juno Cornario interprete, 1564, pp. 87, 88. Quoted by Wm. Sharp, M.D., in *Tracts on Homœopathy*, No. 1, p. 4.

J. YEOWELL.

BOWS AND CURTSEYS (4th S. vi. 508).—M. D. asks for the first record of the curtsey. Is it not

in Genesis xli. 43? "And he made him [Joseph] to ride in the second chariot which he had; and they cried before him, *Bow the knee.*" The curtsy was formerly used by the male as well as the female sex.

E. V.

REMARKABLE OCCURRENCE TO BELLS (4th S. vi. 384, 407, 486.)—When the Royal Exchange was burnt down a few years since, I remember the newspapers telling us, as a curious coincidence, that the last tune the bells in the clock chimed ere they fell was, "There's nae luck about the house." I cannot vouch for the fact, but only for reading it.

P. P.

MANCHESTER CHAP-BOOKS (4th S. vi. 336, 406.) A few remarks on the list (p. 406) may be acceptable. *The Shepherd of Salisbury Plain* is from the Cheap Repository Tracts of Hannah More. *The Old Woman of Ratcliffe Highway* was one of the old Aldermary chap-books; it is a curious bit of nonsense from beginning to end, in the same style as Foote's "He died, and she very imprudently married the barber" (*vide* "N. & Q." 3rd S. iv. 187, 237.) However, it must not be forgotten that the "old woman" was laid under her "wooden stone" long before Foote was born. Washington Irving and many others introduce a "wooden tombstone," but the earliest instance that I know of such a *memento mori* is the one in *The Old Woman of Ratcliffe Highway*.

The Merry Piper is a modern version (but not a very modern one) of *The Friar and Boy*, which was reprinted by Ritson. *The Merry Piper* is in tolerably smooth ballad metre, and contains a few laughable incidents that are not in the old version. Mr. Swindells presented me with a copy of this chap-book, and with an old edition of part I., apparently printed about a century ago. *Tumulus and Meary* is from Tim Bobbin's (*Collier*) *Lancashire Dialect*.

Ducks and [green] Peas, or the Newcastle Rider, is a Newcastle story founded on a domestic incident in the old northern family of Cookson. *The Table-Book* of Richardson gives full particulars. There is an interlude on the subject that has often been acted in the north-country theatres. *The King and the Cobbler*, *Tom Hickathrift*, *Doctor Faustus*, *Nixon's Prophecies*, *Simple Simon*, *Tom Thumb*—all these (except Nixon) were Aldermary tracts, and are well known.

Honest John and Loving Kate is new to me. What is it about? Several of the others named by Mr. HARRISON, are evidently mere abridgments of popular and well-known works, and do not call for any remarks. There was another Manchester chap-book printer, who had the remarkable name of *Shelmerdine*. I think there were two, father and son. Has Mr. HARRISON any of the *Shelmerdine* prints?

JAMES HENRY DIXON.

TITLERS OF SUGAR (4th S. vi. 500.)—Loaf sugar is put up in large lumps called "lumps," weighing twenty or thirty pounds each, and in small sugar loaves, with which every one is familiar. But there is a loaf of intermediate size, weighing about ten pounds, and these loaves are called "titlers."

F. C. H.

"TITLER: A large truncated cone of refined sugar."—See Webster's *Dictionary*, revised by Goodrich and Porter.

A. S. W.

ROSS OF WIGTONSHIRE (4th S. vi. 569.)—Your correspondent will find three generations of the Rosses of Balkail in a sheet pedigree of the family of Freer, which appeared in the *Miscellaneous Genealogica*. Some copies of this pedigree were printed separately. I believe Mr. Russell Smith has some for sale.

F. M. S.

ANCIENT BUILDINGS IN KASHMIR (4th S. vi. 527.)—When the snake is in a horizontal position it has the same meaning as the lingam—phallus; i. e. creative or "vital energy." A circular snake is emblematic of eternity. QUERIST should consult the writings of Payne Knight, Godfrey Higgins, and Henry O'Brien; also, "*Priapeia sive diversorum poetarum in Priapum lusus, illustrati comment. G. Shoppi, Franci, &c. Patavii, 1664.*" I cannot say more or be more explicit on such a subject. As to the passage in Gen. iii. consult a learned work by the Rev. Mr. Rendell of Preston, *The Antediluvian History of the World*.

STEPHEN JACKSON.

GIPSIES IN IRELAND (4th S. vi. 527.)—"Twenty-five years ago there were many gipsies to be found between Londonderry and Belfast." (Simson's *History of the Gipsies*, p. 358, n.) In the above-named work frequent mention is made of Irish gipsies.

W. R. DRENNAN.

Athenæum, Manchester.

BELL-RINGING (4th S. vi. 567.)—When I was an undergraduate at Cambridge, more years ago than is pleasant to contemplate, two of the churches there had a peal of three bells each, which respectively did duty for four. One was rung in this order—1, 2, 1, 3, with very good effect. The other had the third bell *cracked*, and made this music—"ding dong ding thud!" With the exception of the glorious peal at Great St. Mary's, and one or two tolerable besides, Cambridge was, and still is, wretchedly furnished with church bells, the greater number of churches having only one or two each. The Abbey Church has lately received a present of two bells, and if the original use of bells was to frighten away the evil spirits, as some say, then these two bells ought to be most efficacious for the purpose, for the most frolicsome of the imps of Beelzebub, even "Cob," "Mob," and "Chittabob," of the *Ingoldsby Le-*

gends, would be "off in a crack" as soon as the jangle of these bells reached their ears. D. S.

ARMS OF THE COUNTS OF PERCHE (4th S. vi. 543).—The arms attributed to the house of Belesme are, Bendy or and azure. Rotron, Count of Perche, was the son of Geoffrey, and (it is supposed) grandson of Guérrin or Warine de Belesme; which Warine was brother of William de Belesme, surnamed *Talvais*, whose only child, Mabel, married Roger de Montgomery, Earl of Shrewsbury.

Rotron's grandson, also named Rotron (son of his son Geoffrey, by Beatrice de Roucy), married, for his first wife, Maud, a natural daughter of King Henry I.; and for his second, Hawyse, daughter of Walter de Salisbury, by Sibilla, the presumed daughter of Arnulph de Hesding. Sandford, in his *Genealogical History*, calls Rotron the "son of Arnulph de Hesding, first Earl of Perche," and Burke, in his *Visitation of Seats and Arms*, ii. 61, asserts that a family now called Hedding are descended from Arnulph's son Rotro, Earl of Perche, by his second wife, "a Saxon lady." Both these statements are, however, erroneous; for it is very clear that Arnulph de Hesding was not the father of Rotron Earl of Perche.

The Nugent family are also stated by Burke (*Peerage*, art. "Westmeath") to be descended from the house of Belesme, their immediate ancestor being Gilbert de Nogent, son of Fulke and grandson of Rotron I., Count of Perche and Lord of Nogent de Rotron. This Fulke married, it is said, Matilda, daughter of Gilbert de l'Aigle; that is to say, his *grand-niece*, for Gilbert's wife Juliana was the daughter of Fulke's brother Geoffrey. (See *Ordericus Vitalis*.)

I beg to refer your correspondent to a very able and interesting paper on Arnulph de Hesding by Mr. Eyton, the historian of Shropshire, in *The Herald and Genealogist*, vi. 241, and also to an article in the third volume of the same periodical, p. 173, by H. J. G.

BOOK ORNAMENTATION (4th S. vi. 567).—I beg to inform F. M. S. that in our family library there is a volume appropriately ornamented with a landscape on the edges of the leaves, which is only visible when they are slanted. The leaves are not gilt. The book is supposed to have been bound between forty and fifty years ago at the shop of Taylor & Hessey. If the sight of this book would be of any interest to your correspondent, I could offer it to him in a few weeks.

A. S.

F. M. S. may be interested in a volume in my possession entitled *Poems and Essays*, by the late Miss Bowdler. The sixth edition, published for the benefit of the General Hospital at Bath, 1788. When slanted, a very pleasing picture is presented of a tropical landscape, and a very great variety

of shades is formed by widening the slant of the edges. I shall be pleased, if your correspondent wishes to consult my specimen, to place it at his disposal.

J. W. JARVIS.

15, Charles Square, Hoxton, N.

Half a story is worth little, and as I have forgotten the binder's name, it is but half a story. However, there was a bookbinder near Leeds or Skipton about seventy years since celebrated for this style of ornamentation. I have seen a beautifully drawn storm at sea on a Falconer's *Shipwreck*, and a landscape on another volume. It was only when the gilt edges were slanted that the pictures were seen. When the book was shut they were invisible. I have tried to do this on a gilt book, but it showed a little. My notion is that the edges were cut, then sloped and drawn on, and then gilt. The designs were coloured properly.

P. P.

"LET THEM TEAR HIM," ETC. (4th S. vi. 569).—The poem from which A. O. V. P. quotes, not quite correctly, is called "The Martyrdom of Marius," and is contained in a little book entitled *Aunt Jane's Verses for Children*, by the late Mrs. T. Crewdson of Manchester. The book was out of print some time ago.

E. M.

Cotham, Bristol.

"DOLOPATHOS; OR, THE KING AND THE SEVEN WISE MEN" (4th S. vi. 544).—I take the following notes from Thomas Wright's introduction to *The Seven Sages* (Percy Soc.), which is abstracted from M. Loiseleur Deslongchamps's *Essai sur les Fables Indiennes*, etc. (1838).

The original Indian romance is named *Sendabad*, after its author. The Arabian historian Massoudi says that this writer was a contemporary of a King Courou. In Massoudi's time (died A.D. 956) there were Arabic and Persian translations of the romance. Two Oriental writers cited by M. L. Deslongchamps state that it was composed under the Persian dynasty of the Arsacides (A.C. 256 to A.D. 223.)

From the Indian original are derived—

A. The Arabian romance, *The King, his Son, the Favourite, and the Seven Viziers* (translated by Jonathan Scott, 1800).

B. The Hebrew romance, *The Parables of Sendabad*.

C. The Greek romance, *Syntipas*.

The date of these three is unknown.

From B (which is at least as old as the end of the twelfth century), it appears, was derived the prose Latin romance *Historia septem sapientum Romæ*, by John, monk of the Abbey of Haute-Selve (early thirteenth century); through which version the work was communicated to nearly all the languages of Western Europe.

From this Latin version Herbert or Hebert, a trouvère of the thirteenth century, made a very

free translation in French verse, which is best known by the title *Dolopathos*, the name of the king who is father of the hero of the poem.

For details I refer R. R. W. ELLIS to Mr. Wright's preface.

The romance in all its forms is a collection of stories connected together by this ground-plot. A prince, falsely accused by one of his father's wives of having offered her violence, is defended by seven philosophers, who tell stories showing up feminine malice and perversity. The wife has her turn at story-telling in answer to each of the philosophers; and the final result is the triumph of the prince's innocence.

The separate stories vary considerably in the different versions.

JOHN ADDIS.

DEAN SWIFT: LONDON CHURCHES (4th S. vi. 569.)—The *Gentleman's Magazine*, vol. liv. part 2, p. 490, contains a list of the fifty new churches built in London by Sir Christopher Wren, with the cost of each church. At p. 567 it is stated, "the churches, of which you gave a list, were not the fifty new ones, for hardly any of those were built so early, but of churches rebuilt by Sir Christopher Wren after the fire." The anonymous writer added, "I think it is to be found in the *Parentalia*." CHR. COOKE.

By Act of Parliament, fifty new churches were ordered to be erected to replace those destroyed in the Great Fire, and the rebuilding in this instance was to a great extent, if not entirely, entrusted to Wren. In the tenth year of Queen Anne's reign, however, another Act passed for the erection of fifty more, the object being not merely to remedy the insufficiency of accommodation afforded by the then existing churches, but also, in the words of the commission appointed to carry out the Act, the "redressing the inconvenience and growing mischiefs which resulted from the increase of Dissenters and Popery." Queen Anne's Act was but imperfectly realised as regards the number of buildings to be erected, but to it London owes some of its very finest churches, e. g. St. Mary's-in-the Strand, and St. Martin's-in-the-Fields by Gibbs, St. Mary Woolnoth by Hawksmoor, and St. Giles's-in-the-Fields by Flitcroft. It would be very desirable to have a list of the churches, with the name of the architect in each case, which owe their existence to this measure. Any account would, I believe, embrace St. Ann's Limehouse, St. George's Bloomsbury, St. George's Hanover Square, St. Luke's Old Street, St. John's Westminster, and St. Botolph's Bishopsgate Street. H. F. T.

"LOCKET'S ORDINARY" (4th S. vi. 569.)—The "story told" of Sir George Etherege is probably just as true as a hundred others that begin with the same words. Where the original is to be found I cannot say; the earliest relation of it, as

far as I know, occurs in *An Antiquarian Ramble in the Streets of London* by the late John Thomas Smith (ed. 1846, i. 147.)

For the plays as well as other writings in which this once celebrated tavern is mentioned, I refer MR. J. PERRY to Cunningham's *Handbook of London*, where, under the heading "Locket," he will find all the particulars he is in search of.

CHARLES WELIE.

HEARTH TAX (4th S. vi. 476, 481.)—This tax, or whatever it was, could not have been wholly repealed by 1 William and Mary. I can well remember forty-five years back, and remember the man calling for the "hearth money," as it was styled, when I was very young; and I remember further how we used to grumble at our upper bedroom fireplaces being blocked up. H. W.

Although I cannot contribute any of the ballads asked for by CRL., I send what I venture to think will prove almost as interesting—namely, an epitaph from Folkestone churchyard, in which reference is made to "the badge of slavery":—

"In Memory of Rebecca Rogers, who died August 22nd, 1688. Aged 44 Years:—

"A house she hath; it's made of such good fashion,
The tenant ne'er shall pay for reparation;
Nor will her landlord ever raise her rent,
Or turn her out of doors for nonpayment.
From chimney money too this cell is free.
To such a house who would not tenant be?"

The above is engraved on a headstone placed against the north wall of the chancel.

J. A. PR.

"HILARION'S SERVANT, THE SAGE CROW" (4th S. vii. 11.)—Hilarion was an abbot who lived in the latter part of the fourth century. He retired to the deserts in the neighbourhood of Maja, where he led the life of a hermit. After a time, accompanied by a few chosen followers, among whom is especially mentioned one Hesychius, he betook himself to the island of Cyprus, where he died in 371. There is a tradition that he was supplied with food by birds; hence, no doubt, the allusion.

C. R. P.

This is evidently a mistake of Hilarion for Paul, and the allusion is to the miraculous support of St. Paul, the first hermit. St. Jerom relates of him that a crow brought him every day half a loaf.

F. C. H.

"THE HALL OF WATERS" (4th S. vi. 545.)—A story of the loss of an Englishman who attempted to explore in a boat an ancient subterranean cistern at Constantinople, called the "Botan Serai," or buried palace, appeared about 1845, I should say, in *Sharpe's Magazine*. There was rather a striking engraving of the cistern, giving the idea of vast extent, the roof being supported by Corinthian columns half submersed in water.

X. IL

TRETHARRAP (4th S. vi. 438.)—Conf. Thrapston (formerly Trapstone), co. Northampton; Thrip-low, co. Cambridge; Thropton, co. Northumberland; Thrup or Trup, co. Berks; and the Saxon *thorp* (Ger. *dorf*), which corrupts into *thrupp*, *drup*, *trup*, *tharp*. It does not, however, follow that the suffix is *tharrap*. It may be *harrap*, *arap*, or *arp*. Among the eighteen different forms which the vocable *tre* is liable to assume are *tre* and *fred*. *Tret-ar-ab* might mean dwelling on the water; *tret-ar-ab*, dwelling on the height; *tret-harrap*, dwelling of Harrap. Harrap is an English surname, but I am not aware that it is found in Cornwall.

R. S. CHARNOCK.

Gray's Inn.

P.S. Mr. Lower says *Thorpe* in some districts is corrupted to *Tharp*, and that in Hampshire persons named *Sibthorpe* are called *Tharp*.

EQUIVALENT FOREIGN TITLES (4th S. vii. 12.) I should be glad to know how T—N would dispose of the exiled royal family of France, or of those of Spain, Naples, Sleswig Holstein, Hanover, &c., in his scale of precedence; and how he can compare nobility, although derived from the Saxon, Norman, Plantagenet, or Welsh princes, with the scions of houses that have occupied the principal thrones of Europe.

S.

POOLS, OR MOUTHS OF STREAMS (4th S. vii. 12.) The brooks and watercourses which empty themselves into the river Wyre, within its tidal influence, have *clows* or *floodgates* placed at some distance from their mouths in order to prevent the "inland" from being overflowed by salt water. Below the floodgates to the river, those tributaries are called *pools*. The streams which fall into the Wyre beyond the reach of the tides are never called by that name.

JAMES PEARSON.

Millarow.

LETTER OF GALILEO (4th S. vii. 12.)—The original MS. of the letter of Galileo to Castelli, dated Dec. 21, 1613, which is doubtless the epistle referred to by M. M., was in 1813 in the collection of the well-known *littérateur* Poggiali, and was printed by him in his *Serie de' Testi di lingua* (1815, i. 150). It was afterwards printed by Venturi in his *Memorie e Lettere di Galilei* (1821, part i. p. 203), and probably also in Alberi's edition of the *Opere di Galilei*, which I have not at hand.

GEORGE M. GREEN.

57, King William Street, Strand.

THE PRINT OF "GUIDO'S AURORA" (1st S. ii. 391; 2nd S. iii. 290; 4th S. vii. 13.)—Probably the readers of "N. & Q." even if they remember it, will be unable to find the reply to this query in the first series, because it is not referred to in the index, having been inserted only incidentally in a long communication on a subject of the same description. It is as follows:—

"There is by the same author (Alexander Aetolus, apud Galeum ad Parthenium Nicensem) another description of the revolution of the planets, which is worthy of notice, inasmuch as the Latin translation contains many of the expressions in the verses subjoined, as MR. DAWSON TURNER informed us (1st S. ii. 391), to a print of Guido's celebrated *Aurora* at Rome, an account of which is given in *Notice des Estampes exposées à la Bibliothèque du Roi*, 12mo. A Paris, 1823.

'Quadrijugis invecus equis Sol aureus,—
Circumvolat aurea luna'—

imitated in *Lucifer antevolat*. The number of nymphs by which the sun is accompanied, and which hand to hand surround his chariot, indicates not the hours (1st S. iii. 287) but the days of the week, the names of which in several languages are derived from the seven planets, that golden chain in which originated the principal deities of pagan idolatry."—1st S. vii. 132.

BIBLIOTHECAE. CHETHAM.

REV. SAMUEL HENLEY (4th S. vii. 35.)—He was once Professor of Moral Philosophy in the Williamsburg College, Virginia, and the author of several literary works enumerated by Watt. I always understood that both the French and English text of *Vathek* was the production of Beckford. The notes alone in the Bayard edition are assigned to Dr. Henley.

THOMAS E. WINNINGTON.

REFORM BILL IN 1831 (4th S. vi. 545.)—I well remember refusing to pay the taxes then, the Marquises of Westminster and Lansdowne being my exemplars.

JAMES GILBERT.

51, Hill Street, Peckham, S.E.

GORS (4th S. vi. 546.)—*Gors* or *gorce* (from the French *gort*), a weir. By statute 25 Ed. III., c. 4, it is ordained that all gorges, &c., whereby the king's ships and boats are disturbed and cannot pass in any river shall be utterly destroyed. Sir E. Coke derives this word from "*gorges*, a deep pit of water," and calls it a *gora* or *gulf*; but this seems to be a mistake, for in Domesday it is called *gourt* and *gort*, the French word for a weir. (Jacob's *Law Dict.*)

G. M. T.

The meaning of this word is a point, a pike, a horn, being the Saxon *gora*, originally applied to a prickly shrub, the juniper, and retharow. Some suggest the German *geir*; but the Saxon, I think, is sufficient.

J. J. JR.

D—G— (4th S. vi. 529; vii. 63.)—For a fuller account of D—G— see 3rd S. v. 346.

It is strange that several thousand pounds should have been paid for the suppression of a libel, and still more so that the libeller should tell it in print. Mr. Daniel, however, only says, "a large sum was given by order of the Prince Regent." In *The Modern Dunciad* (p. 23, ed. 1835) he says of himself, "I who abhor a bribe." Gifford (*Baviad*, l. 146) says, "I who receive no bribes,"

and the whole passage is altered from Gifford for the worse.

I am sorry to think ill of a writer who has given me much pleasure. The tone of *The Modern Dunciad* is high, and its criticism generally sound, and, though large appropriations are made from Pope and Gifford, the greater part is good and original. If Mr. Daniel really took the Regent's money, he could afterwards write highly of his generosity when well applied. In the early editions of *The Modern Dunciad* O'Keefe's age and distress are thus noticed:—

"F. I'll name O'Keefe. P. I can't be grave with him.
A rare compound of oddity and whim.
His native ease, his quaint amusing style,
And wit grotesque would make a stoic smile.
Ye who have laughed when Liugo trod the stage
Before this dull and sentimental age,
Be grateful for the merriment he gave,
And smooth his cheerless passage to the grave."

On this, in the edition of 1835, is a note:—

"King George the Fourth, with that fine feeling which stamps an additional value on a favour conferred, appointed a high dignitary of the church his almoner. The Bishop of Chichester was the bearer of the royal bounty, an annual pension of one hundred pounds.

"Deeds such as these shall bring him true renown,
And prove the brightest jewel in his crown;
Shall shed around his throne sublimer rays,
And dim the brightness of the diamond's blaze."

The lines are creditable to D—— G——'s feelings, but show that he was stronger in satire than in panegyric. H. B. C.
U. U. Club.

"HE TOOK THE DOG'S NOSE" (4th S. vi. 495; vii. 43).—These are the lines that I always heard:—

"There sprung a leak in Noah's ark,
Which made the dog begin to bark.
Noah took his nose to stop the hole,
And hence his nose is always cold."

R. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

London: its Celebrated Characters and Remarkable Places. By J. Henneage Jesse, Author of "Memoirs of King George the Third," &c. In Three Volumes. (Bentley.)

London has been fortunate in its historians. From Fitzstephen and Stow (with his continuers, Anthony Munday and Strype) down to Pennant and Peter Cunningham—to say nothing of a host of minor luminaries—London has never wanted the pen of a ready writer to chronicle its growth and progress. The last few years have been essentially prolific in books illustrative of London: among which the work before us, by Mr. Jesse, must be awarded a foremost place. A century ago Horace Walpole expressed a wish that some one would do for London what Saint Foix had done for Paris, record every spot rendered interesting as the scene of some remarkable event, the birth-place or residence of some well-known personage, and point out the historical

associations connected with every locality. This idea, partially adopted by Pennant, was eventually admirably carried out by Cunningham in his *Handbook*, and by Mr. Jesse in his *Literary and Historical Memorials of London*, published in 1847, and its sequel, *London and its Celebrities*, published in 1850. The book before us is a happy combination of his two former entirely recast, and to a great extent rewritten by Mr. Jesse; and while it must be admitted that it wants the order and precise arrangement which makes Cunningham's *Handbook* so extremely valuable as a book of reference, on the other hand, it is charmingly gossipy, and as such would undoubtedly have won higher praise from the sage and cynic of Strawberry Hill. It is only justice to add, that the book is made useful as well as agreeable by the very ample Index of names of places and persons by which it is completed; and would in our eyes have approached as nearly as possible to perfection, had Mr. Jesse followed the practice adopted by him in his *Memoirs of George the Third*, of quoting with great fullness all his authorities. To have done so would perhaps have considerably enlarged the size of the work—it would certainly have increased its value.

Life of Ambrose Borwick, by his Father. Edited by John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. (Daighton, Bell & Co.)

This little volume is extracted from *Cambridge under Queen Anne* (printed mainly for such of the author's friends as are interested in the history of the Universities), and is a reprint of *A Pattern for Young Students in the University*. Such is the title of the life of his son which the elder Borwick published in 1729. It is accompanied by a mass of illustrative notes from the pen of the present editor, which doubles the size of the book, and far more than doubles its value. These notes Mr. Mayor modestly offers as a contribution towards *Athenæ Cantabrigienses*, adding—"that he must be a bold man who undertakes to complete Mr. Cooper's work; but as literary tastes gain ground in the University, it becomes more and more likely that the attempt may be made; and in so wide a field every gleaner finds some ears which have escaped previous search." The editor dedicates to the Master, Fellows, and Scholars of St. John's College "this view of the Nonjuror's Home as it appeared on the eve of the last Cambridge Persecution"; and our readers will find it an important contribution towards the history of that earnest body of English Churchmen.

What I saw of the War at the Battles of Spicheren, Gorze, and Gravelotte. A Narrative of Two Months' Campaigning with the Prussian Army in the Moselle. By the Hon. C. Allanson Winn. (Blackwood.)

We take shame to ourselves at finding that, by an untoward accident, our notice of this graphic and amusing sketch of the first two months of this dreadful war has been postponed until now. But the book has more than a temporary interest, and will be doubtless hereafter frequently referred to.

Debrett's Illustrated Peerage and Titles of Courtesy of the United Kingdom of Great Britain and Ireland, to which is added much Information respecting the Immediate Family Connections of the Peers. Under direct Personal Revision and Correction. 1871. (Dean.)

Debrett's Illustrated Baronetage, with the Knightage of the United Kingdom of Great Britain and Ireland; to which is added much Information respecting the immediate Family Connections of the Baronets. Under direct Personal Revision and Correction. 1871. (Dean.)

We have so repeatedly called attention to the claims of this useful, and in point of form most convenient, Peer-

age, Baronetage, and Knightage to the favour of the public, that we may very properly content ourselves with stating that the Peerage is brought down to the very close of the year 1870, inasmuch as it records the death of Lord Walsingham, which took place on December 31, and gives the usual information respecting his successor. Unless indeed it be to express our satisfaction, that the editor still continues to call attention to the circumstance that, owing to some defect in our laws, any person may with impunity assume the title of Baronet; and that, to their discredit be it spoken, there are many among us who do not hesitate to do so.

BOOKS RECEIVED.—*Haydn's Dictionary of Dates; Supplement to the Thirteenth Edition, including the History of the World to the End of 1870*, by Benjamin Vincent. (Moxon.) A most valuable addition to the indispensable *Haydn*, if for one article alone; its Chronology of the Franco-Prussian War up to Dec. 31.—We must confine ourselves to recording the titles of *The Bookworm; an Illustrated Literary and Bibliographical Review* (for November); *Colonial Questions pressing for Immediate Solution*, by R. A. Macfie, M.P. (Longmans); *Napoleon, the Empress Eugénie, and Prince Imperial, and the Franco-German War*, by D. G. F. Macdonald, LL.D. (Steel.)

The new number of the *Academy* makes the following announcements:—The discovery in a barn of two pictures, one by Correggio and the other by Gaudenzio Ferrario, which are now being exhibited in the Museum of Dr. Rasconi in the Gallery of Vittorio Emanuele;—the completion of the cast for Dr. Whewell's statue by Mr. Woolner, for Trinity College, Cambridge; and the publication shortly of two posthumous tales by Miss Austen—"Lady Susan," a short one-volume story, and "The Watsons," which is unfortunately unfinished.

THE MOARITE STONE.—Dr. Ginsburg will read a paper on this subject at the Royal Asiatic Society's Meeting on Monday evening; Sir Henry Rawlinson, K.C.B., in the chair.

TUESDAY'S Gazette announces the appointment of Mr. James Saint, R.A., as Principal Painter in Ordinary to Her Majesty, in the room of the late Sir George Hayter.

THE ROYAL ACADEMY.—Messrs. H. S. Marks, F. Walker, and T. Woolner, have just been elected Associates.

DANTE'S "Divina Commedia" is now being translated into Roumanian by the Roumanian poet I. Eliades Radulescu, who has for some time past been engaged on this task.

THE DICKENS COPYRIGHTS.—It is stated that these have passed by purchase into the hands of Messrs. Chapman & Hall.

SIR RODRICK MURCHISON, the co-patron with the Crown of the chair of Geology in the University of Edinburgh, has nominated Mr. Archibald Geikie, F.R.S., as the first professor. Sir R. Murchison's endowment is £2000, and the Crown adds 200*l.* per annum to the interest on this sum, and the fees.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

CELVENS DE DENIS DIDEROT, Edition of 1821. In Twenty-two Volumes. Paris: J. L. J. Briere.

Wanted by Mr. Wilkie Collins, 56, Gloucester Place, Portman Square, W.

GENTLEMAN'S MAGAZINE. A complete set.
BRIDGE'S NORTHAMPTONSHIRE. 3 Vols.
HANCOCK'S KEY. 4 Vols.
RUBIN'S STORIES OF VENICE.
SEVEN LAMPS OF ARCHITECTURE.
BRUNN'S EGYPTIAN PAPERS.
WILKINSON'S EGYPTIANS. 6 Vols.

Wanted by Mr. Thomas Best, Bookseller, 15, Conduit Street, Bond Street, London, W.

Old Books or Prints relating to Cumberland or Westmorland, and old Quaker Books or Tracts before 1690.

Wanted by Mr. Henry T. Wake, Cockermouth.

Any of the Arundel Society's Publications.

Wanted by Mr. F. Marsh, 7, Red Lion Square, W.C.

Battle of the Boyne, an Engraving by Woollett from the Painting by Benjamin West.

St. Cecilia, an Engraving by Sir Robert Strange.

Wanted by the Rev. John Pickford, M.A., Bolton Percy, near Tadcaster, Yorkshire.

Notices to Correspondents.

CURMUDGEON.—A. will find articles on the etymology of this word in our 3rd S. i. 130, 194; v. 319, 370.

A NEW SONG FROM PARIS, *anté* p. 72.—Owing to the miscarriage of a proof, there is a misreading in the second line of "donnerais pour," instead of "vendrais pour," which spoils the metre.

ABRBA's suggestion should be addressed to The Armagh Guardian.

G. J. C. (Leeds.).—1. We never saw the lines before; 2. (?) Sir Thomas Phillips; 3. The Bookworm is published at the office, 4, Brydges Street, Covent Garden.

SP.—Smith, spelled Smijth, does not occur in the book to which Sp. refers.

"PECCA FORTITER," anté p. 77.—This query was inserted by an oversight; for, as we have been reminded by LORD LYTTELTON, it had already been answered very fully in "N. & Q." 4th S. iii. 137, 199, 278.

THE WILLOW PATTERN.—J. B. is referred to our 3rd S. xi. 152, 298, 328, 400, 461.

MEG MERRILIES.—Z. will find a full account of Jean Gordon, the prototype of Meg Merrilies, in the preface to the Centenarian Edition of Guy Mannering.

GENEALOGICAL QUERIES of no interest but to the inquirer cannot be inserted unless the querist adds his name and address to where replies may be forwarded.

NUMERAL PROPHECIES.—We must refer Mr. MORRIS to our 3rd S. x. 87, 215, and 4th S. vi. 226, 290, 356, 446, 496, where he will find, not only the instances given by him, but also a collection of others.

T. S. N.—EXCELSIOR has already had a reply. See p. 397 of our last volume.

J. PERRY.—Chapman & Hall, 191, Piccadilly, can probably supply what you require.

OLIN's query is in type, and shall appear next week.

BELGIQUE.—The question is entirely one of feeling. We doubt the legal rights of the head of the family to sanction it. A little further research on your part would probably establish the connection.

All communications should be addressed to the Editor of "N. & Q.," 43, Wellington Street, Strand, W.C.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s.* 6*d.* or, free by post, direct from the Publisher, for 1*s.* 6*d.*

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LONDON, SATURDAY, FEBRUARY 11, 1871.

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Notes.

ALLEGED LETTER BY FREDERICK OF PRUSSIA TO PRINCE CHARLES STEWART.

The following copy of a translation of a letter in French, alleged to have been sent by Frederick of Prussia to Prince Charles Stewart, has gone the round of most of the public journals. A few lines are prefixed by way of explanation, evidently to give a semblance of truth to the document. It is represented as having been translated by Lord George Murray, and enclosed in a letter to the person for whom it was intended. Both letter and translation had been, it is asserted, embedded in an old black letter Bible. It will be observed that neither the original translation nor the alleged letter are described as autograph. The date is November 8, 1746—not quite six months after the defeat at Culloden (April 16, 1746).

FREDERICK, KING OF PRUSSIA, AND THE YOUNG PRETENDER.

The following letter from Lord George Murray to a friend, enclosing a translation of a letter from Frederick King of Prussia to Prince Charles Stewart, has been found recently within the leaves of an old black-letter Bible:—

"My Lord,—Though this letter hath been so long kept in secret, and hid from the public, I give you my honour it is genuine. It was with great difficulty I obtained it, and though I am not perfect master of the French language, I attempted the translation of it, and if it is not so correct or sublime in the English tongue as in the original, yet it will in a great measure discover the

real sentiments of his Prussian Majesty to the unhappy family of Stewart:—

"The King of Prussia's Letter to his Royal Highness Prince Charles.

"Most beloved Cousin,—I can no longer, my dear Prince, deny myself the satisfaction of congratulating you on your safe arrival in France, and though the connection I have with the reigning family did not permit me to rejoice too openly at the progress of your arms, I can assure you, on the word of a King, I was sincerely touched with your misfortunes, under the deepest apprehensions for the safety of your person.

"All Europe was astonished at the greatness of your enterprise; for though Alexander and other heroes have conquered kingdoms with inferior armies, you are the only one who ever engaged in such an attempt without any.

"Voltaire, who of all poets is best able to write, is above all men more indebted to your Highness for having at length furnished him with a subject worthy of his pen, which has all the requisites of an epic poem, except a happy event.

"However, though fortune was your foe, Great Britain, and not your Highness, are the only losers by it, as the difficulties you have undergone have only served to discover those talents and virtues which have gained you the admiration of all mankind, and even the esteem of those amongst your enemies in whom every spark of virtue is not totally extinct.

"The Princess, who has all the curiosity of her sex, is desirous to see the features of a hero of whom she has heard so much, so that you have it in your power to oblige both her and me in sending us your picture by the Count de —, who is on his return to Berlin; and be assured I shall esteem it the most valuable acquisition I ever made. You are frequently the subject of conversation with General Keith, whom I have had the good fortune to engage in my service, and, besides his consummate knowledge in military affairs, he is possessed of a thousand amiable qualities, yet nothing endears him so much as his entertaining the sentiments with regard to your Royal Highness that I do.

"Was I differently situated to what I am, I would give you more essential proofs of my friendship than mere words; but you may depend on any good offices I can do with my brother of France. Yet I am sorry to tell you that I am too well acquainted with the politics of that Court to expect they will do you any solid service, as they would have everything to apprehend from a Prince of your consummate abilities and enterprising genius placed at the head of the bravest people in the world. Adieu, royal hero, and assure yourself that no change of fortune can make any alteration in my esteem.

"From our Court at Berlin,
November 8, 1746."

PRUSSIA.

It is odd that this affectionate and confidential communication has the word "Prussia" at the end. It is not usual for monarchs to subscribe or superscribe papers of any kind after this fashion. Neither the kings of England, Scotland, nor France signed as "England," "Scotland," "France."

Now the letter and prefatory observation were printed and attempted to be circulated more than one hundred and twenty years ago. The writer has in his possession one of the printed copies seized by order of the magistrates of Edinburgh on June 29, 1748; and the only difference of the slightest moment, between the original version and the modern copy, is the date—the former

being "November the 8th, 1747," and the latter "November 8, 1746."

In consequence of intelligence received by the magistrates of Edinburgh that a document of a seditious tendency was privately in circulation, an inquiry was set on foot by them, and four witnesses were examined on the subject, whose depositions were to this effect:—

Upon June 29, 1748, John Loch, keeper of the Laigh coffee-house, was examined in presence of the Lord Provost and Magistrates. He deposed that he had seen the MS. of the letter three or four months previously—

"That being in his coffee-house this morning, between nine and ten o'clock, a boy, whom the declarant, knows not, came into the coffee-house, and put into his hand four copies of a printed paper, which the declarant, without looking to, put into a press in the coffee-house where he keeps his sugar and coffee."

With a singular want of curiosity, he asserts he never looked into them, and could give no information about the boy who brought them. On the same day the constables came with a search warrant, when Loch put the papers into his pocket, refused to give them up, and only produced them when brought before the council. One copy was marked by the clerk of the court, signed by Loch, authenticated by Baillie James Stewart, and is the one above referred to.

Patrick Arthur, "keeper of the Brittain coffee-house," was next examined. He declared that the previous night, between the hours of nine and ten, a printer's boy with his apron on came to the coffee-house, and gave *thirteen* copies of the letter of the King of Prussia to the servants. These were delivered to him, whereupon they were instantly locked up, and shown to no person. He delivered the copies to the constables when they came, but could give no account of the printer's boy, as all he knew on the subject was communicated by his servant.

Next day brought out the name of the printer, who turned out to be Robert Drummond, whose apprentice, John Livingston, stated that one John Henderson brought the MS. to the printing house of his master, where it was printed.

David Ross, the pressman of Mr. Drummond, spoke as to the delivery of the MS. and the order by John Henderson to have it printed, which was obeyed, and five hundred copies thrown off and delivered to Henderson. He concluded his declaration by asserting "that Henderson, upon bringing the MS. to the printing house, say'd that he had got it from one Mrs. Nicol." Who this female was (if such a person did really exist) is not explained.

The seizure of this seditious fabrication was in June, 1748; and the paper printed is dated in Nov. 1747. The recently discovered MS., now reprinted, is dated in Nov. 1746.

It congratulates Prince Charles on his safe arrival in France, which occurred in that year, and the printed letter does the same a year later; whilst the deposition before the magistrates establishes that the MS. letter and introduction were not in type until May or June, 1748.

If genuine, this document is an early specimen of Prussian double-dealing, worthy of the present refined age. But we have no little difficulty in arriving at the conclusion that it is a fiction: one of those devices not unfrequently practised to influence the public mind, and prepare it for a subsequent rising. That the government, upon learning its existence, issued those orders to which the magistrates of Edinburgh gave effect, plainly evinces a belief that a new rebellion of the Jacobites was in contemplation.

Had the letter been a veritable one, it would never have been subscribed "Prussia."

J. M.

SHAKESPEARE AND ARDEN.

There is a very interesting and able article in the *North British Review*, No. civ. p. 394, on Shakespeare and Ben Jonson, in which reference is made to a grant to Shakespeare by Camden, 1599, to quarter the arms of Arden of Alvanley, in Cheshire, as the issue of the marriage of his father with the co-heiress Miss Arden of S. Stratford, co. Warwick.

I think it has always been understood that this lady was of the old Warwick stock of the Ardeas, and not of the Alvanley branch of that family; and I should have supposed that Camden was in error had not the writer in the article in question suggested the possibility of the co-heiress's grandfather, Thomas Arden of Aston Cantlowe, being a son or grandson of Thomas Arden of Leicestershire, *temp.* Hen. VI., who was the son of Ralph Arden of Alvanley by his wife Katherine, daughter of Sir William Stanley of Hooton. Perhaps some of your readers may be able to assist in attempting to settle this very interesting question. I may add that there is no Arden pedigree recorded in the Visitation of Leicestershire, 1619, and only once in that very full record is an Arden mentioned so late as Shakespeare's time, and that is "Muriella filia Arden de Parkhall in Com. Warr."

The writer speaks of Shakespeare's father being of a peasant family, by which I suppose he means that the father being (I think) a woolstapler, it is to be presumed that all his remote as well as near ancestors were of the same or humbler condition. If clearly made out as a local or personal surname, it might very materially help all future biographers of Shakespeare. Is there no manor or hamlet in Great Britain (I will not say Ireland; it has not yet put in a claim to him) called

Shakspur, Shagspur, Shacsper, Shokspur, Shockspaz, Shacklespur, &c.? At first sight it would seem to be a personal name, such as Strong-i-th'-arm or Armstrong, Shake-th'-spear—a rather military appellation, and probably of very honourable origin. In any case, I suppose Shakespeare's great-grandfather is believed to have been a combatant at Bosworth. If this is the case the record or tradition of such a circumstance raises a presumption (depending on the nature of such record or tradition) rather in favour of the family being more yeoman than peasant. That Shakespeare himself makes no reference to male or female side, and never troubled himself in the very costly matter of pedigree in those days, goes for nothing, though it cannot be for a moment supposed that the natural curiosity of a boy to know where he came from should not develop itself in Shakespeare's riper years into the equally strong curiosity to know of whom he came. For there are gentlemen I have been acquainted with whose ancestors down to their great-grandparents possessed very large estates for centuries, who had the very faintest suspicion of the fact, from the circumstance of the early deaths of parents and other members of their families, a father's or grandfather's second marriage, whereby children by the first wife suffered school-banishment, and afterwards resided at a distance from home, and from other similar circumstances.

I know not whether the woolstaplers of Henry VIII. and Elizabeth's time were protected by guilds, as many other trades of those times, by which few of immediate peasant origin were at all allowed to enter the community. But one thing is certain, had not Miss Arden been his mother, we should have had no Shakespeare; and as we know something of her side, it would not be amiss that we know something of his—the paternal. As to the armorial question, it is thought in the article quoted that Shakespeare's and his father's reasons for applying for the canting coat subsequently granted were on account of their desire to impale and quarter, though the father as well as the son could, I think, have used the Arden arms without impalement or quarter; the former, I should say, by carrying them as an escutcheon of pretence on a blank shield. Then it is further said that Shakespeare never did quarter, because I suppose his seal, and, it is suggested, his monument bear no quarterings; but is there no emblazoned coat of quarterings coeval with Shakespeare? As to seals, they were very rarely engraved quarterly; and as for monumental evidence, why it is no evidence at all.

T. HELSEY.

SINGULAR PROCEEDINGS IN MIDDLETON.

I enclose a cutting from the *Manchester Examiner and Times* of Jan. 10, 1871, giving particulars of a singular custom recently observed. Although a Lancashire man, I have not read or heard of the custom before. I may add that Middleton is about five miles from Manchester; the manufactures are silk and cotton, and the population in 1861 was 14,482:—

"Saturday was the last day of a singular saturnalia held at Middleton. It has been for many years a custom among the inhabitants of a locality called Throstle Hall, a part of the town, to annually elect a king over the district, whose province is to receive petitions concerning street nuisances in any shape, and take the best means in his conception to have the same abated. The king for the present year is a John Barber, dealer in salt, sand, pipeclay, and other articles of domestic use. He was crowned on Monday in the kitchen of a beer-house, named for the occasion 'Westminster Abbey,' by a person who was dubbed 'Archbishop of Pigeon Hill,' a neighbourhood situate in Tonge. The crown was made of block tin, and was profusely ornamented with feathers and coloured ribbons; it was also lined with rabbits' skin, and upon the peak was a brass plate, on which was inscribed 'King John the First, 1871.' On placing the crown upon Barber's head, 'his grace' delivered a poetic address. After this ceremony, Barber mounted a platform in the street, when he was greeted with vociferous cheering by about 3000 persons—the male portion all uncovering and remaining uncovered while his majesty addressed them, which he did in right royal terms, hoping that his subjects would be true to him, and be ready for defence in case of invasion by enemies, he promising in return that he would watch over their interests night and day, and attend to all their petitions.—A Mr. Thomas Brierley, of the 'Cottage of Content,' Tonge, followed with an address, in which he expressed a hope that the royal dignity would be made hereditary by the people, and that the present king's princes and princesses would bear the crown after him. After this his majesty was taken over his dominions in his cart, attended by his officers of state, whom he had already appointed, a strong body guard, and thousands of his subjects. In the evening a grand feast was held, after which his majesty danced with the beauties of his court, to the strains of a brass band. On Tuesday the king paraded the whole of Middleton on his 'charger'—his donkey—attended by his officers and guard; and in the evening he again rode along the thoroughfares, when there was a grand torchlight procession. Later on in the night Mrs. Barber was crowned queen by the women of Throstle Hall, who provided a handsome cap for the occasion. After this ceremony, her majesty favoured the company with two or three songs. About eleven o'clock the royal couple were attended to the gates of their residence by a host of persons, who, after singing 'God save the King' and the 'Christmas Hymn,' retired in perfect order. A round of festivities was kept up till Saturday evening in honour of the event. It may be mentioned that Barber had a rival for royal honours in the person of a Jesse Collinge, a weaver, and that on Monday morning there was a poll, which resulted in Barber being elected with 205 votes against 200 given for Collinge. Cabs and other conveyances were brought into requisition to bring voters to the booths. The proceedings throughout were conducted in a very orderly and business-like manner, and were watched by large numbers of persons from Oldham, Rochdale, Heywood, and other places."

Heaton Chapel.

G. H. S.

"THE PRODIGAL SON," BY MURILLO.

It has been said that the series of illustrations of this parable by Murillo is in some respects the best of his works now exhibiting at the Royal Academy. I am glad to be allowed to append the following descriptive extract from an unpublished sermon on the same subject, preached by Dean Stanley a short time since in Westminster Abbey, feeling confident that it will add greatly to the pleasure of visitors to the present exhibition, in enabling them to appreciate more fully these masterpieces.

H. F. T.

"The Parable of the Prodigal Son might be the story of any home, in any part of the world. There is a wonderfully vivid representation of it in its several parts in a series of six successive pictures by the greatest of Spanish painters, once divided from each other, partly in Spain and partly in Italy, now happily reunited in England. The painter's genius has there portrayed the whole story, as though it had happened in his own country. There is the Spanish father dividing the property between the two youths. They are hardly to be distinguished from each other in that happy moment of opening life. The future to them is as yet unknown; the world is all before them where to choose; their father looks with equal and benignant love on both. Then comes the parting of the younger son on his travels. There he starts in hat and plume—on his prancing horse—in all the pride and gaiety of brilliant success and hope. The father blesses him with all the fulness of paternal affection. His mother weeps with all the depth of motherly love. Only the elder brother stands by, with his arms folded and with stern unmoved countenance, as much as to say 'I know whither you are going—I foresee what will befall you.' Then comes the fall. The happy, gay, innocent youth has plunged into riotous living and debauchery. His Spanish finery is still upon him, but it is stained with the wear and tear of revelry: he is the prey of dissolute men and designing women, who cheat, and mock, and corrupt him day by day. Next comes the retribution, which sooner or later marks every such career. He has wasted his substance—the good gifts which his father gave him. He is entangled in debt, in disgrace, in ruin. The friends, the false friends, who clung round him as long as he had money to give and means to indulge them, turn against him. He is driven into the wilderness by the very companions who before were to him the choice of his heart. Then we see him in the bare desert. His finery has fallen in tatters about him. He has been transformed into the emaciated, hungry, half-naked outcast. The filthy swine are feeding around him on the husks of the few trees that fringe the arid landscape. He is the very image of desolation and misery. But there is a dawn of better things just visible. He is on his knees; his eyes are raised towards heaven. There is a deep meaning in them which we have not discerned before. He is saying 'I will arise and go to my Father.' He has seen through the hollowness of the pleasures of earth; he has caught a glimpse of the happiness of heaven.—And then, in the sixth and last picture, there is the blessed return. The father has gone out to the gateway to meet and embrace him. The penitent youth has flung himself on his knees before him. Those eyes which we saw in the desert pastures lifted up towards heaven with a heavenly light within them, have still the same deep pathetic meaning; but they are now fixed, not with a vague hope on infinite space, but with a yearning tenderness on the

father's face bending close over him. He has come back to his home, and all the sights and sounds of home are around him; the familiar calf brought forth from the stall; the servants playing the merry music which he remembered in his childhood. And one other there is, still unchanged also. It is the elder brother with his unruffled dignity and his unstained integrity, but also with his unmoved countenance, with his cynical wonder that on such an unhappy scapegrace—on such a wild and lawless truant—should be lavished so much care and love, so much triumph, and so much joy."

CENTENARIANISM.

ROBERT HOWLINSON, aged one hundred and three. The instances having been so frequently recorded in the public journals, and so minutely examined in "N. & Q.," the place and date of each fresh occurrence ought to be forthwith laid before its board of enquiry.

In last Monday's *Echo* (Jan. 23, 1871), I read the pleasant account of a purse of twenty-five sovereigns having been presented to Robert Howlinson of West-Linton in Peebleshire on his hundred and third birthday. Most cordially do I, who am in humble expectancy of my ninety-fourth, wish my venerable senior "multos et felices," with the like testimony attached to every one of them. E. L. S.

[Would some Peebleshire correspondent kindly furnish the evidence of Robert Howlinson's age?—Ed.]

WILLIAM WEBB, of Frome, aged one hundred and five or one hundred and six.

EDWARD COUCH, of Torpoint, aged one hundred and ten.

Here is fresh food for Mr. Editor's inquiries. William Webb is said to be now living at Frome, having been born there in 1764: served in the Marines under Nelson between 1789 and 1797, and then returned to Frome, where he was married. Edward Couch is reported to have died at Torpoint on Jan. 30, aged one hundred and ten: was on board the *Victory* at Trafalgar, with Lord Howe on June 1, and in receipt of a pension up to the time of his death. Surely his story is easily tested. W. C.

[As the cases are so "easily tested," we hope W. C. will undertake to do so. Both cases may be settled probably at the Admiralty. If it is our good fortune to come under the notice of any gentleman connected with that department, perhaps he would kindly inform us what the records there tell of William Webb and Edward Couch.—Ed. "N. & Q."]

THE STRASBURG LIBRARY.—Great interest is felt throughout Germany to make all possible amends to Strasburg for the loss of its library, which, in its reconstruction, will be henceforth a university library. A suitable locality is already provided, and means ensured for obtaining early-printed and rare works, so many of which were destroyed in the siege. The University of Berlin

has obtained permission from the government to place its duplicates at the service of the library. In other circumstances these duplicates would have been sold. Promises have been received of contributions from the University of Göttingen and from Dresden and Bremen. Munich and Vienna are like-minded, and the Saxon Society of Sciences in Leipzig has made a gift of all its publications. The German booksellers emulate the zeal of the public bodies; and the great houses of Cotta, Brockhaus, Perthes, Duncker and Humblot, Sauerländer, &c. &c., have placed their valuable publications at free choice for selection. Mr. Trübner, of London, will use his best efforts in England and America; and Dr. Felix Flügel, of Leipzig, while presenting a valuable contribution from his own library, has promised to interest himself with the Smithsonian Institute at Washington for the same purpose. All this is quite natural and becoming in a great country like Germany, where literature is so highly esteemed and cultivated, and which intends to incorporate Straßburg with the empire. J. MACRAY.

GREY COOKERY.—During the past summer I paid frequent visits to a gypsy encampment in my neighbourhood, and upon one occasion observing a shapeless lump of clay baking upon an open fire-grate, I learned, upon inquiry, that it contained a fowl in process of cooking. After a while, one of the girls removed it from the fire; and on breaking it open, I found it to contain a veritable fowl with the feathers still on it. These, however, came off with the baked clay, and left the flesh beautifully white and streaming with rich gravy from countless pores. I was pressed to partake, but the untrussed head and legs looked so like those of a fowl which had died a "natural death," that I civilly declined the invitation, although I am a firm believer in the adage which says that "Whatever does not poison fattens." M. D.

THE SCHOOLMASTER ABROAD IN STAFFORDSHIRE.—The following illustrations of "life in the mining districts" are too good to be confined to the pages of the *Staffordshire Advertiser*:—

"One of the black-country sheep of the present Bishop of Lichfield's flock, hearing there was a bishop at Bilston, and not knowing precisely what a bishop was, took his bull-dog over from Wednesbury for the express purpose of trying the animal's mettle upon the new comer, announcing to a friend that 'the dawg would pin it,' whatever it turned out to be!"

"*Blind Piety.*—First collier, loquiter: 'There's bin a blow [explosion] at Jackson's pits.' Second collier: 'May be they worked there.' First collier: 'Oy, and he's blowed a' to pieces.' Second collier: 'Boy gun! why, he'd got may pocket-knife wif 'im!'"

MOORLAND LAD.

A CONTRAST, 1869 AND 1871.—In looking through the *Revue Archéologique*, vol. xx. (N.S.),

p. 365, I find the following entry regarding the Anthropological Society of Paris: "Séance du 15 juillet 1869, Général Faidherbe, Dolmens et hommes blonds de la Libye."

In that year so lately passed this great general was, therefore, occupied in composing and reading an antiquarian and philosophical paper, *faute de mieux*. Can a contrast be greater? H. C. C.

MUMMERS.—

"A party of mummers visited the towns and villages of North Notts during the past fortnight, and highly diverted the inhabitants by their dancing, singing of old songs, and the play of the *Hobby Horse*. The latter play was in existence in the days of the Plantagenets, and probably the song and tune which they sang, viz., 'When Joan's ale was new.'"

This paragraph, from the *Newark Advertiser* of Wednesday, January 18, 1871, may be deserving of a place in your columns, as a proof of the continued existence of a very ancient custom.

Newark.

J. M.

OLD JOKES.—A joke is not out of place in "N. & Q.," and if I find any which appear to me new or rare, I will send them, requesting the Editor to reject those which he has read in ten different books or heard from ten different persons. A line must be drawn somewhere, and I do not think that which I propose a very severe one.

I lately heard one educated gentleman tell another "one of the best things Canning ever said." He and Lord Dudley arrived at Dover from France, and ordered a rumpsteak while the horses were getting ready for their journey to London. Lord Dudley remarked that the meat was hard. "Harder where there's none," said Canning. The teller laughed, and the hearer courteously made a noise as much like laughing as he could. Had a new pupil at Dotheboys Hall said "This meat is hard," his companions would probably have abstained from the response as too stale.

On the practice of repeating stories, I take the following from the *Liverpool Weekly Mercury*, May 25, 1869:—

"The Wilkinson (Minnesota) superior court has decided when a man is legally drunk. Said the judge: 'It is not necessary that a man should be wallowing in a ditch, or bumping his head against your posts, that you may know him to be drunk; but whenever he begins to tell the same thing over twice, then he's drunk!'"

Garriek Club.

FITZHOPKINS.

"SKERRING UPON A GLAVE GLATTEN."—The track formed upon ice by sliding is called in the Fylde district of North Lancashire a "glatten," the act of sliding is termed "skerring," and the word "glave," instead of slippery, is used to express the quality of the glatten. I should be glad to know whether the usage of the above terms is confined to the Fylde, or that they prevail in other districts? JAMES PEARSON.

Milnrow.

Queries.

SMYTHS OF IRELAND.

In the course of 1699 three prelates of the name of Smyth sat on the Irish episcopal bench—Thomas Bishop of Limerick, William of Kilmore, and Edward of Down and Connor; and all the private or printed pedigrees I have seen make them members of one family. Three Beresfords were Irish bishops together for a considerable period; and although this did not happen with the Synges, yet, except between 1653 and 1660 (when no Protestant bishops were consecrated in Ireland), one and generally two Synges held sees from 1638 to 1771. Still the fact, as regards the Smyths, is worth noting. Yet I am not satisfied that they were of the same family.

It is true that they and their descendants always associated on the footing of relatives, but then their families were certainly connected by marriages. They were born in neighbouring places: Dundrum in the county of Down, and Lisburn on the borders of Down and Antrim. But whilst Archbishop Henry Ussher married Mary Smyth of Dundrum, and died in 1613, and whilst Celtic Smyths can be traced in Antrim a century earlier, the pedigrees make the episcopal family leave Rosdale, near Pickering, *temp.* Car. I. Primate Margetson came from Yorkshire to Ireland as chaplain to the unfortunate Earl of Strafford, Lord-Deputy in 1633. John Smyth, his brother-in-law, was Precentor of Clogher in that year. He died rector of Enniskillen; and his will, proved in England in 1655, shows him to have held property in Craven, in Yorkshire, as well as in Ireland; whilst his son's executor William, Treasurer of Armagh, was the future Bishop of Kilmore. But whilst this confirms the traditional descent, he and the Bishop of Down also using the well-known Yorkshire coat of a bend between two unicorns' heads, the Bishop of Limerick bore arms almost identical with the uncommon ones of the contemporary citizen family of Smyth of Hammersmith, created baronets in 1694; namely, Gules, a lion rampant argent, on a chief of the second, a mullet azure between two torteaux. Can any genealogical correspondent assist in solving these doubts? GORT.

Warwick Square, S.W.

P.S. I may add, in reference to recent notes on the spelling of *Smyth* ("N. & Q.," 4th S. vi. 474; vii. 43), that I have met with instances of two dots placed over the *y* in Smyth, as suggested by Sr.

BISHOP ALCOCK.—Wanted, particulars of family and arms of the Right Rev. John Alcock, at first Bishop of Worcester and afterwards of Ely, about 1486. J. C.

[John Alcock, son of William Alcock, sometime Burgess of Kingston-upon-Hull, and Joan his wife, was born at

Beverley, and raised himself entirely by his own merits. He studied at Cambridge, where he obtained great distinction for his knowledge of civil and common law. In 1641 he became rector of St. Margaret, Fish Street, London, and dean of St. Stephen's, Westminster; consecrated bishop of Rochester in 1472; in 1474 was lord chancellor conjointly with Rotherham, bishop of Lincoln; in 1476 translated to Worcester, and in 1486 to Ely. His death occurred at Wisbech Castle, Oct. 1, 1500, and he was buried in a sumptuous chapel he had erected for himself at the north-east end of Ely Cathedral. His arms were A. on a chevron between 3 cocks' heads erased S. crested and jalloped G. a mitre O.]

BALLYCULITAN.—Will your obliging correspondent MR. MAURICE LENTHAM, or any of the numerous readers of "N. & Q." favour me with the following information:—

1. What is the present name of Ballycollitan, or BALLICULLATAN, ANNA or ARRA, co. Tipperary?

2. It is said that William Cleburne (second son of Thomas Cleburne of Cleburne, co. Westmoreland, by Agnes Lowther of Lowther), who died seized of the lands of Ballicullatan, Castletown, Burnadubber and Springmount, lies buried in Kilbarron church or abbey (?) near Lough Derg, and that there is a vault in the chancel under the east window bearing the following:—

Crest. A dove and olive branch.

Arms. Arg. three chevrons braced in base, sa. A chief and bordure of the last.

Motto. "Pax et Copia."

GULIELMUS . CLEBURNE . DE . BALLICULLATAN .
ARMIGER . OBIT . VICESIMO . SECUNDO . DIE .
MENSIS . OCTOBREIS . ANNO . DOMINI . 1684.

Is this a correct copy of the inscription, and what are the names of this William Cleburne's wife and children?

3. Was Patrick Ronayne, the artist, a near relative of Patrick Ronayne of Annebrook, Queens-town, co. Cork? NIMROD.

PEDIGREE OF PETER BIRT.—I shall be very grateful for any information relative to the parentage of Peter Birt of Armine, co. York, and Wenvoe Castle, co. Glamorgan. He bore the same arms as Byrte of Dorset, and Birt of Llwyn-Dyrus, co. Cardigan—viz. Arg. on a chevron gules between three bugle-horns stringed sable; as many crosses crosslet fitchée of the field.

FOREST-BILL.

"BLUE BOOKS" QUOTED BY BUTLER.—Where are the "Blue Books" published by Stockdale in 1812, and quoted by Charles Butler in his *Memoirs of English Catholics* (iv. 56, 57), to be seen? Also, what is known of the "Red Book," a work in MS., quoted in the same place? They appear to have first made their appearance about 1780.

A HERFORD PEARSON.

London Library.

DE SAYE OR SAY.—This family derives from an ancestor who accompanied William the acquiror (not the conqueror in modern sense, which was just the last thing he would have desired to be called) from Normandy.

Can any of your learned correspondents give me any information as to this family previous to the conquest, and also as to its two branches—one in England and the other in Scotland, where some suppose it to be the origin of the great family of Seton, Saytoun, Seytoun, &c.; although, as the latter claim from Dougal de Seton (*circa* 1100), which is a Highland Christian name, that presents a difficulty. This Dougal is said to have been the son or grandson of the first of the Setons authentically recorded. Lord Say and Sele derives from De Say in the female line.

OLIM.

THE "ESTATICA" OF CALDANO.—Can any of your readers refer me to any sources of information regarding the *Estatica* of Caldano, whose case (as I learn from the article "Stigmatisation," *Chambers's Encyclopædia*) attracted much attention about thirty years ago? M. D.

"FRIDAY TREE."—I have met with this expression as being applied in the South of France to an unsuccessful undertaking or person. Do you know of any authority for it? A. S.

"THE GRECIAN BEND."—What is the classic authority, if any, for this expression? The editors of Hans Breitmann's *Ballads* seem to think it quite modern, as they call it—

"A recent Paris fashion, at once adopted in America. It is the curve made at the back of the body, when a female carries herself as if walking in a perpetual curtsy;"—

but more than half a century ago the term was in use, as will be seen in the *Etonian* (iii. 57):—

"In person he was of the common size, with something of the *Grecian bend*, contracted doubtless from sedentary habits."

W. T. M.

HERVEUS.—Will ANGLO-SCOTUS, ESPEDARE, or other learned antiquarian correspondent of "N. & Q.," oblige me with the ancestry of Hervey, or Herney, Duke of Orleans A.D. 1066?

As this duchy was vested in the family of Robert the Strong from A.D. 888, I presume any Duke of Orleans of tenth or eleventh centuries must have been a member of the royal family of France.

2. The ancestry of the house of Fitz-Hugh? Lower (*Patron. Brit.* p. 18) states that this surname was not used until *temp.* Edw. III. Yet Graves, in his *Hist. of Cleveland*, states that Hugh (great grandson of Alice de Stavely) "died 33 Edw. I., leaving a son Henry, who being called Fitz-Hugh, continued that name till 4 Hen. VIII., when George Fitz-Hugh died," and the name

became extinct. I also find that Adam de Hervey, *temp.* Hen. III., married Juliana, daughter of John de Fitz-Hugh. According to Lower, Bardolph was the first of the family of Fitz-Hugh. His arms, however, were, Azure, three cinquefoils argent; while those of the latter were, Azure, three chevrons interlaced in base, or. A chief of the last.

The early history of the Herveys seems to be involved in obscurity. Robert, son of Hervey or Herney, Duke of Orleans, is said to have had several sons, but we are left to conjecture whom they are from a number of Anglo-Norman Herveys of the eleventh century. Hervey, Marquis of Bristol, and the Cliburns of Cliburn-Hervey, are said to be descended from Herveus filius Hervei, Forrester of the New Forrest and Archelsgarth, 18 Hen. I., who is also claimed as the ancestor of the Butlers. *Vide Clarke's Hist. of House of Ormonde.* But there seems to be some doubt whether the father of this Herveus was of the Orleans family, or a younger son of Gilbert de Clare. Will some correspondent of "N. & Q." be kind enough to inform me to which of the Herveys a moiety of the manor of Cliburn, near Penrith, was granted, and when, and by whom was the grant made? In the Pipe Roll 5th of Stephen, Herveus fil Hervei pays a fine for erecting his lands in Amounderness into manors. Was Cliburn one of these? NIMROD.

THE HOLE IN THE WELL.—There's a very old inn near the East Gate, King's Lynn, called the *Hole in the Well*—a rather remarkable sign, it appears to me. The best chance I see of solution or clue is a query in your pages. What is the origin of it? K. L.

[There were formerly in London three taverns with the sign of "Hole in the Wall"; but "Hole in the Well" is unknown in the history of sign-boards.]

BURIAL PLACES OF MANX BISHOPS.—In the Chronicle of Man the burial-places of fourteen Manx bishops are recorded. Does any other record of their burials exist besides the chronicle, or are any remains of their tombs to be found? Two, Christinus and Nicholas, were buried at Benchor, by which is meant, I suppose, the monastery of St. Combgall in Ulster, for there were several monasteries of that name, one even in the Isle of Man. Michael was interred at Fountains, Reginald or Ronald at Rushin, also a Cistercian abbey and daughter of Furness; Richard and William Russell at Furness; Simon and Mark at St. German's, Peel, Isle of Man, where nothing, or next to nothing, has been done in reference to those interesting ruins, though a bazaar under high patronage was held for the purpose of raising the necessary means. John M'Ivar, or son of Hefare, was buried at Jervaux, as Prof. Münch rightly supposed, and not at Yarmouth, as John-

stone had erroneously conjectured. Gamaliel was buried at Peterborough, Thomas at Scone, Bernard at Kylwynin, said by Cumming in his *Isle of Man* to be Arbroath, by Oliver in his *Monumenta In. Man.* to be in Ayrshire. Alan and Gilbert McClelland were buried at St. Mary's, Rothsay, Isle of Bute. Wilmund or Hamund, whose eventful history is involved in much obscurity, was seen by the historian William of Newborough, blinded and mutilated at Byland Abbey, living retired, but where he died is not stated. John Dogan died Bishop of Down in 1412, and was probably buried in Ireland.

A. E. L.

MISSALE AD USUM LAUSANNENSEM.—The Vaudois Cantonal Library at Lausanne possesses a rare missal. At the end is printed in red characters—

"Impressa lausane urbe antiquissima impensa arte et industria solertia et ingeniosi viri Magistri iohannis belot insigni civitate, rothomagen ortum ducentis nulla calamit exaratione; sed quadam artificiosa characterizandi ac imprimendi inventione missalia summa cum diligentia emendata feliciter finiunt. Anno salutis nostre. M.cccc. nonagesimo tertio. Kalendas decembrias sedente reverendissimo presule Aymone de montefalcone lausan: epo: et comite principique imperis dignissimo."

The above missal is a folio in Gothic letters, red and black, double columns, thirty-six lines in a page, woodcuts, has a drawing made with a pen. Some of the leaves are soiled, and the margins have been mended; the title is wanting, and has been supplied by one which belongs to a missal printed at Lyons, 1522. John Belot was a printer at Rouen. What other works did he issue?

JAMES HENRY DIXON.

LADY M. WORTLEY MONTAGU'S LETTERS.—In his *Curiosities of Literature*, under the section "Recovery of Manuscripts," Mr. Isaac D'Israeli says, "A considerable portion of Lady Mary Wortley Montagu's letters I discovered in the hands of an attorney."

Can you or any of your correspondents inform me whether these letters, which I presume were different from the well-known letters already given to the public in 1775, have ever been published?

TURKEY RED.

THEODOSIA NOEL.—Edward Cecil, Viscount Wimbledon, married Theodosia Noel, daughter of Sir Andrew Noel, Knt., of Dalby, co. Leicester. Was she an heiress, and what arms would she bear?

J. C.

PULISTON FAMILY.—What family had Edward Puliston of Allington, co. Denbigh, besides his daughter Eleanor, who married William Wheeler of Martin Hussingtree? Edward Puliston was married about the year 1590.

E. W.

QUOTATIONS WANTED.—Where are the following taken from?—

"No pent-up Ithaca contracts your power
But the whole boundless Continent is you
[From M. Sewall's Prologue to *Cato*.]

"In the fierce light that beats upon the th
[From Tennyson's *Dedication of the Idyl*

"Whose yesterdays look backwards with a w
Nor, like the Parthians, wound him as they
Where do these lines occur? P

RANELAGH, WILTS, ETC.—Where can information as to the marriage settlement &c., of the Coles, barons of Ranelagh of Newco. Dublin; and of the family of Goring, bridgeshire or Huntingdonshire?

AN INQ

THE RODE OF THE WALL, NORTHAMPTON

"At the south-west corner of the churchyard, the wall of a cottage, is a crucifix, apparently a cross. The same design is repeated on the other side. There are marks of bullets in it. Could this originally formed the apex of Queen's Cross?"

So wrote the late Mr. Pretty in *Wetton's Northampton Guide*. The crucifix is still there, into the wall of the house which supersees the cottage. Mr. Pretty, a careful and conscientious antiquary, in all probability saw it when taken down; otherwise it would not be known that the sculpture was repeated on the other side. The fact that it was so supposed to conjecture that it may have been the original stone to Queen's Cross. But in "The King of Payments," 1511 (*Letters and Papers, Henry VIII., and Domestic, in the Reign of Henry VIII., part II.*), is an entry purporting that, on the king was at Pypwell Abbey; and among the expenses between that time and the 10th of the month, "offerings at the Rode of the Wall in Northampton, at Our Lady of Grace there, and at our Lady of Grace at Leicester Abbey." "Our Lady of Grace" is the church, long since destroyed, of the Virgin in St. Mary Street. Is it possible that the sculpture in St. Sepulchre's Churchyard is the "Rode of the Wall" of the church in St. Mary's Street? When the church was destroyed, the materials were no doubt used for other purposes, and the distance from St. Mary's Street to St. Sepulchre's Churchyard is not considered. I am not aware that any mention of "The Rode of the Wall" occurs in any history of Northampton, or in any place but the "King's Book of Payments."

G. J. DE W

SIVE AND THE WHITEBOYS.—In the *Confessions of the Right Hon. Edmund Burke* (1790), find the following in the postscript of a letter from the Chief Justice Aston to Mr. Secretary Haig and dated Dublin, June 24, 1762, with regard to certain secret societies of the period:—

"When an oath was imposed on any, it was to be true to Sive and her children; and not to discover any of the Whiteboys, her children."

Who was Sive? And how did the name originate, and has it any connection with [Siva] the Hindoo divinity, the goddess of destruction? H.

SLAWKENBERGIUS'S "TREATISE ON NOSES."—Who was Slawkenbergius mentioned in *Tristram Shandy*, and is there such a book as his *Treatise on Noses*? EDMUND M. BOYLE.

[Slawkenbergius is altogether an imaginary person, and there does not exist any such *Treatise on Noses* by him. Sterne's learning and humour upon that subject are believed to have been borrowed partly from Erasmus's Colloquy between Pamphagus and Cocles, *De Captandis Sacerdotiis*, and partly from the *Nuses* of Aretine. See further Ferriar on Sterne, p. 151 et seq.]

SMYTH, alias HERIZ OF WITHCOTE, LEICESTERSHIRE: SMYTH OF RATHCOURSEY, CO. CORK.—Could you or any of your correspondents kindly furnish the connecting link between the above families? The first trace I have of the Irish branch is taken from a MS. in Trinity College, Dublin, relative to the marriage of "Francis Smyth of Rathcoursey with Maria, d^r of Beverly Esq^r of Vidanes, co. Waterford, Esq^r." Date not given, but might be about 1670. The first burial I have any note of is that of their child Mary, aged three months, who died 1675, and must have been, I think, the first that took place in this country, as an inscribed slab of marble marked her burial-place in Cloyne Cathedral.

The writer has the original grant of arms to Wm. Smyth als. Heriz—viz. "He beareth gules, a chevron golde betwixt three besaunts, upon the chevron three crosses forme pyched sable, A.D. 1499." And to Roger S. or Heriz, grant of crest—"Upon his helmet, on a torse gold and geules, a arm couppe, the sleeve party per pale golde and geules, holding in his hand a griffin's head rased ere, bekid golde, langued, eyed and ered geules, &c." 7th of Elizabeth. 1505 or 8.

Any information will be thankfully received by JOHN J. SMYTH.

Rathcoursey, Ballinacarra, co. Cork.

STORY OF A STATUE.—INQUIRER wishes to know can any of your correspondents inform him where he can find the following legend or piece of poetry?—A lover, about to be married, on the day preceding the wedding puts the ring on a figure in the garden, and when he goes for it it is either stolen or he is unable to get it off, and afterwards he is haunted by the statue, &c. Also, who is the author of the piece?

[Our correspondent probably refers to a poem by Moore originally published among his *Juvenile Poems* entitled "The Ring," a tale, which will be found at p. 281 of the one volume edition of Moore's *Poetical Works*. Moore appears to have founded it upon a story told by the German writer Frommann in his work upon *Fascination*, book III. pt. vi. ch. xviii, while Frommann quotes as his authority Vincent de Beauvais.]

Replies.

THE DRAGON.

(4th S. vii. 12.)

The earliest known delineations of the dragon are, I believe, Chinese. It is represented with four legs in all the early specimens I have seen. The following note is taken from Marryat's *History of Pottery and Porcelain*, p. 217, on the word "dragon":—

"The origin of the dragons and similar figures depicted upon the Chinese as well as the Egyptian pottery is a mystery. The Chinese carry back the origin to the time of Fuh-he (B.C. 2962), who is supposed to have seen a dragon issue from a river in the province of Honan, and it was then adopted as the national standard. It is this dragon (Lang) which is yearly honoured by the 'Feast of Lanterns.' Some writers suppose the dragon to be a symbolical representation of the principle of evil, which was worshipped by the ancient Chaldees, and found its way from thence into China and other countries, even to the New World, where their religion extended; and, from being first used as a symbol, came in time to be considered as a reality. Christian painters seem to have literally adopted this idea, as in the pictures of St. Michael, who is represented as having felled to the ground and fixed with his lance a dragon, which, symbolical of the enemy of the human race, was vomited from the infernal pit. In the Romish Church, on Rogation Sunday until a late period, a large figure of a dragon was carried in procession, being considered an emblem of heresy. The devil, it will be recollected, is frequently called 'the dragon' in Scripture. The prevalence of draconic ornaments on ancient sculpture in England of the Saxon or early Norman period, as also in Ireland, as well as the serpent ornamentation of the Northern antiquaries, deserves notice. Possibly the origin of the former may have been Oriental. On the other hand some writers consider the dragon to be no mere legend, and refer to the fossil remains of the Saurian tribe, which, allowing for some exaggeration and embellishment, may be considered of the same race."

It is remarkable that both Cornwall and Brittany should have those twin St. Michael Mounts guarding (as it were) their coasts. Has the establishment of those churches any connection with a conquest achieved by Christianity over the serpent worship which prevailed in those parts, signs of which may to this day be traced on both sides of the Channel? Z. Z.

The earliest delineations of the dragon partook chiefly of the character of a serpent, having generally a long serpentine tail. In the early figures of the dragon, two legs were much more common than four. F. C. H.

There is a picture of a sea-dragon (*Draco marinus*) in an edition of Dioscorides of the date 1543. But it has no legs apparently; only two pairs of wings and a long tail cleft at the tip, and set with a row of poisonous thorns. There is a strong horn, too, between its eyes. If a sea-dragon were but the tadpole of a land-dragon, M. D.'s

question could be answered at once, for of course the tail would in that case be exchanged for *two pairs of legs* in due course, after the orthodox tadpole fashion.

MARGARET GATTY.

The earliest delineation of this beast seems to be that of the "Dragon Standard" of the Bayeux tapestry. This is figured by Mr. Planché at p. 48 of his *Pursuivant of Arms*. It has two legs. Notices of the dragon are found in Parker's *Glossary*, Willement, and Montagu.

J. C. ROGER.

SAMPLERS.

(4th S. vi. 500; vii. 21.)

The lines worked on a sampler, and inquired about by J. A. Pn., are about the commonest to be met with in this youthful kind of art. The second line, however, has been adapted to suit the young lady's name. It usually stands thus:—

"Jesus, permit thy gracious name to stand
As the first effort of a youthful hand," &c.

I feel some difficulty in signing; my initials and terminals happening to be exactly those of your correspondent.

J. A. Pn. (2).

I have before me two very pretty old specimens of samplers, worked respectively by my wife's grandmother and my own. To begin with hers, it contains within a margin of carnations, first, the Lord's Prayer, and then, in three divisions, the following posies:—

"During the time of life allotted me,
Grant me, good God, my health and liberty;
I beg no more; if more thou'rt pleas'd to give,
I'll thankfully the overplus receive."

"Remember time will come when we must give
Account to God how we on earth do live."

"A man that doth on riches set his mind
Strives to take hold on shadows and the wind;
With food and raiment then contented be;
Ask not for riches, nor for poverty."

"ANN STODHART

Finished this sampler in the tenth year of her age, in the year of our Lord God MDCCXLVIII."

My own grandmother's is rather more elaborately ornamented with lions (blue, red, and yellow) and magnificent flowering shrubs; but only contains, besides alphabets, the following song:—

"You whose fond wishes do to heaven aspire,
Who make those blest abodes your sole desire,
If you are wise, and hope that bliss to gain,
Use well your time, live not an hour in vain:
Let not the morrow your vain thoughts employ,
But think this day the last you shall enjoy."

"SOPHIA HALSEY her work, 1751."

C. W. BINGHAM.

I have three samplers worked by my mother, on one of which are lines, almost word for word,

similar to those quoted by J. A. Pn. And as M. D. (4th S. vi. 500) suggests the idea that such contributions to "N. & Q." "would not be devoid of interest, I send those on the other two samplers:—

"From my beginning may the Almighty Powers
Blessings bestow in never-ceasing showers!
Oh! may I happy be and always blest,
Of ev'ry joy, of ev'ry wish possess'd;
May plenty dissipate all worldly cares,
And smiling Peace bless my revolving years."

"If you desire to worship God aright,
First in the morning pray, and last at night;
Crave for his blessing on your labours all,
And in distress for his assistance call."

The dates on the samplers are 1803 and 1804.

M. A. S.

CORNISH SPOKEN IN DEVONSHIRE.

(4th S. vii. 11.)

Your correspondent will find in Professor Max Müller's recently published (vol. iii.) *Chips from a German Workshop* a very interesting account of the Cornish language and its vitality. He says:—

"Although Cornish must now be classed with the extinct languages, it has certainly shown a marvellous vitality. More than four hundred years of Roman occupation, more than six hundred years of Saxon and Danish sway, a Norman conquest, a Saxon reformation, and civil wars have all passed over the land; but, like a tree that may bend before a storm but is not to be rooted up, the language of the Celts of Cornwall has lived on in an unbroken continuity for at least 2000 years. What does this mean? It means that through the whole of English history to the accession of the House of Hanover the inhabitants of Cornwall and the western portion of Devonshire, in spite of intermarriages with Romans, Saxons, and Normans, were Celts and remained Celts. . . . The inhabitants of Cornwall, whatever the number of Roman, Saxon, Danish, or Norman settlers within the boundaries of that county may have been, continued to be Celts as long as they spoke Cornish. They ceased to be Celts when they ceased to speak the language of their forefathers. Those who can appreciate the charms of genuine antiquity will not, therefore, find fault with the enthusiasm of Daines Barrington or Sir Joseph Banks in listening to the strange utterances of Dolly Pentreath; for her language, if genuine, carried them back and brought them, as it were, into immediate contact with people who, long before the Christian era, acted an important part on the stage of history, supplying the world with two of the most precious metals, more precious than than gold or silver—with copper and tin—the very materials, it may be, of the finest works of art in Greece, ay, of the armour wrought for the heroes of the Trojan war, as described so minutely by the poets of the *Iliad*."

Dr. Bannister is collecting materials for a glossary of Cornish proper names, and has collected no less than 2400 existing names with *Tre*, 500 with *Pen*, with 400 *Ros*, &c., and thus Cornish lives on. Andrew Borde tells us (*temp. Hen. VIII.*) that English was not then understood by many people in Cornwall. Devon and Cornish men signed a petition to that king against the introduction of a new church service composed in

English, in which this fact is also mentioned. Borlase, in his *Nat. Hist. of Cornwall* (315), says that as late as 1640 Mr. William Jackman, the vicar of Feock, was obliged to administer the sacrament in Cornish because the aged people did not understand English, and the rector of Landewednack preached his sermons in Cornish as late as 1678. The keeper of the Ashmolean Museum, Mr. E. Lhuyd, published a grammar of the language in 1707 collected from old people, but he says it was then fast decaying.

Prince Louis Lucien Bonaparte erected in 1860 a monument in the churchyard at Paul to Dorothy Pentreath, who died in 1778, and was supposed to have been the last person who conversed in the language. Prof. Max Müller says there are many people in Cornwall who maintain that when persons came to hear her talk she would say anything that came into her head. She was believed to be 102 years of age at her death; but Mr. Halliwell has examined the register, and from the date of her baptism concludes she was not more than sixty-four at the time of her death. It is probable that no one now living has ever heard Cornish spoken for the sake of conversation. Scawen says:—

"Cornish is not to be gutturally pronounced, as the Welsh for the most part is, nor mutteringly, as the Americks, nor whiningly, as the Irish, but must be belively and manly spoken, like other primitive tongues."

Herr Müller says that three or four small volumes would contain all that is left to us of Cornish literature. MSS. of a poem on "Mount Calvary," ascribed to the fifteenth century, exist in the British Museum and Bodleian, and MSS. of mystery plays of the same date in the Bodleian were published by Mr. Norris in 1858. According to Carew these plays were performed in Cornish at the beginning of the seventeenth century. To these may be added versions of the Lord's Prayer, Commandments, Creed, &c.

After these facts it is not unreasonable to suppose that Cornish was spoken in some parts of Devonshire after the Norman Conquest.

JOHN PIGGOT, JUN., F.S.A.

CHESS IN ENGLAND AND CHINA.

(4th S. vii. 34.)

There is no small uncertainty as to the exact period of the advent of chess into this island. Dr. Hyde, in his learned treatise, *De Ludis Orientalibus*, supposes it to have been known here about the time of the Conquest, from the Court of Exchequer having been then first established. Daines Barrington differs from this opinion, and is in favour of a later date, but admits that the game must have been brought to England at an early period of our history, as no fewer than twenty-six English families have chess-boards

and chess-rooks emblazoned on their arms. Blount, in his *Fragmenta Antiquitatis*, states that in the reign of Edward III. the manor of Kingston Russell, in Dorset, was held by Nicholas, who was wife of Nicholas de Mosteshore, on condition—

"to count or tell out the king's chessmen in his chamber, and to put them in a bag when the king should have finished his game: Ad narrand. familiam Scacchii Regis, et ponend. in loculo cum Rex ludum suum perfecerit."

I am inclined to believe, however, that chess was known in England at a much earlier date than either Hyde or Barrington are disposed to allow, and in this view I am supported by the high authority of Sir F. Madden, who says:—

"Nothing, indeed, is more probable than the introduction of chess into England by the Danes, and we cannot refer it to a more suitable period than the reign of Canute himself."

Professor D. Forbes, after reviewing the evidence *pro* and *con*, considers it "extremely probable that chess was introduced into England in the reign of Athelstane, between A.D. 925 and A.D. 940."

Chess appears to have been well known in this country in the time of the Plantagenets. Our earliest antiquarian writer, the indefatigable Leland, has an anecdote in his *Collectanea* about the chess-play of King John. He says:—

"John son of King Henry, and Fulco felle at variance at Chestes, and John brake Fulco's head with the chestborde; and then Fulco gave him such a blow that he almost killid hym."

Edward I. was a chess-player from his earliest youth, and possessed a set of men made of jasper and crystal. From that curious book the *Paston Letters*, it would seem that chess was a favourite game in houses of rank *temp.* Richard II. On one occasion Mrs. Paston writes to her husband:—

"The Lady Morley has no harpings and luteings during Christmas, but only playing at tables and chess."

Several of the royal race of Stuart were acquainted with chess. In the Register House of Edinburgh there is preserved an inventory of the personal effects of the unhappy Queen Mary, which must have been left in the castle when she was sent to Lochleven. This inventory contains three sets of chessmen, and two works on the game. One set is described as "Ane quibite buist with chas men in personages of woid"—i. e. a white box with wooden chessmen. One of the books is intitled *The play of the Chas*, and was no doubt Caxton's volume, then a comparatively recent publication. That learned pedant James I. patronised chess. In a speech of his animadverting on some books written by Cowel and Blackwood, he says:—

"The power of kings is in the hands of the Lord. They can exalt low things and abase high things, making the subjects like men at chess, a Pawn to take a Bishop a Knight."

The unfortunate Charles I. was an ardent chess-player, and is mentioned in an old English translation of Greco's work on the game in my possession as having constantly used it as a recreation. There are in the Library of the British Museum some diaries kept by Captain R. Symonds, a royalist officer, in one of which it is stated—"Round about ye King's chess-board this verse:—

'Subditus et princeps istis sine sanguine certent.'"

The date 1643 is on the board, and the line contains, no doubt, touching allusion to the state of the poor king's own fortunes.

H. A. KENNEDY.

Eldon House, Reading.

The date of the introduction of chess into China seems to be very uncertain. Père du Halde, in his voluminous work on China, under the heading of "Extraits d'une Compilation faite sous la dynastie Ming, par un lettré célèbre de cette dynastie nommé *Tang-King-Tchuen*," gives the following:—

"Un auteur parlant du jeu des échecs, qui est le beau jeu de la Chine, dit ce qui suit:—Quelques gens ont dit que le jeu des échecs venoit de l'Empereur Yao, et que ce Prince l'avoit inventé pour instruire son fils dans l'art de gouverner les peuples, et de faire la guerre: mais rien de moins vraisemblable. Le grand art de Yao consistoit dans la pratique continuelle des cinq vertus principales, dont l'exercice lui étoit aussi familier que l'est à tous les hommes l'usage des pieds et des mains. Ce fut la vertu et non les armes qu'il employa pour réduire les peuples les plus barbares. L'art de la guerre, dont le jeu des échecs est comme une image, est l'art de se nuire les uns aux autres. Yao étoit bien éloigné de donner à son fils de pareilles leçons. Le jeu des échecs n'a sans doute commencé que depuis ces temps malheureux où tout l'Empire fut désolé par les guerres. C'est une invention très-peu digne du grand Yao."—*Description de la Chine* (4 vols. 4to. La Haye, 1736), ii. 739.

The Emperor Yao reigned in the traditionary period about 2300 B.C. His name in full is T'ang-ti Yau.

The Ming dynasty, Ming-chau, lasted from A.D. 1368 to 1644.

The following anecdote concerning Ming-ti, sixth emperor of the Pê Sung or "Northern Sung" dynasty, has reference to this subject:—

"One of his best officers, Wang-king-yuen, wished to retire from court, not being able to endure all the cruelties which were daily committed. The emperor now began to fear for his safety, and sent the cup with poison to this object of his suspicion, who at that time was playing at chess, and emptied it with the greatest indifference."—See the Rev. Charles Gutzlaff's *Chinese History* (2 vols. 8vo, London, 1834), i. 295.

The Emperor Ming-ti reigned from A.D. 465 to 473.

Respecting the modern game Sir John Davis says:—

"The Chinese chess differs in board, men, and moves from that of India, and cannot in any way be identified

with it, except as being a game of skill and not of chance."—*The Chinese* (edit. 1844), ii. 31.

HENRY W. HENFREY.

Markham House, Brighton.

LADY GRIMSTON'S GRAVE IN TEWIN CHURCHYARD.

(4th S. vii. 76.)

I beg to subjoin a printed description, published by Austin of Hertford, which I know to be correct, though I differ from it in one part, believing that the ash and sycamore trees have grown from the seeds, the keys having fallen from the trees of the adjoining warren (formerly the seat of General Sabine, governor of Gibraltar—the mansion taken down in 1807 by the then Earl Cowper), and grew from between the joints of the stone coping of the tomb; being left undisturbed, in the course of years became the lofty trees they now are. If they had sprung from the vault, as suggested, made one hundred and sixty years, the girth of the trees would have been much larger than those of the present are. As an illustration of their probable origin, a few years since I pulled up a young sycamore that had grown from between the joints of the stonework round my father's grave, which lies under the shadow of the trees of the Grimstons' tomb. The great singularity consists in the lower part of the trees having become so amalgamated together, that it is impossible to distinguish where the bark of the ash (lighter than the sycamore) ends, and that of the sycamore commences.

"THE TOMB OF LADY ANNE GRIMSTON, IN THE CHURCHYARD OF TEWIN, HERTFORDSHIRE.

"Displays one of the most extraordinary and romantic of those freaks in which it is proverbial that Dame Nature delights. The masonry of the tomb—once firmly set, and bound with iron pins together—is now disjointed and displaced, not by time or decay, but by the irrepressible growth of trees never planted by human hands. The appearance which the tomb presents is most singular. Within, and interlacing the iron railing surrounding the tomb, are seven ash trees, connected at the root, and three sycamores, also connected at the root. These trees, as they have daily grown, have heaved up the stonework of the tomb, forcing it outward for some distance, and entwined around the iron railings, which, in some places, are completely imbedded and hidden in the trunks of the trees. The trees, at their base, also pass through and clasp the stonework, as though it were a mass of earth.

"It is conjectured—and on no other supposition can these marvellous appearances be accounted for—that, at a period antecedent to the erection of the tomb, the seeds of the now full-grown trees must have been deposited in the vault beneath; and there germinating, forced their way towards the light, silently and gradually displacing the masonry above—and then embracing and supporting the tomb they had disturbed.

"The superstitious credulity of the neighbouring peasantry of the last generation was naturally excited by appearances so unusual, and they have handed down a legend to their sons, in which it is sought to account for

the phenomenon. The story is a simple one:—It is said that Lady Anne was an unbeliever,—so confident in the falsehood of Christianity and of the Bible, that she was wont to say that, 'if the Sacred Book were true, seven ash trees would grow out of her tomb.' The result, evidently—as in many similar cases—gave rise to the legend. Whether Lady Anne were so unbelieving as is represented, we have no means of positively ascertaining, but it is very unlikely; and, in these days, we require no such solution of appearances, which, however unusual, we are content to regard as beautiful illustrations of natural laws.

* The following inscription is still legible on the tomb:—

HERE LIETH INTERRED THE BODY OF
THE RIGHT HONOURABLE LADY ANNE GRIMSTON,
WIFE TO SIR SAMUEL GRIMSTON, BART., OF GORHAM-BURY,
IN HERTFORDSHIRE,
DAUGHTER TO THE LATE RIGHT HONOURABLE
EARL OF THANET,
WHO DEPARTED THIS LIFE NOV. 22ND, 1713,
IN THE 60TH YEAR OF HER AGE."

D. D. HOPKINS, F.S.A.

What is really the tree, or what are the trees, which grow out of or about this grave? A. P. S. speaks of "one ash"; the *Spiritual Times* speaks of "seven elms"; and the *Flora Hertfordiensis*, a most trustworthy work, says of the *Acer pseudoplatanus*, or sycamore:—

* In Tewin churchyard are some self-sown trees, growing in a very remarkable manner, around and about the tomb of Lady Anne Grimston, and having in their growth displaced the masonry of the tomb and ironwork."

The discrepancies in the legend given in these three accounts are equally striking. A. P. S. makes Lady Grimston's doubts refer to the existence of a future state, and represents her as expressing "a wish or prayer" that, if such existed, "a tree might grow out of her heart." The *Spiritual Times* states that she was an Atheist, and that "her last words were to the effect that, if God existed, seven elm trees would grow out of her tombstone." The *Flora*, quoting the *Hertford Times*, says that "Lady Anne was an unbeliever, and was wont to say that, if the Sacred Book were true, seven ash trees would grow out of her tomb." It may be difficult, though I hope not impossible, to trace this "marvellous legend" to its source, and to ascertain which of the above versions (if any) is correct; but there can be no difficulty in determining whether one or seven trees grow there, and whether these are sycamores, ashes, or elms.

JAMES BRITTON.

Rev.

[Having submitted the above to our correspondent A. P. S., we received from him the following.]

The additional statements respecting the tomb of Lady Anne Grimston are very curious. Perhaps for the sake of clearing away needless comments, it may be well to state that, in speaking of a single ash tree, I meant only to express what appeared

to be the fact, viz. that the seven or nine stems (it is difficult to divide them accurately) seemed to spring from a single root under the gravestone. If two of these stems are not ash, but sycamore, then there must, of course, be two trees.

I told the story of Lady Anne's belief or misbelief as it was told to me, and do not profess (nor indeed is it necessary) to reconcile it with the other part of the story.

I may add, that I have since been informed by persons who know the neighbourhood well, that, so far from having been an infidel, she was a devout charitable lady, given to good works. Probably this can be easily substantiated.

A. P. S.

[We have reason to know that, besides her legacies to a church school, abundant evidence exists of both the Christian life and Christian faith of Lady Anne Grimston. The tradition is no doubt one of a very common class of legends—namely, those invented to account for unusual phenomena.—Ed. "N. & Q."]

THE SPELLING OF TYNDALE'S NEW TESTAMENT, SECOND EDITION.

(4th S. vii. 30.)

The curious spellings of which MR. FRY gives several specimens reminded me at once of those employed by Churchyard in, I believe, several of his works, but certainly in his *Chips* published in 1575. Churchyard writes *guem*, *fraem*, *maed*, *blaese*, *gaet*, *waek*, *waer*, *haer*, *saem*, by simple transposition of the final e, for *game*, *frame*, *made*, *blaze*, &c., and also *kaek* for *cake*, and *gag* and *rag* for *gage* and *rage*. The main difference between the spelling in these instances and in those from Tyndale is, that the latter both interpolate e and preserve it as a final, e.g. *gaewe*, *graece*, *maede*, *saeke*, *tacke*, &c.; while we also find in MR. FRY's list *haet* and *taest*. But Churchyard as well as Tyndale modifies o into oe, and so we have *roes*, *cloes*, *boens*, *stoen*, *noes*, *smoek*, for *rose*, *clothes*, *bones*, *stone*, *nose*, *smoke*, and also *loef*, *coest*, *bloed*, *poer*, for *loaf*, *coast*, *blood*, *poor*.

How far these peculiarities represent anything more than Churchyard's own fancies, it may be difficult positively to say; but that there was some method in the madness—if madness it were—there can be but little doubt. He certainly meant his spelling to be phonetic, and by writing a long æ as *ae*, seems to have protested against the assumption that the long English *a* of the sixteenth century was to be generally identified with the Continental *a* of the same and of the present time.

Mr. Ellis, in his very valuable treatise on *Early English Pronunciation*, after a minute discussion of the authorities, comes to the conclusion that the long *a* of the sixteenth century was the *a* in *father*. This conclusion is evidently incompatible with Churchyard's practice. He no doubt meant to give to the *ae* in *gaen*, &c., the sound which had

belonged to *ae*, whether Latin or Early English, from time immemorial down to the sixteenth century, viz. that of *ai* in *aim*: a sound which, on the other hand, cannot well be separated, in early English usage, from that of *ea* in *great*, which is doubtless traditional. Whether Churchyard, in thus pronouncing the words in question, is to be considered as a conservator or an innovator, is of course a very interesting question, which, however, it would take some time to discuss fully, especially as it opens out into others of great difficulty. These spellings from Tyndale of fifty years before appear to be interpretable on the same principle; but then the admission of the principle involves this problem amongst others, When did the French *a*, as in *grace*—which in all probability was pronounced in the thirteenth and fourteenth centuries as it is now, and rhymed with *alas*, change into *ai*, so as to justify Tyndale's pronunciation = *grai*ce? The attempt to resolve this problem would necessarily lead to some investigations of a very general tendency manifest in French, and especially in dialectic French; to change the *a* into the *ai* sound, as when *amare* becomes *aimer*, *acer aigre*, &c.; and in patois, *bas* appears *bais*, *egaré* as *egairé*, *bague* as *baigue*, *courage* as *couraige*, &c. Such inquiries, however, we cannot now pursue. It is to be regretted that Mr. Ellis did not handle Churchyard's phonetic spelling.

J. PAYNE.

Kildare Gardens.

"TIMES WHISTLE," ETC. (4th S. vii. 97).—In reply to MR. COWPER's first query let me offer the following:—

"A Carrier to a King; or Doctour Carrier (Chaplayne to P. James of happy Memory), his Motives for renouncing the Protestant Religion and perswading to Re-vnion with the Cath.-Roman. Directed to his Sacred Maiestie. 'My hart is Enderytng a good matter: I tell my deeds vnto the King.' Ps. xlii."—*Permissu Superiorum*, 1635.

My little book is a reprint of the original "Missive" dated from Liege, 1613, and embodied in

"An answer to a Treatise written by Dr. Carler, by way of Letter to his Maiestie, wherein he layeth down Sundry Politike Considerations Pretending himself and Endeavouring to move others to be reconciled to the Church of Rome, by G. Hakewil, Chaplain to Prince James." Lond.: Bill, 1616, 4to.

Dr. Carrier in this book relates how strictly he was brought up in the reformed religion; how he came to have his misgivings as to its being the true church, and finally, notwithstanding the prospect of "higher ecclesiastical dignities," he took the advantage of going over to Rome while abroad upon sick-certificate. His admission that "the more I laboured to reconcile the religion of England to Scripture and the Fathers, the more I was disliked, suspected, and condemned as a

common enemy," certainly did not promise him much promotion, but which clearly identifies him as the *Whistle's* covert papist. Dr. C. labours to excuse himself to King James, and perhaps knowing that his sacred majesty and some about him were inclining that way, tries to wheedle the British Solomon into following his example, and so to put down *schisme* and all its attendant evils. Carrier is of opinion that there is very little difference between the Mass Book and the Anglican Liturgy, and thinks the matter might be easily adjusted if the Puritans and Calvinists were tossed overboard. At page 126 of edit. 1635 he goes so far as to intimate that he is authorised by some of the greatest to say that if James would acknowledge the Pope, that the latter would meet him liberally by conforming the interest of incumbents in their church livings, and further permit the free use of the Common Prayer in England with very little or no alteration. Here again the *Whistle* evidently alludes to our Carrier; for the accomplishment of such ends as he had in view would doubtless have entitled the pervert to a red hat and stockings.

A. G.

HAIR GROWING AFTER DEATH (4th S. vi. 524; vii. 63, 83).—This phenomenon may safely be placed in the same limbo with the living toads found in the middle of marble blocks, the showers of live frogs, the sea-serpent, old Jenkins, and the Wandering Jew. New animal tissues can only be formed out of the blood, and so soon as this blood ceases to live and circulate, all interchange of material throughout the body must cease too. Hair can form no exception to this rule, and its growth after death is as impossible as the growth of new bone or new flesh.

It is astonishing how people fond of marvels are willing to dispense with evidence. In the case mentioned by the old gentleman at Turvey, not a shadow of proof is offered of the mass of hair found in the lady's coffin having grown after death. Why assume this? Why should she not have had long hair during life?

Hawthorne's story of a woman's whole body being changed into hair is too absurd to be repeated.

MR. MAYER will observe that in the case of Charles I. no growth of hair is reported; but then this body was examined by a man who understood the common laws of physiology. In the case of the young man drowned at Whitby we are expected to believe that the hair of a corpse grew in two or three days as much as it would have grown in as many months during life. Probably the mistake arose from the fact of the young man's hair being more or less curly, and by immersion in the water it became straightened out, and thus appeared to have gained in length. The *indestructibility* of hair MR. MAYER must see to be

quite another question, utterly unconnected with post-mortem growth.

J. DIXON.

Alexander Rowland, of "Macassar" celebrity, gives several instances of the indestructibility of hair, and the growth of it and the nails after death, in his curious treatise,

"The Human Hair, Popularly and Physiologically Considered, &c." With seven Illustrations, 8vo, London, 1853."

The subject is also elaborately discussed in—

"L. C. F. Garmann, &c., De Miraculis Mortuorum, quibus premittitur dissertatio de Cadavere et Miraculis in genere," 4to, Dresden, 1799."

WILLIAM BATES.

Birmingham.

EASTERN STORY (4th S. vii. 12.)—The story will be found in Madame de Genlis' *Tales of the Castle*, or in her *Tales of the Genii*, I forget which. These tales are among the few that charmed our childhood's days some forty years ago.

E. L. BLENKINSOPP.

WAR MEDALS (4th S. vii. 13.)—When the Peninsular medals were issued in 1848 six survivors of the war were able to make good their claims to fifteen bars or clasps. One of these medals is in a well-known private collection. The gold cross worn by the late Duke of Wellington had nine clasps.

J. W. F.

Brighton.

The late Captain Baldwin, who resided for many years in Canada, received the war medal with fourteen clasps for his services in Spain and France during the Duke's campaigns. This number of clasps was always said to have been the largest amount ever obtained by valour. Corney Woods, the keeper of the Raquet Court at Halifax, N. S., received the Peninsular medal with thirteen clasps. Woods obtained two medals for distinguished service in the field. Corney always complained that the Horse Guards had omitted to give him the fourteenth clasp. Woods' regiment was the gallant 52nd, the Oxfordshire Light Infantry, which was many years quartered in Nova Scotia with the Rifle Brigade; and Generals Wilbraham, Norcott, Streatfield, Sir R. King, and many others may still remember the jolly, fighting, private Corney Woods, bound to commemorate every anniversary of his general actions.

ISAAC SHEARES.

Highbury.

AN INEDITED ELEGY BY OLIVER GOLDSMITH (4th S. vii. 9, 83, 84.)—Your correspondent MOORLAND LAD reminds me of the remark of a friend of mine on a certain occasion. I was calling the attention of an author of well-deserved eminence to one of his early productions, which he had not seen for a considerable lapse of time. "Good God!" he exclaimed, starting back in horror, "is it possible that I could ever have perpetrated

such detestable trash as that?" On which a critical friend, who happened to be by, observed to him with admirable gravity, "My dear sir, it is not to tell how badly a man may write, if he will only thoroughly give himself up to it." That the author of the elegy referred to "had thoroughly given himself up to it," there can be no question, and as little, that if written by an Oliver Goldsmith—and it is known that there were more than one—he could not be that one whose poetry affords us from youth upwards such exquisite pleasure.

To criticise such a production would be simply absurd. Let it only be remembered that in 1770 Goldsmith was in the full perfection of his powers, and that though sometimes a careless writer of prose, he was, in composing poetry, ever mindful of his fame. His poetical *modus operandi* was indeed slow and elaborate, and it was in reference to his complaint of the superior rapidity with which Churchill and some other of his contemporaries threw off their more numerous compositions in verse, that Dr. Johnson is reported to have said to him—and I give the remark the rather because it is not to be found in Boswell—"Sir, you must always remember that between things absolutely different in degree there can be no approximation by numbers, and that even in what can be reduced to numerical equality it takes 1008 farthings to make one guinea."

JAS. CROSSLEY.

ASHBURNERS OF FURNESS (4th S. vi. 411, 582.) The following paragraph appeared in the *Ulverston Advertiser* (Jan. 5, 1871) in reference to a query propounded by MR. T. HELSBY:—

"With regard to the paragraph from *Notes and Queries* as to the 'Ashburners of Furness,' we are informed in reference to query 5, that the Rev. William Ashburner was a son of George Ashburner, of Scales, and that he was baptised at Aldingham Church on January 5, 1763; his father, George Ashburner (son of John Ashburner, of Aldingham), was baptised at the same church on June 13, 1731. A headstone, now standing in Aldingham Churchyard, was erected by the Rev. W. Ashburner, and bears the following records:—George Ashburner (his brother, who was a stationer in Ulverston), died April 12, 1823, aged 51 years. Isabella Ashburner (his mother) died February 10, 1780, aged 48 years. George Ashburner, of Scales (his father), died December 2, 1803, aged 72 years. William Ashburner (his uncle), died February 20, 1813, aged 73 years. John Ashburner (his brother) died July 17, 1823, aged 63 years. We have reason to believe that the ancestry can be further traced should the above not suffice. We are indebted to Mr. John Ashburner, of Scales (who is a relative of the reverend gentleman referred to), for the above information."

J. P. MORRIS.

Liverpool.

SHROPSHIRE SAYINGS (4th S. vii. 9.)—I have never heard more than two of the Shropshire sayings mentioned by MR. UNDERHILL. "All on one side, like Bridgnorth election," is a common illustration to the present day; and all public

dinners in the county wind up with the toast, "To all friends round the wrekin." There is another Shropshire toast, too, which I have heard: "The Hills of Shropshire—may they be as everlasting as the Shropshire hills." And one day, witnessing a ploughing match at Ellesmere, I heard one rustic urging another to go a little faster with his plough. "Houd thee nize," was the reply; "the ground's as rough as Babby's 'ood gorst." Babin's Wood is a well-known locality in north-east Shropshire, but I never heard that the gorse there was rougher than in other places. A. R.

Oswestry.

"He smiles like a bundle of chips" was a very common saying in south-east Cornwall from thirty to forty years ago. The words "under a dog's arm" were not unfrequently added to it.

WM. PENGELLY.

Torquay.

COBBLERS' LAMPS IN ITALY (4th S. vii. 11).—Similar glass globes, filled with water, are used by wood-engravers and microscopists, and their effect is to concentrate the light upon the object looked at. J. T. F.

N. Kelsey, Brigg.

The women in Northamptonshire and Buckinghamshire formerly used, and probably still use, the glass globe of water with a candle in making pillow-lace, the object of which is to increase the light on their work, as the light of the candle, passing through the globe of water, magnifies the light in the same way as passing through a magnifying lens.

HENRY T. WAKE.

Cockermouth.

THE RHOMBUS AND SCARUS (4th S. vi. 584).—May I quote Martial in connection with the notice to EBORACUM? In epigram xiii. 80, he says—

"Quamvis lata gerat patella Rhombum:
Rhombus latior est tamen patella."

It appears to me that this distichon points clearly to the turbot. The scarus is not so easily identified; it is generally translated char, which delicious little fish (a celestial trout) the Romans probably put into Windermere and Coniston Lake. Char of Windermere I have been fortunate enough to eat at Wordsworth's breakfast table: *Vergilium tantum vidi*. But the char does not answer at all to Martial's scarus (xiii. 84):

"Hic scarus, sequoreis qui venit obesus ab undis,
Visceribus bonus est, cetera vile sapit."

Pliny (whom I have not at hand) also somewhere mentions the scarus as famed for its liver. Hence it cannot be the char, whose liver is nothing remarkable, while all its flesh is delicious. Could it be the red mullet, the "woodcock of ocean"? MAKROCHEIR.

WULFRUNA (4th S. vii. 13).—Dugdale (vol. vi. p. 144) gives the date of the foundation of her

monastery 996. Ethelred's sister at that time might have been thirty-two years old.

FROOME-SHELWOOD.

ST. VALENTINE (4th S. vi. 570).—A parallel to the line—

"Ut moriens viveret, vixit ut moriturus,"

is to be found in the *Testamentum sive preparatio ad Mortem* of Cardinal Bona—a document which contains many noble sentiments eloquently expressed. The words "et cupio ante mortem mature mori, ne moriar in eternum" conclude a striking paragraph on the fear of death.

JOHN ELIOT HODGKIN.

West Derby.

A BILL ACTUALLY PRESENTED (4th S. vii. 32.) I was surprised to see this new version of an old joke; for certainly I have long known a similar "carpenter's bill," but never believed that it was actually presented. The form in which it has long been familiar to me is the following:—

2 mahogany boxes	.	.	.	0	14	0
1 wooden do	.	.	.	0	7	0
1 wood do	.	.	.	0	7	0
						0 7 0

I have also a chimney-sweep's bill and a brick-layer's bill, still more original and puzzling; but I cannot affirm that either have been actually presented.

F. C. H.

LEIGH HUNT'S "LEISURE HOURS IN TOWN" (4th S. vii. 26).—I have as full an acquaintance with the writings of Leigh Hunt as most people, but I never met with a volume bearing the above title. Probably the volumes on *The Old Court Suburb* are those wanted by the Cambridge University Union Society. G. J. DE WILDE.

THE FIVE "THIRD-POINTED" SPIRES (4th S. vii. 35).—The spires inquired after are no doubt the five enumerated in *A Handbook of Ecclesiology*, published in 1847 by the Ecclesiological Society as the only *broach* spires of "third-pointed" date. They are S. Peter Stanion, Northamptonshire; S. Alkmund, Shrewsbury; S. Mary, Hartfield, Sussex; All Saints, Kingston; Seymour, Somerset; S. Mary, Bampton, Northamptonshire. To these I can add a sixth, viz. Upton, Huntingdonshire. This is a very curious example, and until examined closely seems to be of much earlier date. When I saw it about a year ago it was in a very dangerous state, the tower below it having given way; but I believe it has since been made safe.

SNAIL.

MACDUFF, THANE OF FIFE (4th S. vi. 276, 309, 447).—Mary de Monthermer, wife of the eleventh Earl of Fife, was born at Marlborough Castle in 1297, and married in 1307. Joan de Clare was

* *Opera Anterpiæ*, 1677, fol. p. 380.

born about 1265-70, and married before 1299. She was therefore in all probability the wife of the tenth earl. Was she the mother of his successor, or had he more wives than one? The two disinherited daughters of Gilbert, Earl of Gloucester, and Alice de La Marehe (of whom Joan was the younger) have never yet, so far as I know, been recognised in any printed work. Their half-sisters, the daughters of Joan of Acres, completely eclipsed them. It would be interesting to ascertain whether they both left issue.

HERMENTRUDE.

BABIES' BELLS (4th S. vi. 475; vii. 21.)—At the latter of the above references a correspondent asks for the author of these lines:—

"What ails my babe, my sweet-faced babe, to cry?
Look, look, what's here! A dainty golden thing:
See how the dancing bells turn round, and ring
To please my bantling!"

They were written by Francis Quarles (born 1592, died 1644), and occur in his *Emblems*, book ii. No. 8, "Venus and Divine Cupid!"

Quarles deserves to be more generally read. His quaint style, wit, and uncommon turns of thought would make him a favourite, even with those who may not be touched with his deep and practical piety. Although a puritan in his religion, he was a zealous royalist in politics, and having joined the king's party at Oxford, the whole of his property, including his books and MSS., were sequestrated by the parliament. The loss of these last preyed so much upon his spirits as to hasten his death. He was educated at Christ College, Cambridge, and amongst other posts which he successively filled was that of "Chronologer to the City of London." What were the duties of this officer, and is any such now appointed? E. V.

[Quarles was appointed Chronologer, at the request of the Earl of Dorset, in 1639. The duties of the office, which had previously been held by Ben Jonson, consisted chiefly in providing pageants for the lord mayor, and the annual salary was 33*l.* 6*s.* 8*d.*—equal to about a hundred pounds now.]

I have a picture of Elizabeth Coghill, aged one year, anno 1624. She holds in her hand a "coral" of the usual shape, with gold or gilt mounting and bells.

So that J. C. J.'s date is carried back 146 years.

HENRY H. GIBBS.

WRONG DATES IN CERTAIN BIOGRAPHIES (4th S. vi. 410; vii. 46, 80.)—It is perhaps scarce worth while to refer to this matter again; but as we have already shown that DR. ROGERS had no grounds for affirming the existence of an error in our edition of the Ettrick Shepherd's works, so we think a few words will show that he had likewise no excuse. He speaks as if the part he had his hands on contained the Shepherd's autobiography and nothing else of a biographical cha-

racter. It contains, however, only the first eight pages of the autobiography, and immediately preceding them the last forty pages of the memoir by Mr. Thomson. So that DR. ROGERS could not have been ignorant of the existence of Mr. Thomson's memoir—and indeed admits that he was not so—but "concluded" that the same statement alone would "likely" be contained in it as in the autobiography. If such grounds as these are to be considered as sufficient justification for writing to "N. & Q." we deeply sympathise with the editor.

GLASGOW.

BLACKIE & SON.

"THIS EAN NIGHT, THIS EAN NIGHT" (4th S. vi. 503.)—The Lyke Wake dirge which appeared in these columns is printed in Sir W. Scott's *Minstrelsy of the Scottish Border*. In the preface to it the following beautiful passage is quoted on of the Russian Burial Service:—

"Hast thou pitied the afflicted, O man? In death shalt thou be pitied. Hast thou consoled the orphan? The orphan will deliver thee. Hast thou clothed the naked? The naked will procure thee protection."—Richardson's *Anecdotes of Russia*.

Sir Walter Scott goes on to say, "The most minute description of the Brig o' Dread occurs in the legend of Sir Owain," &c. R. C. G.

THE ADVENT HYMN (4th S. vi. 112; vii. 41.)—What combination of sounds goes to make vulgarity? I understand the adjective "vulgar" as applied to a man, a speech, an anecdote, &c., but as applied to a tune I do not, and I never could do. Any air may of course have vulgar associations with it in the minds of particular persons, but how can that make the tune vulgar? I ask this question the rather, because the particular tune in question, poor "Helmsley," which just now appears to have no friends, has always seemed to my unsophisticated ears so singularly appropriate to the words of the Advent Hymn, that it vexes me to hear it sung to any other. Perhaps you will admit one voice in its favour, since there have been so many against it. HERMENTRUDE.

Historical.

NOTES ON BOOKS, ETC.

The History of Rome. By Wilhelm Ihne. *English Edition.* (Longmans.)

Herr Ihne, from the volumes before us, would appear to take the advice so often given to students by writers in his own and other countries—viz. to follow, if only at a distance, the critical and exhaustive method of Niebuhr but not to be pinned down to the deductions and theories of that great philologist. "Would that I could write history so vividly that I could so discriminate what is fluctuating and uncertain, and so develop what is confused and intricate, that every one when he heard the name of a Greek of the age of Thucydides or Polybius, or a Roman of the days of Cato or Tacitus, might be able to form a clear and adequate idea of what he was." So wrote

Niebuhr, and it was undoubtedly admiration at the rare union of such powers with vast learning in him, that imposed that "willing bondage" to which so many submitted, but which, as time advanced, required that that wise counsel should be given. Herr Ihne modestly states that, had the life of Arnold, to whose memory he pays a feeling and graceful tribute, been spared, and thus the completion of his *History of Rome* effected, in all probability he would never have undertaken his present work. It seems to us, however, that had such been, fortunately for all, the case, there would have been still an equal call for Herr Ihne's labour, our stock of knowledge receiving daily such vast accessions—the result of research that appears to grow more vigorous the more it is pursued—as to render necessary the continued rewriting of history under "the light of present historical science." Commencing from the regal period, our author has carried on his history, in the present volumes, to the end of the second Punic war—the period embraced by Arnold—and proves himself no mean possessor of our idiom, for his volumes are not a mere translation from the German, but have been rewritten by him in English.

Spanish Towns and Spanish Pictures. By Mrs. W. A. Tollemache. (Hayes.)

Though the object of Mrs. Tollemache's visit to Spain appears to have been the study of Spanish Art, on which we have a good deal of pleasant gossip in the work before us, the book contains numerous fragments of English, Spanish, and legendary history, which give variety and additional interest to it. As owing to the state of the Continent and the recent changes in Spain, travellers are likely to direct their steps in that direction during the next migration of wandering Englishmen and Englishwomen, we commend the book before us to all such, not as a substitute for, but as a companion to, Ford's admirable Handbook.

Elementary Treatise on Natural Philosophy. By Professor A. Privat Deschanel, of Paris. Translated and edited, with Extensive Additions, by Professor Everett, D.C.L., of Belfast. In Four Parts. Part I. Mechanics, Hydrostatics, and Pneumatics. Illustrated by numerous Engravings. (Blackie.)

The important position which physical science has now taken in public education has induced the publishers of the work before us, which, soon after the publication by Professor Deschanel, was adopted by the Minister of Instruction in France as the text-book for government schools, to invite Professor Everett to produce an English edition of it—and he tells us, that he was only induced to do so after finding it was better adapted to the requirements of his class than any similar treatise with which he was acquainted. But it is not a mere translation; it has received many and very important additions at the hands of the translator.

"LIVES OF THE POETS LAUREATE OF ENGLAND" is the title of a work reported to be in course of preparation by the Hon. Mrs. Norton.

ROCHESTER CASTLE.—The corporation of Rochester, having secured from the Earl of Jersey a lease of Rochester Castle and grounds, are about to expend 2,000*l.* or more in laying out the latter, thereby effecting a great public improvement. This scheme will doubtless commend itself to all antiquaries, as tending to preserve the noblest castle keep in England.

THE LATE CHARLES DICKENS.—Messrs. Chapman & Hall, it is understood, have become the proprietors of the entire series of copyrights of the works of Mr. Dickens. A bust of the late novelist has just been completed by Mr. W. F. Woodington.

LORD PALMERSTON'S VISITS TO PARIS IN 1814 AND 1815.—The Diary kept by Lord Palmerston on these visits will, it is said, form a separate publication, it being found too long for insertion, as originally intended, in *The Temple Bar Magazine*.

ROYAL ALBERT HALL.—We understand that, at the ceremony of opening the Hall by the Queen on the 29th of March, an officially reserved free seat will be offered to the Mayor, Provost, or Bailiff of every place in the United Kingdom which paid 100*l.* and upwards to the subscription fund of the Exhibition of 1851.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

UNIVERSAL SPELLING-BOOK: or, a New and Easy Guide to the English Language, by Daniel Fenning. Any edition previous to the 19th, published in 1768.

Wanted by W. Harding, Esq., 7, East India Avenue, Leadenhall Street.

DIRDIN'S TYPOGRAPHICAL ANTIQUITIES. Vol. II.

BIRCKBECK'S BLOCKS. Vol. II. 1st Edition.

Wanted by Mr. J. W. Jarvis, 15, Charles Square, Hoxton, N.

DIPLOMATARIUM ANGLICUM ET SAXONICUM, Anglo-Saxon and English, by B. Thorpe, 1860.

Wanted by John E. Price, 53, Beresford Road, Highbury New Park.

SWIFT'S WORKS. (Sir Walter Scott's Edit., 1814.) The last six vols.

Wanted by Mr. Robinson, 96, Church Street, Preston.

THE RHYCLETIA, by M. F. Rossetti, 1846.

MELWILL'S LIFE OF SHELLEY, 1847.

THE LAMENT OF SHELLEY AND BYRON.

PARRY'S LAST DAYS OF LORD BYRON.

ARMSTRONG'S LIFE OF BYRON.

H. L. BULWER'S LIFE OF BYRON.

BYRON: His Biographers and Critics, by J. S. Moore.

PHYSIONOMICAL PORTRAITS OF A HUNDRED CHARACTERS.

Wanted by Mr. Joan Wilson, 53, Great Russell Street.

Notices to Correspondents.

"HOW WE BROUGHT THE GOOD NEWS TO GHEENT." There is no historical foundation for this poem. See "N. & Q." 3rd S. i. 136.

AMBROSE BONWICK.—By an annoying and persistent misprint throughout our notice of Mr. Mayor's interesting little volume (ante, p. 114), the subject of the book is mis-called *Borwicke*.

ZETA (Andover) will find several answers to his queries by referring to our indexes.

SP.—The author of *The World of Matter died two or three years since*.

R. H. S.—The motto—

"*Horas non numero nisi serenas,*"

is not uncommon on sundials; but its origin, which has been inquired for more than once in these columns, remains at present undiscovered.

S. W. T. will find a note on the word "*High-faluten*" at p. 478 of our last volume.

SCOTTISH MUSIC.—L. T. A. will find the originals of most of the popular Scottish airs traced in Chappell's *Music of the Olden Time*.

T. C.—We have a letter for this genealogical querist. Whither shall we forward it?

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

LONDON, SATURDAY, FEBRUARY 18, 1871.

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Notes.

MONT VALÉRIEN.

Who has not heard of Mont Valérien, the
 towering giant of the Seine, and tutelary genius
 of the proud city at its foot?—

"Quæ tortuosis Sequana^a saxosum sonans
 Agre urget undas vallibus, stat arduo
 Arcis montis apice: quæ loci ingenio, et manu
 Munita, sæpe risit hostiles minas;
 Et tunc belli longa præsentis mora."

Joann. Commirii *Carmina*. Paris, 1704, p. 17

The strategical importance of this renowned
 Citadel invests its site with a present interest,
 some portion of which may seem to be reflected
 in a former and forgotten phase of its history.

The modern Parisian or ordinary tourist
 knows Mont Valérien but as a fort and a barracks;
 munitions with cannon and populous with
 soldiery; prompt for the defence, or it may be
 for the attack, of the fickle and unruly millions
 beneath its shadow.

But the student of religious history sees
 Valérien under another aspect. He thinks of it
 as the erstwhile retreat of the holy hermit; an
 object of pious pilgrimage; a mimic yet adorable
 Calvary; or, perchance, in a more degenerate

^a I should fear to be haunted by the offended shade of
 the Latin poet if I failed to confess that it is I alone who
 am responsible for the introduction into his first iambic
 of the inadmissible dactyl "Sequana," instead of the
 iambic "Isara," which is found in the original.

time, as a scene of licentious profligacy, which
 recalls the Dionysia of the elder world, or the
 nocturnal love-feasts of modern Revivalism.

We learn from Pierre d'Orgemont, a former
 bishop of Paris, that in the year 1400 and the
 reign of Charles de Valois there was already a
 hermitage on Mont Valérien, and that a penitent
 named Anthoine occupied a cell of narrow limits
 constructed on the spot. This was destroyed in
 the time of the civil wars between the Dukes of
 Orleans and Burgundy, and the hermitage of
 Saint Saviour built on the summit of the mount.
 This had for occupant Sister Guillemette Faussart,
 a native of Paris, who, in the reign of Henry II.,
 and assisted by the contributions of Henry Guyot
 and Gilles Martine, built the chapel of Saint
 Saviour, and a cell of ample dimensions, as an
 abode.

It is related of this holy personage, that, after
 her nightly prayers, she occupied herself in carry-
 ing water from the foot to the summit of the
 mount. This she did in such quantities that it
 sufficed the masons, engaged in the construction
 of the chapel, for the entire day, and was thus
 regarded as a miracle. She practised the most
 rigid austerities; ate little but bread and water;
 taking, indeed, little else to support life but the
 Holy Communion. (*Variétés historiques, physiques,
 et littéraires*. Pais, 1752, tom. iii. partie i. p. 174.)

After five years of fasting and penitence Sister
 Guillemette died suddenly, in the year 1561, in
 the odour of sanctity, and was buried at the
 entrance of the chapel of the hermitage which
 had been built under her auspices.

The successor to this holy lady was Jean Hous-
 set, the third anchorite of Mont Valérien. He
 had been a retainer of Henri Guyot, to whom,
 and other charitable persons, he was indebted for
 his support. He occupied the hermitage for the
 long period of forty-six years, at the end of which
 time, on August 3, 1609, he closed a life of
 austerity and edification, and was buried by the
 side of Sister Guillemette, his predecessor, in pre-
 sence of the clergy, many noblemen, and a vast
 concourse of spectators.

It is to this pious man that Raoul Boutrays,
 better known under his Latinised name of Ro-
 dolphus Botereius, refers in the following not
 very elegant hexameters:—

"Imminet Ætherio præpe vertice VALERIUS Mons.
 Inclusi spelunca senis qui limen Erebi
 Sex præpe ab hinc lustris non exit, ille vetustos
 Egypti Patres, Syriacque horrentis adequat.
 Qualis erat nigro qui pastus ab alite Paulus,
 Hirsutusque hujus tunice, qui Antonius heres,
 Fortunate senex, qui summa à rupe jacentes
 Despicis urbis opes, et vere despicis, urbs est
 Magna tibi, Mons exiguis, Provincia et ingens
 Scriptaque in horrenti defossa ergastula saxo."

Latetia, 8vo, Parisiis, 1612.

The next and fourth tenant of the hermit's cell
 was Séraphin de la Noué, a Parisian, who was

placed in possession by the Abbé of St. Denis and Henry de Gondy, Cardinal de Retz, August 8, 1609. He was supported in the solitary practice of piety and austerity by the celebrated and lovely Marguerite de Valois, first wife of Henry of Navarre, and last princess of her illustrious house.

By some one of these hermits three lofty crosses had been erected on the summit of their mount. These, from their elevated position, were seen from afar, and recalled to the pious spectator the Calvary of old, where his Saviour had suffered between the hardened and the repentant thief. Struck by the similitude, a priest and licentiate of the Sorbonne, Hubert Charpentier, conceived the idea of establishing on Mont Valérien a community of priests and religious men for the maintenance and exercise of the worship of the Cross, similar to one which he had previously founded on Mount Betharam in Béarn, and a second at Notre Dame de Garaison, in the diocese of Auch. The king, Louis XIII., favoured the scheme with his approbation; and Richelieu, who had a splendid seat at Ruel, hard by, promoted it by his liberality. The congregation of the Calvary consisted of thirteen priests, of whom the founder, Charpentier, was the first superior. This eminent man, who had been the intimate friend of the Abbé de Saint Cyran, and the solitaires of Port Royal died in 1650, in the very year in which Louis XIV. confirmed the letters-patent given by his father, permitting the community to build the church of the Holy Cross, and a convent for the accommodation of the ministering priests and other persons of piety who might be desirous of leading a life of edification therein.

The religious zeal which had animated Charpentier does not appear to have been participated by the confraternity, and ten years later the number had dwindled to two, who lingered on till 1663, when they sold their commonalty to the Jacobins of the Rue Saint-Honoré, an example which the hermits, tired also of their life of solitude and austerity, lost no time in following.

These bargains, however, found no favour with the chapter of the cathedral of Paris, who endeavoured to prevent them taking effect by despatching another relay of priests to the abandoned mount. Hence a collision between the two bodies. The Jacobins, arriving to take possession of their acquisition, found another party in possession, and laid regular siege to the mount. The good folks of the neighbouring villages took one or the other side; a baker was killed; others were wounded; the Jacobins remaining masters of the situation. The affair, however, had made considerable noise; the king ordered an investigation, and this resulted in a decree by which the disputed property was restored to its original possessors. Sainte-Foix gives full details in his *Essais sur Paris*, and a poem of some two thousand verses was composed by Jean David, a bachelor of theology, entitled

Le Calvaire profané par les Jacobins de la rue Saint-Honoré.

It was probably at this period that the mount began to be known as the "Calvary." In 1666, the curés of Paris were affiliated to the congregation, and the custom was established by the *paroisses* of the capital of making a yearly pilgrimage to the holy mount on two nights specially consecrated to the worship of the Cross. Behind the great altar of their church the priests of the community had constructed a mimic representation of the sepulchre of our Saviour. To facilitate access to the summit, the precipitous sides of the mount were hewn into terraces, with steps between, and chapels at regular intervals, affording representations of the various stations of the Passion, were constructed to serve as resting-places for the pilgrims.

Availing themselves of these facilities, during the whole of Passion Week, Mont Valérien was thronged by an army of devotees, making their way from chapel to chapel, up its terraced sides, till they reached the church on the summit. But it was on the nights of Ascension Day and Good Friday that the pilgrim-crowd became most numerous. The graphic pen of Dulaure shall here describe the midnight doings of these Orgiasts of modern times:—

"Les uns portaient une croix fort pesante, et se traînaient avec peine jusqu'au sommet de la montagne; ceux-là se faisaient fustiger en chemin; d'autres, enfin, ne pouvant jouer des rôles si difficiles, se contentaient d'être spectateurs bénévoles. Comme cet acte de dévotion se faisait la nuit, comme c'était à la renaissance du printemps, et comme tout dégénère, les pèlerins et les pèlerines faisaient souvent des stations dans le bois de Boulogne (par où ils passaient), avant d'en faire sur la montagne du Calvaire. La galanterie et le plaisir remplaçaient le zèle et la pénitence, et plusieurs péchés étaient commis au lieu même de l'expiation. Ces pèlerinages et les désordres qu'ils entraînaient, furent enfin sagement réformés."

At length, to put a stop to the flagrant scandal, the Cardinal de Noailles, the then Archbishop of Paris, effectually suppressed the "devotion," in 1697, by forbidding the priests of the Cross to keep their chapels open on the nights of Holy Thursday and Friday. Finally, the two communities of priests and hermits were formally suppressed by a decree of the Constituent Assembly, dated August 18, 1791.

The church of the Cross and the convent buildings still remained; but, a few years later, Napoleon, informed by Fouché that they had become the nightly resort of a great number of priests and others who held secret meetings therein, took alarm, and ordered the grenadiers of the guard, in garrison at Courbevoie, to betake themselves to the dangerous spot, arrest the supposed conspirators, and raze the church and convent to the ground. His commands were executed to the letter, and after some delay, arising from fickleness of intention, the great man gave orders, just

his own fall, that a barrack should be on the desecrated site. This point commences the modern history of Valerien, which is better known, and on do not propose to enter.

WILLIAM BATES.

gham.

MILTON'S "RIVERS ARISE," ETC.

was the only passage in Milton's *Poems* was unable to explain when commenting on it. When at length I became aware of the sense of them I made the following slight change in what I had written on it in my *Life of Milton*:—

Address commencing thus—

Rivers arise, whether thou beest the son of the utmost Tweed, or Ouse, or gulfy Don,' &c. a puzzle to all critics, who, with Warton, could not in what sense or in what manner this introduction of the rivers was to be applied to the subject. At the reviewer of Masson's *Life of Milton* in the *Review* observed, 'May not the true explanation of the riddle be that the part of Relation was perceived by a youth of the name of Rivers?' Acting on this hint, Mr. Masson had inquiry made at Cambridge as he informs us in *The Athenæum*, it appeared on the 18th of May, 1628, George and Nizall sons of Sir John Rivers, Knt., of Westerham, the former in his 15th, the latter in his 14th year, were admitted into Christ College as lesser pensioners. The whole riddle then is thus solved, and we have an unexpected specimen of Milton's humour. In the drama, as we may term it, he performed the parts of the rivers with the Medway and the Thames, the former of Kent, and of which the former rises not far from Westerham, where the Rivers family resided.

The riddle is almost incredible that a matter thus, we may say, lying on the surface should have eluded the eyes of so many generations. But the truth is, many explanations could be given of oversights equally mar-

My *Life of Milton* may never be reprinted, neither *The Athenæum* nor *The Saturday Review* is so likely to be consulted by future generations as "N. & Q." I have thus, I trust, supplied the knowledge of this removal of the only passage of obscurity in the poetry of Milton.

As to the supposed lines of Milton's lately discovered, I saw at the first glance that they were not his. I took no part in the matter, and I witnessed with pleasure the final triumph of good sense and sound criticism.

THOS. KRIGHTLEY.

THE REV. HENRY FRANCIS CARY.

I have lately read the *Memoir of the Rev. Francis Cary, M.A., Translator of Dante*, vols. London, 1847), I wish to record two particulars which may prove interesting

and perhaps useful to others, and my note-book being at hand I am enabled to do so without delay. "Procrastination is the thief of time."

It is stated in vol. i. p. 1, that his mother was "daughter of Theophilus Brocas, Dean of Killala." Dean Brocas was likewise chaplain of the Royal Chapel of St. Matthew, Ringsend, Dublin, 1750-1764 (as mentioned in *Brief Sketches of the Parishes of Booterstown and Donnybrook*, p. 101); and having died in 1770, he was buried in the churchyard of St. Anne's, Dublin, as recorded in the following tombstone inscription, which I copied within the last few years:

"Here lyeth the body of the Rev^d Theophilus Brocas, D.D., Dean of Killala, who departed this life on the 17th day of April, 1770, and in the 64th year of his age."

His death, according to Pusey's *Occurrences*, April 21, 1770, was "an important loss to the kingdom, as his life was devoted to the service of the publick in promoting the true interest of this country." It is to be hoped that in the recent alterations and improvements at St. Anne's due care has been taken of the tombstones of Dean Brocas and many other notables.

In the same volume, p. 84, where mention of Mr. Cary's marriage appears, it is stated that "on the 19th of September, in the same year [1796], he married Jane, daughter of James Ormsby, Esq., of Sandymount [in the parish of Donnybrook], Dublin." Here there seems to be a slight inaccuracy in the date, for in the Visitation return of marriages in Donnybrook in 1796 (preserved in the Consistorial Court, Dublin), there is the following entry:—

"August 20. The Reverend Henry Francis Cary, of Staffordshire, and Miss Jane Ormsby, daughter to James Ormsby, Esq., of Sandymount."

Mr. Ormsby had served as churchwarden of his parish in 1792, and in the old churchyard of Donnybrook there is a stone over the grave of Mrs. Frances G. Ormsby, wife of Captain Robert Ormsby of the Sligo Militia, who died August 19, 1805, aged thirty-two years.

The Donnybrook parish-register (1768-1799) has long since disappeared, and is not likely, I fear, to be recovered; and therefore the annual returns of marriages, &c., from one of which the foregoing quotation has been made, are the more to be prized.

ABHBA.

WITCHES IN IRELAND.

The following curious case was heard at the quarter sessions at Newtonards, co. Down, Tuesday, Jan. 4, 1871. It is thus reported in the *Weekly Whig*, Jan. 7, 1871:—

"EXTRAORDINARY MODE OF EXPELLING WITCHES.

Kennedy v. Kennedy.

"This was a process brought by the plaintiff, Hugh Kennedy, farm servant, to recover 14l. from the defendant.

John Kennedy, farmer, being one year's wages alleged to be due.

"Mr. C. C. Russell appeared for the plaintiff, and Mr. J. Dinnen for the defendant.

"The plaintiff and defendant are brothers, and the point in dispute was whether the engagement was 7*l.* a-year or 7*l.* the half-year, the plaintiff alleging the latter. As the evidence was conflicting, his worship referred it and another case between the same parties to the arbitration of three gentlemen in court.

"It appeared from the evidence of the plaintiff, who was examined by Mr. Russell, that on one occasion during the period he was in the defendant's service he was employed in banishing witches out of the house, and off the land. Witches were believed to sojourn on the plaintiff's farm, and in consequence some of his cows died, and his crops were of inferior quality. Belief existed in the efficacy of a certain charm, potent in expelling witches; but, although considered unfailing, the experiment was attended with dangerous consequences, and no person could be found hard enough to undertake the carrying out of the necessary directions. The danger lay in the fact that if any one of the requisites of the charm remained unfulfilled, the person endeavouring to effect the banishment would be carried off by the witches, and would never more be heard of. Plaintiff, who was himself a believer in witchcraft, was induced to undertake the hazardous attempt to work the charm. An evening was agreed upon to put the witches to flight. They were supposed to take up their residence in the house after a certain hour, and to remain there till break of day; and if the charm was successfully worked they would not only be for ever dislodged from the dwelling, but would never more set foot upon the farm. The mode adopted was as follows:—All the inhabitants left the house with the exception of the plaintiff, who had to face the witches alone. He locked himself in, closed the windows, stuffed all keyholes and apertures, and put sods on the tops of the chimneys. He then put a large pot of sweet milk on the fire. In the pot he put three rows of pins that had never been used, and three packages of new needles. The milk, needles, and pins were allowed to boil together for half an hour. As there was no outlet for the smoke, plaintiff was nearly smothered, and during the time the charm was maturing, he believed he had an encounter with the witches, and succeeded in driving them from the house. At all events, none of them had appeared in the place since, and he had never heard any complaints about the cows milking badly, or the crops not giving satisfaction.

"The court was convulsed with laughter during this extraordinary recital.

"On the return of the arbitrators into court, they stated that in the case for wages, they found for the plaintiff in the sum of 10*s.* The other case was dismissed."

W. H. P.

THE MEANING OF "MONSIEUR, MONSIEUR."—I have frequently been asked in Britain why, in our country, they put the word *Monsieur* twice on the address: "A Monsieur, Monsieur," etc. My answer was that the first *Monsieur* should be written in two words, and translated "my lord" (*mon sieur, mon seigneur*).

If you open the *Dictionnaire de la Langue française*—so ably compiled by my learned friend Mons. Littré—you will find under the word "Monsieur" (vol. ii. p. 611, col. 3) that the same,

united with the name of a town, was formerly used to designate the bishop of the diocese of which that town was the capital; but he omitted to add that it meant also the hangman, as you may see by the *Mémoires de Samson*, and About's *Les Mariages de Paris*. This double acception led lately to a very ludicrous misunderstanding, the narrative of which may amuse your readers.

A young orderly, who had learnt imperfectly the German language (but, however, boasted of being a thorough master of it), having been sent to the Prussian outposts with a flag of truce, appeared in the company of a stately gentleman, much dignified, and dressed like a reverend one. This gentleman the young officer (who, I suspect, is the author of the song you lately printed) introduced to the German commander as "*Monsieur de Paris*," and I beg to introduce him to you as Mons. Hendrick, the hangman of Paris, who, being a German, or at least of German extraction, speaks fluently the language of the invader. Now it happened the Teuton was a pious Roman Catholic, more conversant with the language of Madame de Maintenon and of the Concordat than with the phraseology in use at present. He accordingly prostrated himself before the lugubrious gentleman, kissed his hands, and acted so many fantastic extravagances, after the German fashion, that the young wag and his interpreter were put extremely out of countenance. Still the latter took great care, for the sake of his own life, not to show *la corde*.

One word more, to be added to Littré's article. In the nautical language, the title of *monsieur* is particularly given by the crew to the lowest of them, the *mousse*, the ship-boy, and the reason of that is obvious: it is a joke founded on the likeness between *mousse* and *monsieur*, pronounced at Marseilles and Bordeaux *moussu*.

FRANCISQUE-MICHEL.

Athenæum Club.

BEAR-BAITING.—I was never a witness of a bear-bait, but I well remember a poor brute who was kept alive for this sole purpose, at F— in Lancashire. He was confined, as a general rule, in a small back yard, where sightless, dirty, stinking, and perhaps half-starved, his sole and constant exercise appeared to be moving his head and forequarters from side to side. When taken to other villages to be baited, his advent there was announced by a wretched fiddler, who walked before him and the bear-ward. Upon one occasion the story goes that he and a second champion of the like kind arrived at W, on the wakes-day, before the evening church service was completed. This, however, was rapidly brought to a close by the beadle calling to the preacher from the church door: "Mestur, th' bear's come; and what's more, there's two of 'em." This

freedom of speech in a holy place is less to be wondered at when it is known that the good rector and a party from the rectory usually witnessed the hear-bait from the churchyard adjoining the village green. M. D.

CA LAIS AND SIR GILBERT TALBOT IN 1512.—The following old French letter, signed by Gilbert Talbot, the then English governor, may be of sufficient interest to merit preservation in the pages of "N. & Q."

HENRY T. WAKE.

Cockermouth.

"Treshaulte et tresexcellente princesse et ma treshonourée Dame tant et si treshumblement que faire puis v're bonne grace Je me Recommande | A la quelle plaise savoir | que ce Jour Dhuy Receu le Pres quil vous a pleu m'escrire | par lesquelles me faictes savoir que puis nagueres ung navire charge de vins d'auverrois pour la provision de l'ostel de mons' le prince de Castille et du v're a esté pris et mis en maniere que lesd' navire et vins soient Incontinent mis au delivre | et les laisser aller pardevers vous.

"Treshaulte et tresexcellente princesse et ma treshonourée Dame | ayant la Reception de vos d' Pres | Je feuz esmerci de lad' prinse | et Incontinent Jescripy ausd' de deure de souffrir led' navire departir avecque lesd' vins | et que a esté faict en maniere quil est ce Jour Dhuy arryas au haur de cest Ville | et ay ordonne au maistre dieulay de partir a son bon plaisir et vouloir pour conduire et mener lesd' vins pardevers vous. | En vous assurant madame que non pas seulement en cest endroit Jedesire a vous complaire et faire service | mais en toutes autres choses a moy possibles selon mon petit pouvoir | Car en ce faisant Je suis sur faire service tresagreable au Roy mon souverain se'r v're bon Cousin. |

"Treshaulte et tresexcellente princesse et ma treshonourée Dame Je supplie au benoist saintet esperiet vous attroyer lentiere accomplissement de voz treshaulx et vertueux desirs. |

"Escript a Calais le xxvme Jour daoust | lan xv^{ti} & xij (25. aug. 1512).

"V're treshumble & treshobeissant Servitr.

GILBERT TALBOT."

The superscription is as follows, viz.:—

"A treshaulte et tresexcellente princesse et ma treshonourée Dame, Madame Margerite Archiduchesse d'austrie Suisse et contesse de bourg^{ne} douaigiere de Sauoye, Regente et gouvernan', etc."

CURIOUS PRECURSORS OF THE PRETENDER.—A London paper of July, 1745, gives the following account of an adventurer:—

"Edinburgh, June 27. We have not yet heard to what Corner of the World David Gillis (who had assumed the character of the Pretender's son) fled after getting out of the Jail of Cooper in Fife, where he had been confined for various rqueries. But 'tis certain he came to this city about nine months ago, accompanied by his confederate Billy (who is now in custody at Selkirk), and after selling their horses took Rooms in Maltrees hills. Gillis fell to work, and painted the 'Visitation of the Magi,' 'St. Cecilia' (sic), 'The Miser,' 'Jane Shore,' &c., which Connoisseurs consider finished pieces; and Billy brought journeymen to a shoemaker. But chusing rather to stroll about than earn their bread in an honest way, they assumed high names and characters, and imposed upon and tricked several people in low life in the Neigh-

bourhood of this. Upon hearing that warrants were issued for apprehending Gillis, he fled to Ormiston in East Lothian, where he passed for Peter Douglas, Esq. Here, finding the people devoutly inclined, he canted and prayed with them to Admiration, and declared that Whitefield was a first rate saint; but hearing that a Party was going out of this place to apprehend him, he fled in the night time and left his reckoning to pay as usual."

About a fortnight later it is stated, under date Edinburgh, July 16:—

"David Gillis, who lately acted the Prince in the Confinces of this City, and who with his confederate William Rae was lately drummed out and banished the County of Selkirk, is returned hither with his confederate."

A week afterwards the *London Gazette* offered its reward of 30,000*l.* for the apprehension of the real Pretender, if there can be such a designation. E. C.

HEAVEN LETTERS.—A letter written in Gotha, Germany, and published in a New York newspaper, contains the following passage:—

"Our old Frau told us she had a brother in the army, and when we expressed a hope that nothing would happen to him, she replied: 'Oh! no, he has a Heaven letter on him; he is all safe.' We asked her what a Heaven letter was, at which she seemed much surprised, wondering that we had never heard of it. She said several of the peasantry of the village owned one, though where they originated or where they got them she did not know. We expressed much interest, and said that we wanted much to see what kind of thing it was that thus protected its wearer from all earthly ill. She seemed much averse to speaking about it, and did not think she could get one for us; but the next morning, before we were up, she came to us with one she had borrowed from a friend. It must have been very old, perhaps having come down from father to son; for though of parchment, it was worn in holes. It contained a not ill-sketched picture of the crucified Saviour, at whose feet lay an apple, cut open, and exposing the seeds to view. There were a number of verses which we could not make out, except that there were several invocations to the Trinity and an indefinite number of crosses."

UNEDA.

Philadelphia.

TEA.—The following notice of tea is copied from the *Relation of the Voyage to Siam by Sie. Jeanits* in 1685, London, 1688, p. 269:—

"It is a civility amongst them to present betle and tea to all that visit them. Their own country supplies them with betle and areca, but they have their tea from China and Japan. All the Orientals have a particular esteem for it, because of the great virtues they find to be in it. Their physicians say that it is a sovereign medicine against the stone and pains of the head; that it allays vapours; that it cheers the mind, and strengthens the stomach. In all kinds of fevers they take it stronger than commonly, when they begin to feel the heat of the fit, and then the patient covers himself up to sweat, and it hath been very often found that this sweat wholly drives away the fever. In the East they prepare the tea in this manner: when the water is well boiled, they pour it upon the tea which they have put into an earthen pot, proportionably to what they intend to take (the ordinary proportion is as much as one can take up with

the finger and thumb for a pint of water), then they cover the pot until the leaves are sunk to the bottom of it, and afterward give it about in china dishes to be drank as hot as can be without sugar, or else with a little sugar-candy in the mouth; and upon that tea more boiling water may be poured, and so it may be made to serve twice. These people drink of it several times a-day, but do not think it wholesome to take it fasting."

W. E. A. A.

ERROR IN NEILL'S "HISTORY OF THE VIRGINIA COMPANY."—Neill in his *History of the Virginia Company of London*, p. 225, writing of William Cleyborne, secretary of state for that colony, says:—

"Edmundson, Quaker preacher in 1673, met him at a religious meeting, and was invited to call at his house. Soon after this he must have died, for the preacher in his journal says, 'He was a solid wise man, received the truth, and died in the same, leaving two Friends his executors.'"

This quotation refers to the commissioner Richard Bennet, and not to Cleyborne. (*Vide Edmundson's Journal*, A.D. 1715, p. 63.)

NIMROD.

PEDESTRIAN FEAT OF FARADAY.—I see it stated in an article on Faraday (*Edinburgh Review*, July, 1870), that "one day he started alone from the Baths of Leuk, over the Gemmi, past Kandersteg and Frutigen, all the way to Thun, doing the forty-five miles in ten and a half hours without much fatigue and with no ill effects."

Considering the long and steep ascent of the Gemmi, which must have been made in this direction, the walk is one of the most extraordinary ones on record.

I speak from my own pedestrian experience on the line indicated.

FRANCIS TRENCH.

Isleip Rectory.

KENCOTT, OXON.—In the chancel of this church on the south wall there is a curious monument—curious not in itself, but from the fact that it is set in a wooden case, with oak folding doors like a triptych to close over all and protect it from injury. It is to the memory of Richard Colchester of Westbury, co. Gloster, D.C.L., who died Sept. 11, 1643. Also to his wife Elizabeth, daughter of Sir Hugh Hammersley, Knt., Lord Mayor of London, by Mary, daughter of Baldwin Derham of Derham, co. Norfolk. The arms displayed are—Or, a chevron between three estoiles gules [granted 1626], impaling gules, three rams' heads coupéd or.

W. M. H. C.

P.S. In the head of the Norman door of this church is a bold carving of Sagittarius, with the letters SAGIT; the arrow has parted from the bow-string.

Queries.

THE WINCHESTER "DOMUM" SONG.

I do not recollect that any of your correspondents have ever suggested any inquiry as to the authorship of the popular song, which precedes the summer vacation of Winchester School, called the "Domum." It has frequently been sung in my hearing, but no inquiry of mine has ever been satisfactorily answered as to the origin or authorship of it.

It has something of the air and aspect of an early mediæval hymn or chanson. On the other hand, there are symptoms in it of Martial and other early Latin poets.

As an instance of the former, let me quote a few lines from a song to the Virgin, printed in the "*Poésies antérieures au douzième siècle*," by Edélestand du Ménil. Paris, 1843:—

"Dormi, fili, dulces mater
Dulce melos concinam;
Dormi, nate, suave, pater,
Suave carmen accinam.
Ne quid desit sternam rosis,
Sternam fœnum violis,
Pavimentum hyacinthis,
Et præsepe liliis."

So in Martial (*Epig.* 402) we have—

"Phosphore redde diem, quid gaudia nostra moraris?
Cæsare venturo, Phosphore, redde diem."

I quote so much of the "Domum" song as reminds me of the above passages:—

"Concinamus, o sodales
Eja! quid silemus!
Nobile canticum
Dulce melos domum
Dulce domum resonemus.
Appropinquit hora felix,
Hora gaudiorum
Post grave tedium,
Advenit omnium
Meta petita laborum.
Domum, domum, etc.
Concinamus ad penates
Vox et audiatur
Phosphore quid jubar
Segnius emicans
Gaudia nostra moratur?
Domum, domum, dulce domum,
Dulce domum resonemus."

On the whole, I think we can assign no real antiquity to this song, though it has some happy touches in it. I shall be glad to hear what old Wintonians can tell us about it.

E. S.

[Our correspondent is referred to "N. & Q." 1st S. x. 66, 193; xi. 66; 4th S. v. 382; vi. 166.]

"QUEEN ARGENTIS."—A poem under this title appeared in *Blackwood's Magazine* for December, 1830. Is its author known? The references to Dartmoor and Babbicombe seem to indicate a Devonshire man. Then, as to the characters:—

Andragio is, of course, Melbourne. Who is Sidrophell? Does Antonio mean Palmerston? The financier I assume to be Spring Rice, who was created Lord Monteagle on August 27, 1830. Who is Macario, "of Gallic origin"? Rousillon is manifestly Lord Russell—

"The best and trustiest of the Queen's divan."

The "orator of giant force" is, doubtless, Brougham, and O'Connell the demagogue.

"Who swayed a great part of the populace."

I shall be very glad to have information as to the other characters adumbrated by the poet.

MAKROCHEIR.

THE BLEAKLEY FAMILY.—A branch of this family settled in the county Down, Ireland, some time in the reign of the second Charles or thereabouts. They are traditionally said to have been of English descent—probably from Yorkshire or Devonshire, in which latter county there was a place called Bleakley Hall. The crest or arms of the Irish branch was a blackamoor or Saracen's head, and the prevailing Christian names, David, Edward, and John, which matters may afford a clue to the English progenitors. If some of your correspondents familiar with English family history, more particularly of Devonshire and Yorkshire, would afford the inquirer information on the subject, they would greatly oblige I. W. H. Church Street, Downpatrick.

BALLOONS AND NEWSPAPERS.—More than half a century ago I read a novel called *The Last Man*.^{*} I think it was in four volumes 12mo. My father had it in his library. When he, however, removed from his then residence in Bromley, Kent, it was sold, with the other weedings, by auction by Messrs. Mandy. It was a novel of the Minerva Press school, the immediate predecessor of the houses of Bentley, Saunders & Otley, Colburn, &c. Whether the two prophecies I am about to mention from it will assist Dr. Cumming in proving that we are near the eve of the last day I am unaware, but certainly they are quite pertinent to the present period.

1. In *The Last Man* (if I remember aright) *all travelling was to be performed by balloon*. This is not yet quite accomplished, but the French government is using balloons for its business purposes, and one of its most important ministers, too, has made an aerial voyage.

2. *That newspapers would be published every two hours*. This prophecy certainly has been fulfilled, for what with various editions of threepenny Times, penny Daily Telegraphs, Standards, &c., and first, second, third, fourth, and later editions of halfpenny Echoes, we have now newspapers issued oftener than every two hours.

^{*} I am well aware of another *Last Man*, by a lady, in 2 vols. post 8vo. [By Mrs. P. B. Shelley, Colburn, 1826.]

There were other curious statements in the volumes, especially one of which at present we have no signs, and I trust it will not occur in my time—viz. that in consequence of the productive powers of the earth becoming exhausted, the last man himself directs, a hundred years before his own decease, the people, who are then fast decaying out of the world (no births taking place), to cultivate the high and the bye roads, and to turn the channels of the rivers, so as to obtain an uncultivated virgin soil whereon to raise a few cereals.

Qy. Where can I see a copy of *The Last Man*? I have searched the British Museum catalogues, and it is not there.

Qy. When did the Minerva Press commence publishing its wondrous lot of books, and when did it cease its labours? Mr. Colburn was, I believe, the originator of the present fashion of 3 vols. post 8vo novels at 11. 11s. 6d.; or did it commence in Scotland with *Waverley*? I hope that MR. YEOWELL will reply to this question, for no gentleman is so thoroughly acquainted with the subject.

ALFRED JOHN DUNKIN.

Dartford.

R. P. BONNINGTON.—Did this artist ever spell "Bonnington" in signing his works? Can any of your readers solve my difficulty? T. S. A.

[In Bryan's *Dict. of Painters* (1849) this name is spelt Bonnington. The following paragraph also appears:—"Posterity should be made aware that many pictures and drawings, attributed to this artist, are copies and imitations made to satisfy the avidity of collectors, and amply to remunerate the skill of the copyist and the cupidity of the dealer."]

CALVIN AND SERVETUS.—Can you or any of your correspondents inform me if there is unquestionable authority for the statement that Calvin was personally present at the burning of Servetus? F.

Inverness.

[See "N. & Q." 4th S. i. 266, 394; ii. 40, 68, 108, 166.]

CHILDREN'S GAMES.—What is the origin of the common game in Scotland, in which the following rhymes occur?—

"How many miles to Babylon?

Three score and ten.

Shall I be there by candle-light?

O yes, and back again."

I can vouch for its being as old as 1796, at any rate. S.

[A description of this and a similar game, with a more complete version of the lines, is given in R. Chambers's *Popular Rhymes of Scotland*, edit. 1870, p. 123.]

CISTERCIAN MONASTERY.—Would you inform me which is considered the finest Cistercian mon-

[* The following work is in the British Museum:—*"The Last Man, or Omegarus and Syderia, a Romance in Futurity. Two Vols. R. Dutton, 45, Gracechurch Street, 1806."* It is entered in the new catalogue under the word "Omegarus," press-mark N. 374.—Ed.]

astery, or rather ruins of one, in England; and whether there is any good account of it?

A FOREIGNER.

[Our correspondent should consult *A Handbook to the Abbey of St. Mary of Furness, in Lancashire*, Ulverston, 1843, 8vo, which contains a description of this famed Cistercian abbey, with illustrations.]

CRITICISM ON "MERCHANT OF VENICE": MRS. DOWNING.—1. I recollect having read an anecdote of a child, noted in after life for its literary or social position, which, during a representation of Shakespeare's *Merchant of Venice*, towards the end of the fourth act, where Shylock leaves the court, indignantly exclaimed, "The poor man is wronged!" Can any of your readers inform me who this child was, and by whom this anecdote is related?

2. Can any of your readers give some account of the Irish poetess Mrs. Downing, some of whose impassioned poems are printed in *Lover's Lyrics of Ireland* (pp. 220, 229, 317)? Have her poems ever been published in a collected form? When and where was she born, and when did she die? The more dates the account contains, the more acceptable it will be.

KARL ELZE, Ph.D.

Dessau, Feb. 7, 1871.

CORRUPT ENGLISH: "WHETHER OR NO."—Why do persons, otherwise well-informed, give themselves the habit of using the phrase "whether or no" instead of "whether or not"? Carelessness of the kind is scarcely pardonable in conversation and in private correspondence; but such "slipshod" English is inexcusable in those who write for publication. The critical readers of "N. & Q." will oblige by supporting this view of the question if they agree with the writer, or *vice versa*, for after all there may be two opinions on the subject, and it would be curious to know upon what grounds the phrase which I complain of could be defended.

M. A. B.

EVELYN'S "DIARY."—At Paris, 1649, September 12—

"Dr. Crighton, a Scotchman, and one of his majesty's chaplains, a learned Grecian who set out the Council of Florence, preached.

What can this mean? The Council of Florence, a continuation of that of Ferrara, being held in 1439 to 1442, the object of which was the reunion of the Greek and Latin churches; and no other having been called since that of Trent until the present now in recess.

J. A. G.

Carisbrooke.

[Evelyn's allusion is to Dr. Robert Creighton's work, entitled "*Vera Historia Unionis non vere inter Græcos et Latinos: sive Concilii Florentini exact. narratio*, Gr. et Lat., Hagæ, 1660, fol."]

GUISE AND GUIZOT.—This name has generally been pronounced as if spelt in English *Gheez*; but as M. Guizot is said to pronounce his own

name as *Gueezo*, and as the place from which the duke takes his title is marked in the best dictionaries (as an exception to more than fifty words beginning *Gui*) to be pronounced *Gu-iz*, Fr., or *gweeze*, Eng., it might be presumed that the duke's name should follow the same pronunciation. What is he really called by well-educated Frenchmen?

W. M. T.

HERVEY OR HERREY.—With Bibles of the sixteenth century there is often bound up "Two right profitable and fruitful Concordances, &c., collected by R. F. H.," the preface to which is signed "Thine in the Lord, Robert F. Hervey," and dated Dec. 22, 1578. In catalogues the author of these Concordances is at different times called Hervey and Herrey, and I am unable to make out from inspection of several copies whether it is an *r* or *v*. Can any one tell me; and also, whether anything is known of him?

S. H. A. H.

Lambeth.

[Robert F. Herrey, the editor of the Concordances, is unknown to fame. The following editions of his work are in the British Museum—1579, 1580, 1598, 1613, 1618, 1622.]

ALEXANDER JAMIESON, M.A.—Who was he? He is described as the author of *A Celestial Atlas*, London, 1822.

L. C. R.

PORTRAIT OF JOHN KAY.—I am very anxious to find a certain lithographed portrait of John Kay, of Bury, the inventor of the "fly-shuttle," and the father of the present system of cotton manufacture. The portrait to which I refer was published in March 1843. It was drawn by W. Physick, and lithographed by Madely, 3, Wellington Street, Strand. If any of your readers can inform me where I can purchase or see one of these lithographs I shall feel much obliged.

B. WOODCHURCH.

SIR SAMUEL LUKE'S LETTER BOOK.—Was this old Letter Book of the seventeenth century, now I believe in the British Museum, ever printed?

HENRY T. WALK.

Cockermouth.

[The Letter Book of Sir Samuel Luke, the hero of *Hudibras*, is in the British Museum, Egerton MSS. 785-787. It has never been printed.]

FEAST OF THE NATIVITY.—I should feel much obliged for information as to the earliest record of the commemoration of the Feast of the Nativity on December 25. I believe it to be a very ancient institution, though not traceable to Apostolic times. Has it any connection with the astronomical quarters of the year? At what period did it assume the character of saturnalia?

Z. Z.

[A reference to that most useful volume, *The Prayer-Book Interleaved*, by Campion and Beamon, will give

our correspondent every information he can require as to the period of the observance by various churches of the Festival of the Nativity. The Western Church, from the earliest ages, has celebrated the Nativity on the 25th of December.]

NUMISMATIC.—I have seen it more than once stated that no coin of less value than the denarius was struck by our English kings prior to the year 1280; but in a legal deed of the ninth year of the reign of Richard I. I find "*tres sol. sex den. et duo altilia*." Was the altillum a coin? In three different Cambridge deeds of the reign of King John the *quadrans* is mentioned, and in a Bucks deed of the same reign the *obolus*. Philippe Auguste of France (1180-1223) struck a variety of coins of small value. Did they perhaps become current in England in the time of our Norman kings?

OUTIS.

Rosby, Beds.

"PALÆOLOGIA CHRONICA."—Is this a work on ancient general history, &c., or is it simply genealogical? Robert Cary, the author, was son of Sir H. Cary of Cockington House, Devon, and had a brother, Colonel Theodore Cary, who married in 1676, in Jamaica, Dorothy Wall. I may have it in my power to offer some suggestions touching this branch of the Cary family when my query has been answered.

Sp.

[Dr. Robert Cary's *Palæologia Chronica* is a Chronological Account of Ancient Time, in Three Parts: 1. Biblical; 2. Apocryphical; 3. Canonical. Lond. 1677. 4l. The author tells us, that "the design of this work is to determine the just interval of time between the great epoch of the creation of the world, and another of the destruction of Jerusalem by Titus Vespasian, in order to the assignment of such particular time, wherein persons and affairs of old had their existence."]

THE PIANO.—This instrument made its first appearance in London at Covent Garden Theatre about 1730. It caused considerable sensation. An account appeared in some work of the time. Can any correspondent oblige me with a reference to the details?

JAMES GILBERT.

41, Hill Street, Peckham, S.E.

[In England the invention of the pianoforte is claimed for Father Wael, an English monk at Rome, who manufactured one in 1711, and sold it to Samuel Crisp, Esq., the author of *Virginia*, from whom it was purchased by Tulse Greville, Esq. The earliest public notice of this musical instrument was at Covent Garden Theatre on May 14, 1757. See a copy of the play-bill in "*N. & Q.*" 2nd S. i. 209.]

PRINT-DEALERS' CATALOGUES.—Will some courteous correspondent kindly send me the addresses of a few dealers in old prints who issue catalogues?

J. L. CHERRY.

Havelock Place, Hanley.

1. John Stenson, 15, King's Place, King's Road, Chelsea. 2. A. Nichols, 5, Green Street, Leicester Square. 3. John Camden Hotten, 74, 75, Piccadilly.]

ROOD SCREENS IN SUFFOLK CHURCHES.—Can any of your readers add to the following list

of churches in Suffolk that contain painted rood screens, or painted panels of any kind? I know of Southwold, Eye, Ufford, Yaxley, Denton, Denham, Sapiston, Blundeston, Westhall, Bramfield, Badwell Ash. A description of any except Southwold and Yaxley would be most acceptable. I believe the screens or panels at Sapiston and Badwell Ash are very curious.

W. MARSH.

7, Red Lion Square.

BEAUTY SLEEP.—I was told the other day that this appellation was given to all the sleep which visits us before midnight. Is this its common designation elsewhere than in Lancashire?

M. D.

JEREMY TAYLOR.—Are there any persons of the name of Taylor, at present living, who are lineally descended from the great divine? There was a family of this name at Carmarthen, supposed to be lineal descendants, some of whom married into the family of Money of Walthamstow, who are said to be descendants of the Moneys, a very old family in Norfolk at Wells-on-the-Sea, whose name in the eleventh and twelfth centuries was Le Money. Robert Money married Sarah Taylor in 1724, and she is supposed to be one of the Taylors of Carmarthen, lineal descendants of Jeremy Taylor. Is there any book or manuscript in which such connection could be traced and verified?

J.

"THE SEVEN WONDERS OF WALES" is an old saying in the Principality, and is one that was a household word long before Stephenson's Tubular Bridge, or even Telford's Suspension Bridge over the Menai, were thought of. These wonders all relate to North Wales, and are as follows:—The mountain of Snowdon, Overton churchyard, bells of Gresford church, Llangollen bridge, Wrexham steeple (qu. tower), Pystyl Rhaiadr waterfall, and St. Winifred's well. Can any readers of "*N. & Q.*" tell when the saying originated, and why (some of) these places were deemed more especial wonders than other Welsh attractions or novelties?

A. R.

Oswestry.

[See "*N. & Q.*" 4th S. i. 511.]

Replies.

PEDIGREE OF B. R. HAYDON THE HISTORICAL PAINTER.

(4th S. vii. 55.)

The query of N. admits of an immediate reply. There is no satisfactory evidence in proof of the allegation in my father's *Autobiography* that his father was a "lineal descendant of the Haydons of Cadhay." Two statements of the alleged descent have indeed been made by different members of

Mr. Haydon's family, but they are mutually inconsistent, and at least one of them is opposed to facts which a careful investigation into the pedigree of the Haydons of Woodbury and Cadhay has recently brought to my notice.

The more precise of these two statements is, that the paternal great-grandfather of the painter was "in possession of the Cadhay estate." The more vague, that the father of the painter was a descendant of a younger brother of the Cadhay Haydon who "ruined the family." The former depends solely upon the oral testimony, often repeated, of one of the sisters of my father's paternal grandfather, Robert Haydon, which was committed to writing about fifty years since by her niece: the latter, upon the oral testimony of my paternal grandfather, Benjamin Haydon.

Now, it will be easy to show that Robert Haydon, who was born in 1714, could not have been a legitimate son of the last Haydon of Cadhay, nor a son—legitimate or illegitimate—of any of his predecessors.

Gideon Haydon, the last of his family who possessed Cadhay, was the eldest son of Gideon Haydon, junior, of Cadhay, and Alice his wife. He was born between March 12, 1695-6—at which date there was no issue of the marriage of his parents—and Oct. 6, 1696, when he was baptised at Ottery St. Mary. He married Ann, the widow of Thomas Hanbury, merchant of London, one of the brothers of John Hanbury, Esq., of Woodford, co. Devon; she was one of the daughters of John Fawcett of Beaconsfield, co. Bucks, gentleman. The marriage took place on October 30, 1723, nine years after the birth of Robert Haydon. There is not only no evidence of an earlier marriage, but it is nearly certain that this Gideon Haydon left no legitimate issue at his death in February, 1748-9, while Robert Haydon survived him by more than four-and-twenty years, and Robert Haydon's elder brother, John, by more than thirty. Neither of them then could have been a legitimate son of the last Haydon of Cadhay; and as it is very unlikely that a boy under nineteen years of age should have two children, it is very unlikely that Robert and John Haydon should have been his natural sons.

The last Haydon but one who possessed Cadhay died in March 1706-7, seven years before the birth of Robert Haydon. His immediate predecessors died in 1702-3 and in 1693-4.

These facts, which rest upon the most satisfactory evidence, appear to me to dispose of the more precise of the two versions of the Cadhay story. I may, however, add that the fact that Robert Haydon most probably lost his father when he was about nine or ten years of age—that is, in 1723 or 1724—is another argument against the identification of that father with any of the Haydons of Cadhay. One suspicious circum-

stance about this form of the story is this: that it does not appear that Robert Haydon himself ever testified to its truth. It is unfortunate that the account, if true, should depend entirely upon the testimony of persons belonging to the more inaccurate of the two sexes. This account of the descent of Mr. Haydon's family has found its way into print more than once, the most circumstantial form of it being that in the *Illustrated London News* of July 4, 1846. It occurs also in the *Exeter Flying Post* of August 31, 1848.

The second version of the Cadhay story, being more vaguely stated than that which has been just dealt with, is less easily brought to the test of facts and dates. Who the particular Cadhay Haydon was who "ruined the family," it would be extremely difficult to determine. The ruin of a family of "great estate," as the Haydons of Cadhay were, is, or used to be, a gradual process, needing the sustained efforts of many generations for its perfect accomplishment. But if any one Cadhay Haydon, rather than any other, is to be selected as the one who brought about the sale of the property, it is certainly the Gideon who died in 1702-3. In 1708 a private Act of Parliament (7 & 8 Anne, No. 64) was obtained, under which several of his estates were sold for the payment of his debts, which amounted to about 20,000*l*. I can, however, find no evidence that either of his younger brothers—William, who died in 1722, and John—ever had a son or grandson Robert. The former was twice married, the first time to a lady whose Christian name was Dorothy, by whom he appears to have had one daughter Dorothy, who married Nicholas Fry at Ottery St. Mary on July 6, 1704. She was a widow before April, 1714. William Haydon married his second wife, Frances Putt, of Ottery St. Mary, widow, in 1695, when he was in his fifty-third year. I cannot find evidence of any issue by this marriage. His brother John Haydon, who was a woollen-draper, had a wife and a daughter Mary, and a son living in April 1714. He was very probably identical with the John Haydon of Woodbury buried there in August 1724, and with the "uncle" of that name, who is mentioned as deceased in the will of the last Gideon of Cadhay, and to whose son John and daughter Mary certain bequests are made by their "cousin." William Haydon sometimes lived at Cadhay during the minority of the last Gideon. John lived with his brother Gideon for about five years, apparently at Cadhay, after leaving London in 1699. There remain the younger brothers, Thomas and Robert, of the Gideon of Cadhay, who died in 1706-7, and the younger brother Thomas of the last Gideon of Cadhay. The latter is out of the question, for he was not born until 1703. With regard to the two former, Thomas was baptised on January 24, 1671-2, and Robert must have

been upwards of sixteen years of age on May 12, 1690, for his name appears in the book of the rate levied at that date in Ottery St. Mary for the "reduction of Ireland." I have not succeeded in tracing these two brothers later than March 12, 1695-6. I should be very glad to obtain further information about them or their progeny.

I may add that Robert Haydon, my great-grandfather, was for many years the parish clerk of Charles Church, Plymouth. He was also a bookseller and printer, and is said to have introduced the first printing press into Plymouth. His elder brother John was parish clerk of St. James's Church, Bristol. Robert Haydon came, according to his only daughter, from Ottery when he was nine years of age, that is, in 1723, and was apprenticed to a Mr. Savery—probably Waltham Savery, born 1692, died 1778—of Slade, near Ivy Bridge, and afterwards acted as his steward. He began life, on his own account, as a sign-painter. The ruin of the Cadhay Haydons is supposed to have been the cause of his early apprenticeship, and of that of his brother John. Cadhay was, however, not sold until 1736, and the Chancery suit which led to the sale was not commenced until 1729.

The younger brother of the last Cadhay Haydon, Thomas, died in 1754. He had two sons—Thomas, a surgeon, who died without issue, and Josiah (of Crewkerne), an attorney. The latter died in 1807, leaving two sons, William and George, and one daughter. The elder son I believe to be identical with the Lieutenant William Haydon of Crewkerne mentioned by Lysons as being the representative of the Haydons of Cadhay.

FRANK SCOTT HAYDON.

Merton, Surrey.

WAR SONGS: AN IMPERIAL LETTER.

(4th S. vi. 383, &c.)

The following song (or satire) is translated from the French. It appeared originally in the *Confédéré* of Fribourg (Switzerland), and is probably written by one of the refugees at present in that hospitable city. My version is tolerably literal, although it was made hastily in a café of Lausanne, and when the paper was engaged "three or four deep," to use the language of the garçon.

JAMES HENRY DIXON.

"Versailles, Jan. 1, 1871.

"This comes hoping it will find you
Well, as I am at my lunch,
Washing down a German sausage
With a bowl of Rhenish punch.*
I am in a snug apartment,
And my fire is blazing bright.
How I pity those poor devils
Who are in the snow to-night!

* "Drown'd all in Rhenish and the sleepy mead."—
KEATS. [Query "weed"?—*PRINTER'S DEVIL*.]

"We have gain'd some noble trophies,
We have had some rare good fun,
Burning villages by hundreds,
Farms and homesteads—sparing none.
Country damsels my brave soldiers
Take for wives without the aid
Of popish priest or Lutheran pastor—
More to tell you I'm afraid.

"We've bombarded many a city,
Killing infants at their play.
What of that? small mouths want feeding—
Board is cheap beneath the clay!
Strasburg's fine and huge cathedral
Now has somewhat altered looks,
And we'd such a jolly bonfire
With a lot of fusty books!

"Think not that we stop at trifles;
In a town we found a mayor
Who was loyal to his country,
So his worship danc'd in air!
In another place the prefect
And his clerk we *didn't* hang,
As 'variety is charming,'
It with *them* was bang! bang! bang!

"France is now in tribulation;
Retribution follows wrong;
She is blending jeremiads
With De Lisle's triumphant song.
Would I were beside you hearing
Victory's shouts from all arise;
Here I've only widows' curses
Mix'd with orphan children's cries.

"But I'm sleepy—midnight soundeth—
What is that? I know the tread.
Hush, 'tis Bismarck! and he tells me,
'Emperor! you must go to bed.'
If I'm lord, 'tis *he* is master;
So my letter I must end—
Dear Augusta! salutation
From your spouse and loving friend.—W."

A SCRIPSIT.

(4th S. vi. 567.)

These sheets went out of use (I think) in the first quarter of the present century. In the more rural districts they may have continued later. When I was at school, 1815-25, we used sheets with elaborate flourishings—birds, pens, and such like.

A few years since the old stock of a stationer came into my hands, and amongst it were some of these sheets, new and clean, which I preserved, all coloured except one. I have the following (a few duplicates):—

Ruth and Boaz.
Measuring the Temple. (Ezekiel.)
Philip baptizing the Eunuch.
The Good Samaritan.
Joshua's Command.
John preaching in the Wilderness.
The Seven Wonders of the World.
King William III.
Paul's Shipwreck.

(All the above published by W. Belch, Bridge Street, Union Street, Borough.)

The Lord's Prayer and Ten Commandments.
 Moses striking the Rock.
 Healing the Sick in the Temple.
 (Published by E. Langley, 173, High Street, Borough.)
 Cain and Abel.
 Life of Sammel. (Dated 1823.)
 Queen Elizabeth.
 The Visions of Ezekiel. (Dated 1824.)
 Ruth and Boaz.
 Life of Isaac.
 Copenhagen.
 (Published by Dean & Munday, Threadneedle Street.)
 The Coronation of George IV., July 19, 1821.
 Caractacus before Claudius.
 Balaam blessing Israel.
 Life of Pharaoh. (Not coloured.)
 Christ healing the Sick.
 (Published by T. Fairburn, 110, Minories.)
 Nativity of Jesus Christ.
 (Published by W. Mason, 21, Clerkenwell Green.)

With them were a few (three or four) with the central part filled up, serving in this state for decorations for the cottages of the lower classes. This change would indicate a falling off in the demand from schools.

We always called them specimens or pieces, written first on loose sheets (many were spoiled and rejected as not good enough) and afterwards stitched together by the master and taken home at the holidays. I have seen nothing corresponding to either of late years.

SAM. SHAW.

Andover.

I well remember these Christmas exhibitions of handwriting; but I never heard them called "Scripsits," but always "Christmas pieces." They were sold by stationers for the purpose, and usually contained a large picture of the Nativity at the top, though neither the head nor tail pieces, nor those down the sides, were confined to sacred subjects. The last I had was in 1808, and was adorned with coloured engravings of national heroes and costume. In schools, however, they were often superseded by half sheets of foolscap paper written upon lengthwise, and often ornamented with flourishing of such figures as an angel, a swan, an eagle, or a pen. After the French Revolution the eagle was the great favourite, and he grasped a scroll inscribed "Liberty."

F. C. H.

The folio sheets alluded to by M. D. are still in use, and are known as "Christmas pieces." Some years ago a comic song was very popular, of which the burden was

"Would you like to look at my Christmas piece?"

The late Mr. Herbert of Sadler's Wells, so famed as "that rascal Jack," used to sing it dressed as a London charity boy. In the entertainment of "Amateurs and Actors" the song

was occasionally introduced by Geoffrey Muffincap, a charity-boy, who had become factotum to the manager of the "Theatre Rural Finchley."

"Please sir," said Geoffrey, "when I shows that to gentlemen, they always gives me sixpence."

"Very well," said the manager, "I'll follow the custom; but what's that, Geoffrey?" (pointing to a huge blot).

"Please, sir, I didn't do that—it was Bob Burroughs. And now, sir, as you're a gentleman, you shall look at my Christmas piece as often as you like for nothing at all."

"Scripsit" was at the bottom of the folio on a line where room was left for the pupil's name, but I never heard a Christmas piece called a scripsit.

JAMES HENRY DIXON.

HERALDIC.

(4th S. vii. 12.)

1. A man marrying a widow not an heiress, the daughter of one entitled to bear arms, would impale her paternal arms only, although, in contracting a second marriage, he might, if so disposed (but in very questionable taste), impale the arms of both wives. In that event he would dispose his own coat on the right of the line of impalement, and those of his two wives, parted per fesse, on the left—the upper portion of this subdivision being given to the paternal coat of his former wife. In practice the arms of the first (or, if more than two, preceding wives) are usually omitted.

2. The issue of a gentleman not possessed of a coat of arms—and of such there are recorded examples, even in times when heraldry was supposed to possess a significance—whose father had married an heiress, would, I think, in the absence of a paternal coat, be entitled to use the plain coat of his maternal grandfather, whose line had merged in his own person. No such case could, however, happen in actual practice; because a gentleman marrying an heiress, being without a coat of his own, would, if of the requisite social status, obtain a grant of arms from the Herald's College on payment of the customary fees, and on these he would place the paternal arms of his wife in an "escutcheon of pretence," i. e. contained on a minute shield occupying the exact centre of his own. This is the usual way, though I believe it is patent to the husband in his option to adopt either this or the ordinary form of impalement. Failing such grant, I presume it would be competent to the issue of such marriage to apply to the College of Arms for a coat with which to quarter his maternal insignia. In any case, as I believe, his right to the armorial bearing of his mother's family would not be affected by the circumstance that his father did not possess a coat of his own; and although it is usual in such cases to quarter both coats, it is almost

superfluous to add, that a coat cannot be quartered with that which does not exist. Until within a comparatively recent period, the husband generally impaled the arms of his wife, whether an heiress or not. Occasionally a husband quartered the arms of his wife, being an heiress, in which case we are told "he generally placed her arms before his own." J. CRUKSHANK ROGER.

1. In reply to the first query of W. M. H. C., as to the supposition of a widow not an heiress marrying again, what arms should her second husband impale, her father's or her former husband's? I would say that a femme not an heiress would, on becoming a widow, retain the impaled arms of her deceased husband and herself upon a lozenge; but in the event of her marrying a second time, she would cease to bear her first husband's arms. But there is an exception to this general rule, in the case of the femme being the widow of a peer. For if she were to marry a commoner, she would still continue to bear the arms of her former husband on a separate lozenge; and on another shield, her second husband would impale her paternal arms—the two forming a group, the lozenge yielding precedence. If, however, she were to marry a second peer, she would not retain the arms of her former husband, unless his rank had been higher than that of her second. (See Boutell's *Heraldry, Historical and Popular*, ed. 1864, chapter on "Marshalling," &c.)

2. In regard to the second query, as to an "ignobilis" marrying an heiress, could the issue bear the mother's arms in any way? I will quote from Mr. J. E. Cussan's *Handbook of Heraldry* (ed. 1869, p. 156):—

"If an ignobilis, that is one without armorial bearings, were to marry an heiress, he could make no use whatever of her arms: for, having no escutcheon of his own, it is evident he could not charge her shield of pretence; neither would their issue, being unable to quarter, be permitted to bear their maternal coat."

But is there not an exception to this, in the case of the baron marrying an heiress, and having issue by her only one daughter, and subsequently marrying again, having a son? The latter would be heir to the father, and the daughter to the mother. The daughter would here be entitled to bear her mother's arms, and also her father's by incorporation; but in the case W. M. H. C. puts (the father having no arms to be incorporated), still, would not the daughter be entitled to "bring in" her mother's arms alone to the coat of any husband she might marry: in such a case certainly gaining an advantage over her non-armigerous half-brother? J. S. UDAL.

Junior Athenæum Club.

BOOK ORNAMENTATION.

(4th S. vi. 567; vii. 111.)

The "bookbinder near Leeds or Skipton," referred to by P. P., was doubtless Edwards of Halifax.

GEORGE M. GREEN.

27, King William Street, Strand.

I have a small Bible, purchased some twelve years ago in Chippenham, and then apparently new, on the edges of which are the names of the books in their proper order. The edges are gilt, and the names are visible only when the leaves are slanted.

HIC ET UBIQUE.

3, Lancaster Gate, W.

A manuscript folio volume in the library of Trinity College, Cambridge, containing the poem of "Gienarides" and Lydgate's "Siege of Thebes and Troy," has its three edges ornamented with armorial bearings, which are the same as those on the margins and in the initial letters, and apparently belonged to some former possessors. The date of the MS. is about the middle of the fifteenth century, that of the armorial bearings somewhat later—perhaps the reign of Hen. VII. My own impression is that the MS. was decorated in this way for a wedding present, and that the arms belonged to members of the families so united by marriage. There *was* a marriage in the reign of Hen. VII. between two families whose arms I have been able to identify in the book.

WILLIAM ALDIS WRIGHT.

I have always seen and heard Edwards of Halifax accredited with the production of those books bound at the beginning of this century which have landscape and other paintings on their edges. That he did produce some I think there is as little doubt as that the nuns of Little Gidding embroidered covers for Bibles and Prayers in the seventeenth century; but I do not believe, industrious as these nuns were, that they were the artificers of all or even nearly all the bindings of that character, and just so Edwards of Halifax has been over-credited with work of the kind now in question. I have had in my hands many of these books, and I think two of every three have borne the following inscription:—"Bound and sold by Taylor and Hessey." I have one so inscribed, and have seen many others. I have occasionally seen Edwards's name affixed, and others have no name.

BASIL MONTAGU PICKERING.

The following extract from a bookseller's catalogue may interest F. M. S.:—

"514. Roger's *Poems*, printed by Bensley, with Woodcuts from Drawings by Stothard, titles on India paper, first edition, 12mo, bound in blue morocco, gilt, with a

charming coloured Drawing of Old Derby Bridge on the gilt edge, by Edwards of Halifax, 12s. 1812."

This tempting little volume was offered for sale by Messrs. C. & G. Noble, 312, Strand, in Catalogue XXIII. 1868. W. G. STONE.

ELEVEN SHILLING PIECES OF CHARLES I. (4th S. vii. 55.)—There never was an English coin current of exactly the worth of eleven shillings. Early in the reign of Charles I. there were *angels* or ten-shilling pieces struck, the estimated value of which was a little above eleven shillings and fourpence. (Folkes's *Table of English Gold Coins*, p. 8.) Possibly, though not very probably, these are the coins alluded to. Would E. P. give the words of the will to which he refers? 311.

DENARIUS OF DRUSUS, SENIOR (4th S. vii. 95.) There is no such coin as the one described by J. H. M. to be found in either Rasche, Eckhel, or Cohen. There is none even on which he bears the title of "Princeps Juventutis." 311.

THE SWAN SONG OF PARSON AVERY (4th S. vi. 493; vii. 20.)—The Newbury mentioned in this poem is a coast town in Massachusetts, about thirty-five miles north of Boston. The voyage undertaken by Parson Avery could have been performed under favourable circumstances in five or six hours, but it was necessary to double Cape Ann, a headland projecting into the Atlantic about ten miles beyond the general line of the coast. The scene of the shipwreck was a mile or two east of this headland, when the voyage was about half accomplished. Marblehead is a seaport town, about fifteen miles north of Boston, and is so named from its rocky site, though its rocks are not marble but sienite. Newbury in Massachusetts was named after Newbury in Berkshire, in compliment to the Rev. Thomas Parker, its first pastor, who had been a preacher at the latter place. *Newbern*, in North Carolina, is said to have been named by its Swiss settlers after the capital of their own country, and is still frequently written New Bern, the final *e* being generally omitted.

E. W. will find in the *New England Genealogical Dictionary* by James Savage, vol. i., art. "Avery," some account of Parson Avery and his family, and in Joshua Coffin's *History of Newbury* the narrative that suggested the "Swan Song." These works can be consulted at the British Museum.

J. M. B.

The incident upon which this poem is founded occurred in 1635 off Cape Ann, Mass. A full account of it may be found under the title of "Antony Thacher's Shipwreck" in Alexander Young's *Chronicles of the Planters of Massachusetts*, p. 483.

Mr. Avery, shortly after his arrival in this country, was invited to become the pastor at

Marblehead, a place between Cape Ann and Boston. He sailed from Ipswich, the town adjoining Newbury, in a pinnace, which had been sent for him from Marblehead. On August 15 the vessel was lost, and out of the twenty-three persons on board only two were saved—Mr. Thacher and his wife. They landed upon a barren island, which has since been known as Thacher's Island; and the Rock of Avery's Fall, mentioned in the poem, is called "Avery's Rock."

Mr. Avery was cousin to Mr. Thacher. Gov. Winthrop, in his journal, speaks of Mr. Avery as "a minister in Wiltshire [Eng.] a godly man." His baptismal name has been given incorrectly as John. The early records in Massachusetts give Joseph. G. W. T.

New York.

"THE HEAVING OF THE LEAD" (4th S. vii. 55.) This famous old song is attributed to Pearce, in the collection called the *Musical Cyclopaedia*, by James Wilson, published in 1834; but I have no doubt that it was written by Charles Dibdin, to whom I find it assigned in the *Book of English Songs*, published in 1851. It bears the character of the many sea-songs of Dibdin. He died in 1814, and certainly I knew the song several years before that date. I do not know the date of Mr. Richard Scafton Sharpe's death; but besides the songs of his mentioned by Dr. Dixon—"Poor Rose of Lucerne," published as the "Swiss Toy Girl," and the two others—he was, I believe, the author of "The Minute Gun at Sea," which was once a great favourite, and which I have heard Braham sing with great spirit and effect. The music was composed by M. P. King.

F. C. H.

The music of this old sea-song is by Shield; may he not have written the words also? I may, however, safely affirm that neither this song nor the pastoral "Shepherds I have lost my love," was written by my father (the late Richard Scafton Sharpe): they are both of too old a date. I beg to thank Dr. DIXON for his very gratifying notice of my father's works. The pastoral to which he alludes (he will excuse my correction) is entitled "The Wreath," the first line being—"Shepherds, tell me, have you seen my Flora pass this way?"

A song on the same model, "The Captive to his Bird," was also set to music about the same time by Mazzinghi, but seems to be quite forgotten, while "The Wreath" has a world-wide fame, perhaps owing to the perfect agreement of the words and music. F. S.

KIRKSANTON (4th S. vi. 387.)—In my query this place was incorrectly stated to be in Furness. It is in Cumberland, between the rivers Irt and Mite, about three and a half miles from the sea.

A. E. L.

GUN (4th S. vi. 417, 551; vii. 57.)—The gun at Mariborough Mill, *temp.* Edw. I., was probably a "gunne, a large barrel" (see *Chambrail*), and the hooped ordnance might easily take the name at a later date. Walsingham distinctly says that cannon was a French term. Gyn is not "a snare," but an engine of war; it is still in use with artillerymen and engineers for a sort of shears for hoisting guns, &c.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

THE DIDACTIC POETRY OF ITALY (4th S. vi. 414, 537.)—There are few better authorities on Italian literature than MR. GREEN, by whom my inquiry as to the earliest didactic poem in Italian was answered in the last volume of "N. & Q." p. 537. He assumes that the *Acerba* of Cecco d'Ascoli, a contemporary of Dante, and the *Sfera* of Gregorio Dati, who died in 1436, may claim priority over the *Regola da piantare Melaranci* of Colonnuccio. But this must depend upon the character of the works referred to. Strictly speaking, anything which teaches in verse is a didactic poem; but the term is usually confined to a poem which teaches and illustrates a specific subject. In English verse we may take as an example Armstrong's *Art of preserving Health*, one amongst many. Is the *Acerba*, then, of this description? Tiraboschi mentions it (vol. v. lib. II. cap. 2, xviii.) as treating of many matters (*più argomenti*) in physics, moral philosophy, and religion, which would assign it to a different category; and the *Sfera*, perhaps, may be classed as descriptive more than didactic. I have not at present an opportunity of examining either of these works. Some of your readers, who live nearer than a hundred miles to the British Museum, may be more fortunate, and I shall be glad to hear the result. Unless the poems in question are shown to be strictly didactic, Colonnuccio will still be entitled to the distinction of having written the first didactic poem in Italian.

W. M. T.

"RUS HOC VOCARI DEBET," ETC. (4th S. vii. 96.) *Vide* Martial's *Epigrams*, book III. No. 58, line 51, ed. Schneidwin.

W. A. B. C.

LA CARACOLE (4th S. vii. 34.)—In the last edition of the *Dictionary of the Spanish Academy*, *Caracol* is described as a mollusc of the size of a nut in an orbicular shell, open-mouthed, and in the form of a half-moon.

"COUGRAVE. *Faire la caracol*, souldiers to cast themselves into a round or ring."

Does it not mean retiring backwards from the presence of royalty, the body being bent in the form of a half-moon?

F. W. C.

Clapham Park, S.W.

This is a term of horsemanship: "the half- which a horseman makes either to the right left." (*Bailey*.) We may therefore infer that

as the nobles left the Duchess of Parma, they made in token of reverence alternate bows to the right and to the left, walking backwards till they reached the door.

F. C. H.

"IT'S A FAR CRY TO LOCH AWE" (4th S. vi. 505; vii. 42.)—Let me refer your correspondents who have written on this subject to the *Legend of Montrose*. The expression is used by one of the Campbells, when Captain Dugald Dalgetty is in the presence of the Marquis of Argyll, and is beginning to be afraid at the danger to which the sacred person of an ambassador was likely to be exposed. The phrase there is given as "It's a far cry to *Lochov*." The passage will be found in the twelfth chapter.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

INDEXES: "RUSHWORTH'S HISTORICAL COLLECTIONS" (4th S. vii. 42.)—I am very doubtful whether the enterprise suggested by your correspondent would receive adequate support. Some years ago I projected a series of indexes, and actually completed (among others) the greater portion of Rushworth, but, though without desire for pecuniary gain, I was unsuccessful in the endeavour to find a publisher. "No one," it was said, "would waste print or paper over them!" Publication by subscription, however, might possibly answer. I should be happy to complete my work, which, I may venture to say, is that of an experienced and expert hand, and divide the cost of printing among as many subscribers as were forthcoming, provided they were numerous enough to keep the price of copies within reasonable limits.

THO. SATCHELL.

H. M. Customs, Charing Cross, W.C.

KEY TO "LE GRAND CYRUS" (4th S. vi. 387, 516; vii. 44.)—S. W. T. will find a key to *Le Grand Cyrus* in the first volume of M. Victor Cousin's work *La Société française au XVII^e Siècle*, vol. i. p. 364. The first and second volumes of the ponderous romance were published, not in 1650, but in 1649. "Achevés d'imprimer," says the royal privilege, "le 7 janvier 1649."

GUSTAVE MASSON.

Harrow on the Hill.

WEAVER'S ART (4th S. vii. 57.)—Gray I can hardly assume unknown to R. P. Q.—

"Weave the warp and weave the woof.
The winding-sheet of Edward's race."

Vivien, in Tennyson's *Idylls*—

"put forth the charm
Of woven paces and of waving hands,"

and Scott tells us—

"Oh! what a tangled web we weave
When first we practise to deceive";

but Shakspeare supplies many allusions to the weaver's art, such as in *All's Well that Ends Well*, Act IV. Sc. 3, where one of the French lords says, "The web of our life is of a mingled yarn";

Leontes refers to it (*Winter's Tale*, Act I. Sc. 2); and numerous instances might crowd your space, especially if the spider were enlisted in the service. (See *Merchant of Venice*, Act III. Sc. 2; *Troilus and Cressida*, Act V. Sc. 2, &c.)

W. T. M.

FEMALE SAINT (4th S. vii. 50.)—This saint is St. Jane or Joanna of Valois, who died in 1505. She was so represented, holding up a crown in her left hand, in a mural painting in Eaton Church, near Norwich. She was queen of Louis XII. of France. She founded a religious order of the Annunciation of the B. V. Mary, and took the habit of it herself, but died the year following:

F. C. H.

"THE PRODIGAL SON" (4th S. vii. 50.)—I have a set of woodcuts illustrating the parable; they are black upon white, published by M. Denton, Hospital Gate, West Smithfield, London, Jan. 10, 1795 (I think that described by J. T. F. a copy of the same work coloured). J. T. F. may have a sight of it.

T. S. A.

CANNON (4th S. vii. 58.)—If the Italian word *canone* or *cannone* ever meant "a big dog," it appears to have lost that meaning by the beginning of the seventeenth century; for in Florio's *New World of Words* (Lond. 1611) it is not so explained, though other renderings are given besides "any cannon," which is the first. One rendering of *canna* is "the bore or concavities of a piece." In Minshew's *Spanish and English Dictionary* (Lond. 1599) there is no allusion to the word *can* meaning "an ancient piece of ordnance."

ANON.

BENJ. CARRIER (4th S. vii. 97, 130.)—Allow me to answer one of my own questions. Benjamin Carrier was the son of Anthony Carrier, a learned and devout preacher. Benjamin became Fellow of C. C. C. Cambridge, chaplain to James I., and Fellow of Chelsea College. He joined the Church of Rome, and went to Liège in Germany. He died before midsummer, 1614. (See Wood's *Fasti Oxon.* and Bohn's *Lowndes*.)

J. M. COWPER.

May not "R. C., Gent." be Richard Carew, who translated Huarte and part of Tasso?

GEORGE M. GREEN.

27, King William Street, Strand.

"THE ADORATION OF THE LAMB," ETC. (4th S. vi. 385, 550.)—The following inscription, painted on the frame of this important work, is taken from Mr. Maynard's book *Twenty Years of the Arundel Society*:—

PICTOR HUBERTVS E EYCK, MAJOR QVO NEMO REPERTVS
INCEPIT; PONDVSQVE JOHANNES ARTE SECUNDVS
FRATER PERFECIT, JVDOCI VVD PRECE PRETVS.
VERSV SEXTA MAL VOS COLLOCAT ACTA TVERI +

(The painter Hubert Van Eyck, a greater was never found, began, and his second brother (John) completed the work, at the instance of Judocus

Vytts. On the 6th of May, in the year 1432, these pictures were completed). We still require the inscriptions on the panels representing "The Annunciation," and the legends on the figures of the prophets and sibyls.

I am very grateful to F. C. H. for his valuable translation.

W. MARSH.

CLARENCE (4th S. vi. 500.)—I cannot give L. B. C. any information about William Clarence, nor do I know if John, Bastard of Clarence, married or left issue.

HERMENTREDE.

DE BOHYN (4th S. vi. 501; vii. 24.)—1. On a cap of maintenance, a lion crowned (Boutell's *Heraldry*, plate lxvi.)

2. I cannot ascertain.

3. I can offer A. F. H. a pedigree of the family with full chronological details, if he would like to have it. In two or three generations the genealogy is almost inextricably confused, and what notices can be found on the rolls simply make matters worse. Does A. F. H. desire more detailed "particulars" than are given in such works as Dugdale's *Baronage*? If he wishes for the pedigree, will he please to let me know?

HERMENTREDE.

MS. AUTOBIOGRAPHY OF THE NATURAL SON OF KING RICHARD III. (4th S. vi. 507.)—Sir Edward Dering was right. Mr. Tew will find what he inquires about set forth in *The Lad of the Plantagenets*, an interesting historical narrative published by Smith & Elder in 1839. It was by the ancestor of the present Earl of Winchelsea that the "person" therein named was employed to superintend the works at Eastwell. Mr. Tew will find some notes of mine referring to Lord Lovel and to this mysterious son of Richard III. in "N. & Q." for November 13, 1858, and also for January 1, 1859. I shall have much pleasure in lending Mr. Tew the book in question by his addressing a line to me.

S. WARD.

Halstock, Yeovil, Somerset.

In Evans's *Old Ballads*, vol. iv. p. 21, ed. 1784. Mr. Tew will find appended to a ballad called "Richard Plantagenet," by Mr. Hull, almost all the authentic information extant as to the object of his query. Eastwell Park was then—that is, in the reign of Henry VII.—the property and residence of Sir Edward Moyle, not Dering, and from him descended by an heiress to the Finches, in whom it is still vested. The Duke of Abercorn has of late years rented it from the trustees of the present Earl of Winchelsea. A reference to the story occurs in a MS. pedigree of the Lofties, who were seated at Westwell, the adjoining parish, in the same reign: one of them is said to have come from Yorkshire in charge of Richard Plantagenet. A Richard Lofties is named in the registers as having been buried there in 1559. He was born in 1489, and, ac-

according to the MS., was called after the king. The name "Richard" does not again occur in the family, which was afterwards seated in Smeeth parish, in the church of which are many of their monuments. See Hasted's *Kent*, folio, 1790, vol. iii. p. 293.

FITZ RICHARD.

In the year 1774 was published a 4to pamphlet of iv. and 30 pages, with the following title, "*Richard Plantagenet; a Legendary Tale*. Now first published by Mr. Hull." It is a poem, with a dedication to David Garrick, and some account of the hero, who is represented to have been a natural son of Richard III.

JOHN WILSON.

SHEERWORT (4th S. vi. 502; vii. 25.)—

"Share-wort. Aster sen. Inguinalis, sic dicta, quia Rubones extus adnata potenter suppurat."—Skinner (Step.), *Etymologicon Lingue Anglicane*, 1671, sub voc.

EDWARD PEACOCK.

THE BLOCK BOOKS (4th S. ii. *passim*; vii. 13.) I do not propose discussing the matter of the block-books, because I hold that it rather rests with Mr. Holt to show, if he can, that the received opinion is false. At present he has not done so, as far as I know. But I would caution your readers that his first assertion with respect to St Christopher was that the date had been tampered with. From the directness of the assertion, no one would have dreamt that it was made without his ever having seen the print. Now he has seen the print and finds that such a position is absurd, he has started the theory of the print being later than the printing, or perhaps I should say, later than the matter printed, which is, in my opinion, quite as untenable as his former assertion.

J. C. J.

ADAM DE ORLETON (4th S. vii. 53.)—MR. HENRY F. HOLT's very positive denial of Adam de Orleton's misdemeanours must be founded upon sources of information not commonly known to the readers of history; and therefore, as one altogether "interested in the subject," he will, I am sure, so far oblige me as to direct me to them.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

"JERUSALEM! MY HAPPY HOME" (4th S. vi. 372, 485; vii. 41.)—The execution of John Thewlis at Manchester has been incidentally named in connection with this subject. Dr. Neale is, I believe, in error as to the place where this martyr died. Challoner gives an account of his death on the day named, but at Lancaster; and I understand from Mr. Bone, who has a MS. copy of the ballad to which Dr. Neale refers, that it agrees with Challoner's account in this respect. Thewlis is not the only one executed at Lancaster whose murder has been attributed to Manchester, as may be seen by reference to a paper contributed to the *Reliquary* (vol. x.) by the present writer.

In 1865 appeared—

"O Mother, Dear Jerusalem! The Old Hymn, its Origin and Genealogy. Edited by William C. Prime." New York. 8vo, pp. 92,—

which is thus noticed in Trübner's *Literary Record* (i. 32):—

"To the lovers of hymnology this will be an acceptable volume: it contains old David Dickson's version of the well-known hymn, with various more modern and current versions; and in the Appendix the hymn of Hildebert, and an extract from the hymn of Bernard de Clugny."

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

DR. JOHNSON'S WATCH (4th S. vi. 275, 465; vii. 55.)—In answer to your correspondent on the above subject, in Boswell's *Life of Johnson*, vol. ii. p. 35, I find the following:—

"At this time I observed upon the dial-plate of his watch* a short Greek inscription, taken from the New Testament. Νῆξ γὰρ ἐρχεται, being the first words of our Saviour's solemn admonition to the improvement of that time which is allowed us to prepare for eternity: 'The night cometh when no man can work.' He some time afterwards laid aside this dial-plate; and when I asked him the reason, he said, 'It might do very well upon a clock which a man keeps in his closet; but to have it upon his watch which he carries about with him, and which is often looked at by others, might be censured as ostentatious.'"

Mr. Stevens is now possessed of the dial-plate inscribed as above.

CHARLES HINTON.

Nottingham.

CONVIVIAL SONGS (4th S. vi. *passim*; vii. 58.) One of the best I ever heard was produced at the Adelphi Theatre about forty years ago. The music was composed by Marschner the German; the words I forget, but the idea was drinking to the four seasons. Can MR. DIXON help me to the words?

JAMES GILBERT.

51, Hill Street, Peckham, S.E.

POST PROPHECIES (4th S. vi. 370, 396, 488; vii. 42.)—The lines, or string of prophecies alluded to by L. C. R., were in French, in which language I first saw them, I believe, in 1848. They ran thus:—

"Je ne voudrais pas être roi en 1848.

Je ne voudrais pas être prêtre en 1849.

Je ne voudrais pas être soldat en 1850.

Je voudrais être tout ce que vous voudrez en (I believe) 1851.

Of the last date, I am not sure: but the whole thing was conspicuously worthless as a prophecy, and clumsy as a fabrication.

F. C. H.

I copied from a newspaper (I think in 1848, from a local one in Taunton, where I then resided) the following:—

* Sir John Hawkins says, that this watch was the first Johnson ever possessed. It was made for him by Mudge and Dutton in 1768. They were celebrated watchmakers of the last century, and their shop, situated at the left corner of Hind Court, was the last in Fleet Street to undergo the sweeping ordeal of modernisation, which it escaped up to the year 1850.—Ed.

"The following prophecy has long been current in Germany:—

"I would not be a king in 1848.
I would not be a soldier in 1849.
I would not be a grave-digger in 1850.
But I would be whatever you please in 1851."

Did any of your readers ever meet with the following? I copy it from the *Oswestry Herald* of 1821:—

"France respected,
Spain infected,
Sweden neglected,
Prussia dejected,
Mischief projected,
Turkey detected,
Greece unprotected,
Russia suspected,
Mediation rejected,
Austria connected,
Italy disaffected,
England expected
To see all corrected."

A. R.

DOVER OR DUR (4th S. vi. 500; vii. 22.)—All the stages or post towns from Dartford to Dover during the Roman domination had *Dur* as a prefix, thus:—*Durobrevis* (Rochester*), *Durolenum* (Milton next Sittingbourne), *Durovernum*† (Canterbury‡). The prefix being the Celtic word for *water*.

A. J. DUNKIN.

44, Bessborough Gardens, S. Belgravia.

FAMILY OF JENNOUR (4th S. vii. 55.)—MR. CHURCH is doubtless aware that the pedigree of Jennour of Essex is given in the Harleian MS. No. 1137 (in the British Museum), which contains the Visitation of Essex in 1558.

H. JENNER-FEST, JUNR.

"GOD MADE MAN," ETC. (4th S. vi. 345, 426 487; vii. 41.)—In reply to your correspondent F. S., I would refer him to *The Lonsdale Magazine*, vol. i. p. 512. (A. Foster, Kirkby Lonsdale, 1820), for a few remarks on the lines in question. As this magazine is now very scarce, perhaps you will kindly allow space for a short quotation from an article on "Rustic Poets."

"John Oldland was an inhabitant of Crosthwaite, and a member of the Society of Friends. He existed about the beginning of the last century. His propensity to rhyming was such, that many of his rhymes, as they are provincially called, are still repeated by the older inhabitants of the neighbourhood. The smartest of John's rhymes was made on the occasion of his being put to trouble (as it is properly termed in the provincial dialect) by a lawyer for some debt which he had incurred at

* In the Saxon period *Durobrevis* was changed to *Re* (river) *CEASTER* (castle), the *Castle by the River*.

† The change from *Durovernum* was to its pre-Roman name, the *City of the Cantii*, even as Paris returned from its Roman appellation of *Lutetia* to the *City of the Parisii*.

‡ When I was a schoolboy the translation of this name was, in the Eton Latin Grammar, given as "Dover." I do not know whether this curious error is still perpetuated.

Ulverston—a proof that not only poets, but all who meddle with rhyme, are poor. John repeated with emphasis—

"God mead men,
And men mead money;
God mead bees,
An' bees mead honey;

But the D—I mead lawyers an' tornies,
And pleac'd 'em at U'ston and Dotan i' Forness."

J. P. MORRIS.

17 Sutton Street, Liverpool.

MARINE ROSE (4th S. vi. 436, 484; vii. 45.)—In default of a very minute investigation of the Fleetwood rose, I possibly may have ascribed to it a wrong specific name in that of *spinosissima*. Yet, with all deference to A. MURTHIAN, I think I have not done so; which opinion, I venture to imagine, is strengthened by certain evidence I here beg permission to adduce.

H. C. Watson, in *The New Botanists' Guide*, p. 255, says from his own personal knowledge "that *Rosa spinosissima* grows plentifully on the sand-hills on the Cheshire coast." And T. B. Hall, in the *Flora of Liverpool*, states "that the *Rosa spinosissima* grows abundantly on the sand-hills both on the Lancashire and Cheshire shores of the Mersey." I have seen the plant growing in the situations named above, and always considered it to be identical with the one that grows in such profusion in the neighbourhood of Fleetwood. Sir J. E. Smith, in his description of *Rosa rubella*, in Sowerby's *English Botany*, says "that it is well distinguished from *R. spinosissima* by its equal prickles and oblong (not round) crimson pendulous fruit." The same author's description of the *R. spinosissima* is, "that its fruit is erect, globular, quite smooth, of a dark-red purple colour, changing when ripe to black."

In reply to a query of mine on the subject, I have a letter before me from a lady who once resided at Fleetwood (and who knew well the beautiful little rose in question), in which she says "that the rose had creamy white petals, and that its hip, or fruit, when ripe is quite black and round, scarcely distinguishable from a large black currant." I shall have pleasure in forwarding Mr. EDWIN LEES a specimen of the plant when it is in flower.

JAMES PEARSON.

Milnrow, near Rochdale.

Miscellaneous.

NOTES ON BOOKS, ETC.

Suspiria de Profundis; being the Sequel to the Confessions of an English Opium Eater, and other Miscellaneous Writings. By Thomas de Quincey. (A. & C. Black.)

The admirers of that profound and original thinker, Thomas de Quincey, ought to be very grateful to Messrs.

* Ulverston and Dalton in Farness.

A. & C. Black for this supplemental volume of his writings, which forms the seventeenth of their collected edition. It contains, as far as the publishers are aware, the remainder of his scattered writings—a large portion being acquired from the original publishers, Messrs. Hogg & Son, and which had the benefit of the author's revision. The remainder, including the "Notes from the Pocket-book of an English Opium Eater," and the "Historico-Critical Inquiry into the Origin of the Rosierucians and Freemasons," have been reprinted from the old *London Magazine*, where they originally appeared side by side with the delightful *Essays by Elia*. In reprinting this latter paper, Messrs. Black have done good service to historical truth, and we recommend its careful perusal to all who desire to know what grounds there are for believing the remote antiquity claimed by Freemasons for that mysterious organisation.

The Waverley Novels. By Sir Walter Scott, Bart. Century Edition. Vol. XIV. (A. & C. Black.)

We have here, in *The Fortunes of Nigel*, Sir Walter's masterly portrait of the British Solomon, and his graphic sketches of Alsatian life in Whitefriars; and the volume, like its predecessors, is made more useful by Glossary and Index.

Debrett's Illustrated House of Commons and the Judicial Bench, 1871. Compiled and edited by Robert Henry Mair. Personally revised by the Members of Parliament and the Judges. (Dean & Son.)

Of this well-timed volume (which is marked by a peculiarity which deserves notice, namely, engravings of the arms borne by the counties, cities, and boroughs returning Members to Parliament), it may suffice to say that it is in every respect a fitting as it is almost an indispensable companion to *Debrett's Peerage* and *Debrett's Baronetage and Knighthood*, lately noticed by us with deserved commendation.

The History of the Parochial Chapelry of Goosnargh, in the County of Lancaster. By Henry Fishwick, F.H.S. (Simms, Manchester.)

The Chapelry of Goosnargh, which was formerly part of the parish of Kirkham, in Amounderness, and included the townships of Goosnargh, Whittingham, and Newsam, has been so fortunate as to find two gentlemen who have taken such interest in its history and the history of the families connected with it, as to devote considerable time and labour to the collection of materials for a work upon the subject. The first of these is Mr. Richard Cookson, a resident there, who having been prevented from carrying into effect his intention to publish the result of his labours, very liberally communicated them to Major Fishwick, who first visited Goosnargh in search of genealogical information some years since. The result is a volume very creditable to the industry and intelligence of the two gentlemen in question—one of considerable interest to all Lancashire antiquaries, and of course of special interest to all who are at all connected with the chapelry of Goosnargh.

NEW DUTCH PERIODICAL.—Under the title of *Onze Eeuw* ("Our Century"), a new fortnightly journal has been started at Amsterdam under the editorship of Mr. H. Tieleman, a gentleman to whom the readers of "S. & Q." have been frequently indebted. In addition to miscellaneous, historical, biographical, and political articles, it is proposed that each number should contain: a foreign political review (on European and American matters generally); a national political review (on Dutch matters only); a fortnightly chronicle (for incidental political news, historical notes, announcements of new

books on history, or politics, &c.); and lastly, a bibliography, comprising—reviews of recent publications of historical or political interest; a list of all new books published in the world, arranged alphabetically; a summary of the contents of various periodicals, which are either entirely devoted to history and politics, or which contain articles of historical or political interest.

AUGUSTUS APPELGATH.—The death at Dartford, at the age of eighty-four, of Mr. Applegath is announced. He was the originator of some important improvements in the art of printing, "the inventor," says the *Pall Mall Gazette*, "of the composition-ball and composition-roller, and afterwards of the steam printing-press. For his invention of bank-notes that could not be forged he received from the bank authorities 18,000*l.* He also invented a machine for printing six colours at once. The patent for the steam-press was in the joint names of Cowper and Applegath. The first book printed by steam was Waterton's *Wanderings*. Mr. Applegath subsequently established great silk and print works at Crayford and Dartford."

THE DIRECTORSHIP OF THE NATIONAL GALLERY.—It is reported that Mr. Boxall, R.A., whose term of office expires shortly, will not be likely to yield to the wishes of the Trustees that he should resume the post he has held so much to the public advantage.

OXFORD.—The valuable theological and general library belonging to the late Rev. Dr. Plumptre, Master of University College, is announced for sale at the Clarendon Hotel, on Thursday and Friday next week.

CAMBRIDGE.—The Library Syndicate have issued a lengthy report with reference to the new edition of the *University Ordinances* (the old one being incomplete) which they have prepared. There are discrepancies between the rules now published by the authority of the Syndicate and those which have been from time to time confirmed by the Senate.

PROFESSOR LIGHTFOOT.—No small amount of satisfaction will be felt by the public when they are informed that the Hulsean Professor of Divinity, so well known for his work on the Galatians, &c., has been nominated by Mr. Gladstone to the vacant canonry at St. Paul's. Dr. Lightfoot's recent noble benefactions to the University of Cambridge will be fresh in the minds of our readers.

ST. ANDREW'S.—The Senatus Academicus of the University have just conferred the degree of LL.D. on the Dean of Westminster.

THE CONGRESSIONAL LIBRARY.—This library contains 167,668 bound volumes, and 30,000 pamphlets. Under the operation of the new copyright law, the library received during the past year 274 books, 3140 pamphlets and periodicals, 2891 musical compositions, 1175 engravings, photographs, and chromos, 1420 prints, 146 maps and charts; total, 11,512.

THE ABBEY OF MAYO.—The Rev. P. Sheridan is endeavouring to raise a fund for the preservation and partial restoration of this ancient building, which, according to Bede, was founded in the seventh century by St. Colman, of Lindisfarne, who was succeeded by St. Gerald and St. Adamnan. The abbey having been thrice burned by the Danes, was, in the thirteenth century, plundered by Sir William De Burgo.

LONDON INTERNATIONAL EXHIBITION OF 1871.—Mr. J. C. Buckmaster has been appointed by Her Majesty's Commissioners to deliver an address on the value of the Exhibition, and its bearing on industrial instruction, designed particularly for the working-classes in all

the large towns of the country which express a desire to have it.

THE "REVUE DES DEUX MONDES."—Messrs. Baillière and Co., the London agents, have received official notice from the editors that the fortnightly publication of this celebrated serial has proceeded uninterruptedly during the siege.

We are very sorry to hear that our contemporary *The Bookworm* has stopped its publication with its last No. of 1870. Bibliography does not pay as a rule, because it interests but a select circle of *dilettanti*. In his five volumes, printed at 250 copies only, M. Berjeau has gathered a great deal of most valuable information. The numerous fac-similes which illustrate his work have been drawn and engraved by his own hand, and have the merit not to be better than the originals, because he never touched a graver before being fifty years of age, and has never seen a professional engraver at work.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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UNRED.—W. LORD is referred to "N. & Q." 1st S. viii, 221, 853, 604.

TO REC.—W. will find the word *Begehren* in any German dictionary. Johnson, whose authority was doubtless Junius, quotes the word in an older form.

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LONDON, SATURDAY, FEBRUARY 25, 1871.

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Notes.

CRYPTOGRAPHY.

A cryptograph, or, as it is not unfrequently termed, a *cipher*, is a message (written or telegraphed as the case may be) of which the meaning is rendered unintelligible to all unacquainted with the rules followed in its construction. These rules, privately agreed upon by the parties corresponding, usually apply to the substitution of symbols for letters: sometimes also, but less frequently, to a systematic misplacement of the letters from their proper positions in a word. They admit of almost endless variety.

The process of finding out the rule by an analytical investigation of the cipher is called *deciphering*, and the true meaning thus obtained, the *translation*. The operation is often a difficult, if not impossible one, and has occasionally engaged the attention of very profound thinkers.

Methods of secret communication, somewhat resembling modern cipher, appear to have been practised in very early times. The acytala of the Spartans has been often considered as forming an early link in its development. During the last two or three centuries numerous improved systems have been invented, and frequently employed both in matters of national importance and in the more ordinary affairs of life. In our day cipher lends its aid to politics, war, commerce, love, and even,

occasionally, to crime. A mystic line in a column of newspaper advertisements—to the uninitiated a senseless jumble of marks and letters—may often convey the message of a lover to his mistress; or it may sometimes be the friendly caution from a thief to his "pal." During the civil wars at the beginning of the seventeenth century, cipher dispatches were so much in vogue that each army seems to have employed experts for the evolution of any it might capture from the other side. Of these men who made deciphering a study and profession *pro tem.*, perhaps the most remarkable was Wallis, the leading mathematician of his time.

It is, indeed, chiefly in war, when communications between generals of division and others must pass through an enemy's country, that cipher assumes its greatest importance, for the messages in many cases can be trusted in no other form. Written in cipher they conceal from the enemy, should he intercept them, information and orders respecting future operations, on the carrying out of which possibly the fate of a campaign depends. Of course this is supposing him unable to evolve their meaning.

Having said thus much respecting the uses to which cipher may be applied, I proceed to describe very briefly several systems more or less intricate.

In devising rules for the construction of a message, the following conditions ought to be attended to:—

1. The cipher produced must be sufficiently intricate as to render its evolution under all *probable* circumstances *hardly* possible. Theoretically no ordinary cryptograph of more than a certain length ought, perhaps, to be considered quite proof against unravelment when submitted to a clever expert—allowing him unlimited time; but practically, when time is an object, many are so.

2. The rules must be concise and easily remembered.

3. They ought to be of such a nature that their application both directly to the construction and inversely to the reading of a cipher shall be simple and expeditious processes. It would be absurd were a general on the field of battle to receive a dispatch requiring an hour for its interpretation. Circumstances ought to guide us in our choice of a rule. Where secrecy is all-essential, and time of little moment, this last condition may therefore be somewhat ignored.

We will now take the following as examples of very easy cipher:—

(1) . . . *Uif beesftt zps sfrvjes jt fjhu Mfx Tuxfu.*
The meaning of which is—

"The address you require is eight New Street."

Here the rule has been to substitute as a symbol for any particular letter the next to it in the alphabet: *b* has been written for *a*, *f* for *e*, and so on.

(2) *Uope lillu lillunc ftepi. J ftebi uashfm ubiu fi mmjs se efubuhdt.* In example (2) the letters are symbolised exactly as in (1); but in addition to this, each word is inverted and must be read backwards. This the reader can decipher for himself.

Frequently, however, letters are replaced by others which have no apparent alphabetical connection with them. The *Soldier's Pocketbook*, by Colonel Walseley, describes an admirable method of this kind, in which the required substitutions may be at once found on reference to a diagram. The construction of the diagram is readily learnt and remembered by all interested in cipher correspondence, but this is useless in any particular case without a knowledge of the key, which is a word secretly agreed upon by the writer and person addressed. Of course, marks of any kind may be used as symbols, but letters or figures are usually employed.

Where a cipher is long enough to include a certain proportion of the letters most commonly in use, or, more correctly speaking, of their symbolical equivalents (supposing each letter to have but one, and the language to be known), its evolution is generally possible by attending to the following considerations as given for the English language in the *Encyclopædia Britannica* :—

1. Letters or symbols of most frequent occurrence may be set down as meaning vowels. Of these, *e* is the most numerous, *u* the least so. 2. Vowels most common together are, *ae* and *ou*. 3. Consonants most frequent at the end of words are: first, *s*; next to that, *r* and *t*. 4. When a character appears double, it is generally *f*, *l*, *s*, or vowels *e* and *a*. 5. The letter preceding or following two similar characters is either a vowel or *l*, *m*, *n*, or *r*. 6. In deciphering begin with words of one letter; they will be *a*, *i*, *o*, or *y*. 7. Then take those of two letters one of which will be a vowel. The most frequent in use are: *to*, *be*, *by*, *of*, *on*, *or*, *no*, *as*, *at*, *if*, *in*, *it*, *he*, *me*, *my*, *us*, *we*, *am*. 8. In words of three letters, mostly two are consonants. The most frequent are: *the*, *and*, *not*, *but*, *yet*, *for*, *tho'*, *how*, *why*, *all*, *you*, *she*, *is*, *her*, *our*, *who*, *may*, *can*, *did*, *was*, *are*, *has*, *had*, *let*, *one*, *two*, *six*, *ten*, &c., some of which, and words of two letters, are found in every sentence. 9. Most common words of four letters: *this*, *that*, *then*, *thus*, *with*, *when*, *from*, *here*, *some*, *most*, *none*, *they*, *them*, *whom*, *mine*, *your*, *self*, *must*, *will*, *have*, *been*, *were*, *four*, *five*, *nine*, &c. 10. Of five letters: *their*, *these*, *those*, *which*, *where*, *while*, *since*, *there*, *shall*, *might*, *could*, *would*, *ought*, *three*, *seven*, *eight*, &c. 11. Words of two or more syllables frequently begin with double consonants or with a preposition: i.e., a vowel joined with one or more consonants. Most common double consonants: *bl*, *br*, *dr*, *fr*, *gl*, *gr*, *pl*, *pr*, *sh*, *st*, *sp*, *st*, *th*, *tr*, *wh*, *wr*, &c. Most common prepositions: *com*, *con*,

de, *dis*, *ex*, *im*, *in*, *int*, *mis*, *per*, *pre*, *pro*, *re*, *sub*, *sup*, *un*, &c. 12. Double consonants at the end of a long word are most frequently: *ck*, *id*, *if*, *ma*, *nd*, *ng*, *ri*, *rm*, *rp*, *rt*, *sm*, *st*, *xt*, &c. Most common terminations: *e*, *ed*, *en*, *er*, *es*, *et*, *ing*, *ly*, *son*, *tion*, *able*, *ence*, *ment*, *full*, *less*, *ness*, &c.

On principles analogous to these, ciphers written in other languages may (in the majority of cases) be evolved.

Many ciphers are rendered more puzzling than they otherwise would be by having the words joined together as though the whole formed one word, and furthermore by the omission of short words such as *the*, *and*, &c., the absence of which does not destroy the true sense. The use of capitals may also be dispensed with.

But to come to more abstruse systems. If, instead of always representing the same letter by one symbol, we have several, and employ one or other of them *ad libitum*, the evolution (without the help of a key) becomes extremely difficult, if not practically impossible. The following appears to me a sufficiently easy method of carrying out this principle. Some easily remembered sentence containing every letter of the alphabet, and in which the most common ones are several times repeated, is chosen for a key; the words are lettered in alphabetical rotation, and the letters in each word numbered from the beginning of that word. Suppose, for instance, we take for our key the following sentence, which fulfils these conditions—

"(a) probity, (b) kindness (c) of (d) manner, (e) intelligence, (f) and (g) zeal (h) for (i) the (j) service, (k) are (l) qualities (m) which (n) justly (o) excite (p) admiration."

To each word an *index*-letter is affixed, as the reader will observe. The numbering of the letters is not shown—it can be readily obtained by counting. As an aid both in remembering and applying the key, the *initial* letters of its words, with their *index*-letters below each, may be kept in a written form always at hand. Thus—

P K O M I A Z F T S A Q W J E A
a b c d e f g h i j k l m n o p

Now, in constructing a cipher, the symbol to be used for a letter is obtained wherever we find that letter in the key, and is formed of the number of the letter in the word containing it attached to the *index*-letter of that word. As an illustration, suppose we had to cipher "gun," we have but one *g*, which is the 8th letter in the word "intelligence," whose *index*-letter is *e*. For *g* we therefore write *e8*. For *u* we have two symbols, viz., 12 and *n2*, either of which we may employ; and for *n* eight, viz., *d3*, *b5*, *d3*, *d4*, *e2*, *e10*, *f2*, *p10*. One form of cipher for "gun" is, therefore, *e8*, *n2*, *d3*. Where capitals occur we may use capital *index*-letters.

An analysis of our key will at once give an idea of its power.

Letters.	Symbols.	Letters.	Symbols.
A—d2, f1, g3, h1, i3, p1, p5.		N—b3, b5, d3, d4, e2, e10, &c.	
B—a4.		O—a3, c1, h2, p9.	
C—e11, j6, m4, o3.		P—a1.	
D—b4, f3, p2.		Q—l1.	
E—b6, d5, e4, e9, e12, g2, p5.		R—o2, d6, h3, j3, h2, p5.	
F—c2, h1.		S—b7, b8, j1, i9, n3.	
G—e8.		T—a6, e3, i1, i6, n4, &c.	
H—i2, m2, m5.		U—i2, n2.	
I—a5, b2, e1, e7, j5, i5, &c.		V—j4.	
J—a1.		W—m1.	
K—b1.		X—o2.	
L—e5, e6, g4, h4, n5.		Y—a7, n6.	
M—d1, p3.		Z—g1.	

Let us now apply this key to the dispatch—
 "The enemy has destroyed bridge over R. at N. Forces to oppose him must be sent via Northern rail."

In cipher it runs thus, at least this is one form of construction:—

I l6b3d5d1a7 i2d2b7 f3e4b8a6d6a3m0e0p2
 a4h3a5b4e8b6 clj4d5j3 A2. flc3 B5.
 C2A2j3m4e4b8 e3a3 clalalh2jl66 i2b2p3
 d1l2b7i1 a4d5 b3e4d3i6 j4el f1
 D4a3a2e3m2e0d6d4 h3g3e7g4.

Observe that where the same word occurs both in the key and in the dispatch we may conveniently symbolize it by the index-letter alone. In the above I is put for "the"—a word which might, however, have been omitted.

Here is another example of the system which the reader may easily decipher.

Mld2b4a1 e3e6l1e1j8f1c3a4e5e2n2 e3b3a6e7i5
 a4d2d5i8. O5d4h2. a2f2e1 A3g2j3. g4g1a5
 Ql.N1e2a4e3e6j1a4e7i8 i3b2 o3d2j5d3e1h2
 A B4.

The key consists in the absurd sentence—

"Doctor John Quack, being extremely in want of patients, resolved to make some by turning prize-fighter"; which, if we take only the initial letters, may be abbreviated in a form useful for reference, as in the last case.

D J Q B E I W O P R T M S B T P F
 a b c d e f g h i j k l m n o p q

Another plan of cipher, which, if too elaborate for ordinary purposes, might, I think, sometimes be employed with advantage for short messages of great importance, consists in representing letters by numbers. The number signifying a certain letter is not, however, a constant quantity, but one depending on others, some of which vary. It may depend, for instance: (1) on the position the letter holds in a word; (2) on that of the word in a sentence, as well as (3) on its own alphabetical value, i.e. the number it occupies in the alphabet counted from the beginning; the relationship these several quantities have to one another being defined by a simple equation.

To make the system perfectly intelligible, suppose P to denote the alphabetical value of a letter whose symbol is X ; a the number of the letter in a word, and b that of the word in the sentence—each sentence being worked out independently of those which precede it. The values of P for the whole alphabet are here shown:—

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
P	Q	R	S	T	U	V	W	X	Y	Z				
16	17	18	19	20	21	22	23	24	25	26				

Almost any simple equation of some such form as the following will do:—

- (1) $x = P + 11 - a$. . . or $P = x + a - 11$
- (2) $x = P + 7 + b - a$. . . or $P = x + a - (7 + b)$
- (3) $x = P + 2(b + 10) - 2a$ or $P = x + 2a - 2(b + 10)$
 &c., &c.

The message to be ciphered is first written out, and in calculating the values of x we count those of a and b for each letter as we proceed, and place them in the equation. Solved for P (as shown on the left), the equation gives us the key to be employed in the evolution. In designing an equation some moderately easy form is best, as the multiplication of high numbers involves a needless waste of time. Forms producing fractional values of the symbol ought also to be avoided, and it were as well to choose one not likely to give negative ones. This may be managed by remembering that P varies from 1 to 26; a is rarely more than 12, and b than 20—a sentence being taken as the collection of words between two periods. In this kind of cryptograph the symbols must be separated by commas to prevent possible confusion, and a dash or cross inserted between every word.

As an example, we will apply equation (1) to the dispatch—

"Attack at four to-morrow morning."

The cipher is—

11,29,28,8,9,16—11,29—16,24,29,25—30,24,21,
 22,24,23,19,26—23,24,26,21,15,19,11.

The message—

"The enemy has thirty thousand men and one hundred guns."

—constructed on equation (2), is as follows:—

27,14,10—13,21,11,18,20—17,9,26—30,17,17,
 25,26,30—31,18,24,29,26,7,19,8—25,16,24—
 14,26,15—29,27,17—23,35,27,16,29,15,13—
 23,36,28,32.

Let the reader unravel the following by means of equation (3):—

28,19,32,21—42,28,23—26,27,21,36,21,32.

J. R. C.

ANOTHER SONG OF THE WAR.

The following song, which has a wide circulation in Paris, chiefly in Belleville, the White-chapel of the capital of France, is exceedingly clever, and illustrates what was stated in the political papers relating to the present feelings of the French people towards England. Besides that, such poetry is always interesting, and must be preserved as a part of general history. As a modern author has justly remarked:—

"These witty and popular effusions lighten for the hour the pressure of tyrannical power, and soothe the feelings of the people when under the influence of public excitement."—*The History of Political Literature from the Earliest Times*, vol. II. ch. iii. By Robert Blackey, London, 1855. 2 vols. 8vo.

Deux cotillons sont à Potsdam,
L'un dit: "Mein Gott!" l'autre "G—!
Appelez le roi de Bavière;
Il est en bas qui boit la bière."

—"Anne, mon frère, c'est ton tour.
Grimpe au sommet de cette tour,
Et dis-nous, sous peine de schlague,
Tout ce que tu verras, sans blague."

Le bavard-oie a répondu:¹
"On sait que je me suis fendu²
Tellement pour le roi Guillaume,
Que j'ai compromis mon royaume."

"Je vous le dis sans calembourg,
Pour la *terne*³ de Brandebourg,
Il n'est chose que je ne fasse
Afin de mériter ma grâce."

—"Eh, de la tour!"⁴ Ohé, Lambert!⁵
Que vois-tu?"—"Je vois Wurtemberg
Et le Saxon ivres de rage,
Qui se repaissent de carnage."

"Dans le sang ils vont trébuchant,
Et, ce qui n'est pas moins touchant,
Je vois les anciens à Versaille,
Le verre en main, qui font ripaille."

"C'est le grand-duc de Mecklenbourg,
Avec ce comte d'Eulenburg,
Qui, s'étant rempli la besace,⁶
Saigna, pour rire, un coq d'Alsace."⁷

¹ The talkative goose; pronounced as *Bavarois*, Bavarian.

² I did my utmost.

³ *Terne*, house.

⁴ An imitation of the call of stone-masons.

⁵ A vulgar by-word.

⁶ The belly.

⁷ Some years ago, the son of Graf von Eulenburg, being in liquor, killed a poor inoffensive French cook. The murderer was an officer in the Prussian army, and, if my recollections serve me well, his father was the minister of war. Having been tried by a court-martial, the gallant warrior was leniently dealt with, the judges considering the case as a kind of drunken brawl between a butcher and a cook.

"Reine-impératrice Augusta,
Ton vieux poehard de mari t'a-
T-il fait savoir par télégraphe
Combien il a sifflé d'eau d'aïffé?"⁸

"Il s'abreuve de *raisiné*,⁹
Et n'a jamais moins lésiné;
Pour le mitonner davantage,
Il fait brûler ville et village."

"Mein Herr le comte de Bismarck,
Qui savoure le même marc,
Jure qu'il n'est rien qui l'égale,
Et soir et matin s'en régale."

"Quand, sans peur d'être bafoué,
Guillaume dit: 'Dieu soit loué!'
John Bull, écuyer, de peur blâme,
Répond: 'Nos boutiques de même!'"

FRANCSIQUE-MICHEL.

Athenæum Club, Pall Mall, Feb. 20, 1871.

P. A. L. OF "N. & Q."—If your valued correspondent should see this, allow me to express a hope that the capitulation of Paris will enable us again to profit by his ever-ready store of information. His last communication to your pages bears the date of September 24, 1870; and his delight on seeing "N. & Q." again, after so long an interval, can only be equalled by ours when we again recognise his pleasant answers to our multifarious inquiries. M. D.

"CHÂTEAUX EN ESPAGNE."—Among the "Lettres spirituelles" of St. François de Sales occurs, I fancy, the first mention of this familiar phrase, which, as an equivalent for our own idiom of "castles in the air," has since then become proverbial. The subjoined passage I take from the 1843 Paris edition of the *Œuvres choisies de St. François de Sales*, tom. premier, p. 285. In this particular epistle, the Bishop of Geneva (who flourished in the later half of the sixteenth and the earlier part of the seventeenth century, 1567-1622), addressing himself "à une dame," in regard to the preparation for meditation and the perfecting oneself in one's own vocation, writes as follows:—

"Persévérez à bien vous vaincre vous-même en ces nombreuses contradictions journalières que vous ressentez; faites le gros de vos desirs pour cela; écoutez que Dieu ne veut rien de vous, sinon cela, pour maintenant. Ne vous amusez doncques pas à faire autre chose; ne semez point vos desirs sur le jardin d'autrui; cultivez seulement bien le vostre: ne désirez point de n'estre pas ce que vous estes, mais désirez d'estre fort bien ce que vous estes: amusez vos pensées à vous perfectionner en cela, et à porter les croix ou petites ou grandes que vous y rencontrerez; et croyez-moy, c'est icy le grand mot et le moins entendu de la conduite spirituelle: chacun aime selon son goût, pen de gens aiment selon leur devoir et le goût de Notre-Seigneur. De quoy sert-il de bastir des chasteaux en Espagne, puisqu'il nous faut habiter en France? C'est

⁸ *Sifflé d'eau d'aïffé*, tossed off brandy.

⁹ *Raisiné*, blood, gore.

ma vieille leçon, et vous l'entendrez bien. Dites-moy, ma chère fille, si vous la pratiquez bien."—*Lettres spirituelles*.

According to one definition of the phrase I find "châteaux en Espagne" explained thus—as "castles in the air, literally castles in Spain, a country in which 'castles' are like angels' visits, 'few and far between'"—an explanation which is simply frivolous. Here, in this incidental illustrative reference of S. François de Sales, as it seems to me, we get at the original allusion out of which has grown up a saying that has since become proverbial.

CHARLES KENT.

Camden Hill, Kensington.

SCOTTICISMS IN AMERICA.—Dean Ramsay, in his excellent and most entertaining *Reminiscences of Scottish Life and Character* (the fifteenth edition of which is now before me), mentions several words and phrases which are peculiar to Scotland. Several of these are in use in the United States. Thus he says that "*frail* expresses infirmity of body, but implies no charge of any laxity in moral principle." We use the word in this first sense as well as in the last, as "His health is very frail," or "He has grown quite frail."

In Scotland a person whose health has declined is said to have *failed*. This we also use, as "He has failed greatly since I last saw him."

Dean Ramsay recollects "a peculiar Scottish phrase very commonly used, which now seems to have passed away," namely, "the expression *to let on*, indicating the notice or observation of something or of some person. For example: 'I saw Mr. — at the meeting, but I never *let on* that I knew he was present.'" This expression, with precisely this meaning, is in constant use among us; and it would be impossible to express the idea intended by any shorter phrase.

Using *behove* for *behoove* is another Scotticism recorded by him. Mr. Mark Antony Trollope, in his volume on North America, mentions his meeting with a man in one of our Western States who thus pronounced the word. I never heard it so mispronounced; and the person of whom Mr. Trollope speaks must have been either a Scotchman or the son of one: and having referred to Mr. Trollope's book, it gives me pleasure to add that, in my judgment, it is by far the fairest and most impartial work on this country ever written by an Englishman.

UNEDA.

Philadelphia.

EVERLYN'S "DIARY": GIGANTIC OX.—April 29, 1849—

"I saw in London an huge ox bred in Kent, seventeen feet in length, and much higher than I could reach."

I saw in the Cattle Show of 1869 an ox which stood, so said the catalogue, eighteen or twenty inches higher than any other beast in the show, & that tall men stood on a chair to manipulate

the patient creature; but, in these days of forcing, the length, though great, of the animal must have been much short of the Commonwealth one. He must, I think, have been a sign of the times, when monstrous things were breeding.

J. A. G.

Cariabrooke.

CHRISTOPHORUS MORALES.—I have before me two volumes of *Masses*, written by this celebrated Spaniard; and as I believe very little is known of his music, and of these volumes in particular, it seems that "N. & Q." becomes a fitting home for this note. The first volume is dedicated to "Illustriss. atque excellentis. Cosmo Medici Floren. Duci"; and contains three masses for four voices thus entitled (generally from the subject of the fugue):—1. "De beatâ Virgine"; 2. "Aspice Domine"; 3. "Vulnerasti cor meum." Three for five voices: 1. "Ave maria stella"; 2. "Queramus cum pastoribus"; 3. "L'homme armé." And two for six voices: 1. "Mille regretz"; 2. "Si bona suscepimus."

The second volume is dedicated to "Sanctissimo Paulo tertio Pontifici maximo," and has a fine frontispiece, with the Pope blessing Morales, who is holding open his book of music at the mass "Tu es vas." The sides of the plate are ornamented with music and instruments; at the bottom are the arms of the Pope. This volume contains five masses for four voices:—1. "Tu es vas electionis"; 2. "Benedicta es celôr regina"; 3. "Ave Maria"; 4. "Gaude Barbara"; 5. "L'homme armé." Three for five voices: 1. "De beatâ Virgine"; 2. "Quem dicunt homines"; 3. "Pro defunctis."

The two volumes were printed at Rome by Valerius Doricus and Ludovicus, brothers, in the year 1544. They are printed in the old musical square notation, and unbarred; have five initial letters on each page; and, at the top of each left-hand page, is the writer's name, and on the right the name of the mass. It is said that only one other copy of this great work exists, which is at the Vatican; and any one who reprints the same is liable to excommunication. I hope my (minus ex-) communication will not be considered too long, as in all probability the books will get into a library, and nothing more be known or thought of them.

H. A. W.

St. Alban's, Holborn.

CENTENARIANS.—The following notices of persons who have lived for more than a century are worth preserving in "N. & Q." Perhaps the requisite proofs may be furnished in your pages. I have cut them from the *Lincoln, Rutland, and Stamford Mercury* of January 20:—

"Mrs. Mary Pitt died at Liskeard, Cornwall, the other day, aged 102 years and 10 months. The requisite proof has been obtained of her longevity.

"At Whittlesford, near Cambridge, on New Year's Day, a woman named Sarah Dunn died, aged 101 years.

She had borne twelve children, and she had at her death twenty grandchildren, sixty great-grandchildren, and thirteen great-great-grandchildren. But, singular to relate, out of all these there are only two males to perpetuate the name of Dunn.

"On Thursday the 12th died at Sandwich Mrs. Mary Butler, who was born at Worth, near Sandwich, March 25, 1770, thus having attained the patriarchal age of 100 years and nine months. Mrs. Butler, who was christened and married at her native village, had been a widow upwards of forty years. She was a sharp-speaking woman, had a quick ear and a good memory, but had for some years been quite blind."

K. P. D. E.

The following cutting from *The Times* of January last deserves preservation in "N. & Q.":

MRS. SHIRLEY MORSE CODD, AGED 100.—"On the 17th Jan., at Sussex Lodge, Kingston Hill, the residence of her son, Edward S. Codd, Esq., aged 100 years, nine months, and six days, Mrs. Shirley Morse Codd, relict of the late Major Philip Codd, of Rumstead Court, Sittingbourne, Kent, and Kensington."

S. C.

Queries.

THE BROKEN BRIDGE.

This common street exhibition is well known by us under the name of the "Chinese shades" and the "Fantoccini"—an Italian name which means (according to some Italian lexicographers) Chinese phantoms or shades.* The French say that the amusement is of Italian origin, so far at least, I presume, as they are concerned. The Italians say that it came to them from China. I have never witnessed the Broken Bridge in France, but I know that it is a common show in Paris, Lyons, and other cities, and that it is sometimes acted *à la Guignol*,† and sometimes with the shades. I have met with a French version of the dialogue, which is word for word with ours; and I have heard the tune sung by a French gentleman, and find that it is the same as the English one. In Italy I have seen two exhibitions of the Broken Bridge. The first was a Marionette one, and it occurred at Arona on Lago Maggiore; the other was at Bologna in an archway in the street that leads from the Cathedral to the Great Square. A visitor to Bologna will find that the above archway is used almost every night throughout the year for Marionettes and Chinese Shades. The Bologna show was a "Fantoccini" one. In both cities the dialogue and song were the same as we have them, and so were the scenes. There were the broken bridge, the swan that "swam

* I do not pronounce this derivation correct. I say as much to prevent any correspondent taking the *paynes* to convict me of ignorance of etymology. I neither "guess" nor pronounce *ex cathedra*. I am a very modest man, and may, like another correspondent, have got hold of a "dictionary" of "no authority."

† *By the bye, who was Guignol?*

over," and the traveller who "couldn't"; the cobbler and the mischievous woman, and the cobbler's impertinent reply to the traveller's asking the hour. Indeed there was not the slightest deviation, either in the music, song, dialogue, and accessories, from the same as we have them in our exhibition. In Italy the Marquis of Ponte Cassato is equivalent to the Marquis of Carabas in France. I should like to know more about the history of the Chinese shades and the play. What allusions are found in any old works? I have no doubt that some of the learned correspondents of "N. & Q." can throw light even on these shades! There are few of us who have not laughed at the Broken Bridge, and I shall be most happy to know when and by whom that immortal structure was planned.

STEPHEN JACKSON.

"ANTHOLOGIA BOREALIS ET AUSTRALIS."—Dr. Forster, in his *Pocket Encyclopædia of Natural Phenomena* (p. 10), quotes some lines—"The Student and the Cherry-clack"—from what he calls "the *Anthologia Bor. et Aus.*"; and again (p. 48) introduces some quaint verses thus:—

"An ancient proverbial adage in verse says—

'When the lonlie owle in the chimney howle,
In the dead of a wintrie night,' &c.

Anthol. Bor. et Aus."

Canon Oakeley, in his *Catholic Florist* (p. 1), gives a poem of nearly forty lines from the same source, and makes other frequent quotations from it, sometimes (as p. 104) with chapter and verse appended—"Anthologia Bor. et Aus., viii. 4."

The work is also quoted by the author of *Wild Flowers and their Teachings* (Bath, 1845), p. 48, and by other writers.

I have ascertained that the book does not occur in the catalogue of the Museum Library, London, nor in that of the Bodleian at Oxford. Canon Oakeley, I am told, can give no information about it, except that the quotations were sent him by a friend. Among those of my own friends who are best acquainted with English literature, not one has ever met with this mysterious volume.

Can the quotations, like the "Old Play" of Sir Walter Scott's novels, have been invented for the nonce by some person, and copied without inquiry by subsequent writers? Dr. Forster's is the earliest mention of it I can find. He was not a little eccentric in his literary productions. Can it be a caprice of his?

W. L. N.

Woodlands, Bridgewater.

[Seventeen years ago it was discovered by our valued correspondent WILLIAM PINKERTON, F.S.A., that the *Anthologia Borealis et Australis* is a purely imaginary title for certain pieces of prose and verse, the production of Dr. Forster, and has no existence save in his *Circle of the Seasons* and *Pocket Encyclopædia*. See "N. & Q." [4th S. ix. 669.]

AVERY PEDIGREE.—John Avery, of Bodmin, co. Cornwall, married Isoult Barry, of Wyncote, co. Devon. A clue to the date is furnished by the fact that Isoult's father, John Barry, died in 1538. Had they any children? and were they the ancestors of Every of Wycroft Castle, co. Devon? I may add that Henry Barry, eldest brother of Isoult, was born in 1514. I cannot discover, though I have spared no pains, to what family of Averages this John Avery belonged. Your correspondent E. W. seems to be versed in the Avery pedigrees. Can he kindly give me any clue to the decision of a question for which I have exhausted all the *Heralds' Visitations* in the British Museum, in vain?
HERMENTRUDE.

ARTIFICIAL FLY-FISHING.—Who invented this practice? Where can I find any early notices of it? It is earlier than Dame Juliana Berners, who tells us how to dub "xii flyes wyth whiche ye shall angle to ye trought and grayllyng."

PELAGIUS.

CARLO CRIVELLI.—Wanted, particulars of the life and works of Carlo Crivelli. His pictures bear date from 1468 to 1495, and he is said to have been the scholar of Jacobello del Fiore. He is a rare master in England, though our National Gallery possesses four of his works, and four are now exhibited at Burlington House, three of which are lent by Earl Dudley.

JOHN PIGGOT, JUN.

[Crivelli is believed to have been a native of Venice, and to have flourished from about 1450 till 1476. Two pictures by this artist are in the church of S. Sebastiano at Venice, representing S. Fabbiano and the Marriage of S. Catherine; and one, the "Annunciation," was bought at the sale of Edward Solly's collection by the late Lord Tanton. The latter bears the inscription "Libertas Eclesiastica Opus Caroli Crivilli Veneti, 1486." Consult Michael Bryan's *Dict. of Painters and Engravers*, ed. by Stanley, 1849.]

"THE CONCILIAD."—I have recently met with a quarto pamphlet bearing the following title:—

"The Conciliad; or the Triumph of Patriotism. A Poem. Translated from the Latin of Tertius Quartus Quintus. The Third Edition. London: Printed for T. Pridgen, at the Feathers in Fleet Street, near Fleet Bridge. MDCCCLXII."

It contains twenty-eight pages of print, but there are only sixteen lines in each page. The satire appears to have been published on the occasion of the elder Pitt receiving his pension of 3000*l.* per annum soon after the accession of George III. I think I can detect Louis of France and Madame Pompadour under the guise of L— and P—, and Pitt is very plainly alluded to under the same contracted form; but I cannot add names to the following: Fauks—, C—l, G—, N—, B—, † A—, ‡ and H—.\$

[* Granville. † Bedford. ‡ Anson. § Hardwicke.]

The letter N may mean the Duke of Newcastle, and H may be Lord Hardwicke; but the verse requires B to mean two syllables, and consequently cannot stand for the Marquis of Bute. Can any reader of "N. & Q." assign names to the above initials, and give the author of the poem?
T. T. W.

STRANGE FEE PAID BY IRISH BISHOPS.—I have it on the authority of a distinguished prelate that, among the fees exacted from an Irish bishop on appointment to his see, was one of twenty or twenty-five guineas to the Lord-Lieutenant's cook. The disestablishment of the Irish church has consequently rendered less valuable *pro tanto* the situation of the Viceroy's *cordon bleu*. Can any one mention the origin of this strange perquisite?
H. A. KENNEDY.

Eldon House, Reading.

FIRE USED IN BURNING THE DEAD.—In a description of the burning of the body of a prince on the banks of the Arno, near Florence (which took place some time last year, with the usual rites of Hindoo observance), it is mentioned that the fire to light the funeral pile was carried in a vessel alongside the body. Can any of your readers tell me if such is the usual practice? And if so, whence the fire in the vessel is obtained?
CREMATION.

SAMUEL FOOTE.—The following is the title of a MS. formerly in the possession of Richard Heber, and sold at his death. It will be found in the printed Catalogue (Pt. XI. MSS. No. 429):—

"Piety in Pattens. Written by S. Foote, Esq., and first performed in his Primitive Puppet Show." MS. 4to.

Is it known what has become of this manuscript?
GEO. C. BOASE.

[This manuscript was purchased by Thomas Rodd, the celebrated bookseller, for one shilling!]

"HABEAS CORPUS" ACT.—Is it possible that the story told of the mode in which this famous act was passed is founded on fact? I recollect reading that the teller in the House of Lords for the Ayes, when he saw a very corpulent peer pass, called out "There go *two* lords," and the teller for the Noes, not perceiving the joke, counted *two*. Of course if the names of the peers voting were taken down, as at present, such a mistake would have been impossible; but in the days of the "Merry Monarch" it may have been differently arranged. The bill was carried by a majority of one only.
Y. S. M.

[According to Bishop Burnet (*History of his Own Time*, ii. 250, edit. 1823), we are indebted to a jest for this highly-prized palladium of English liberty. To quote the bishop's words (1680), he says: "The former parliament had passed a very strict act for the due execution of the *habeas corpus*; which was indeed all they did. It was carried by an odd artifice in the House of Lords, Lord Grey and Lord Norris were named to be the

tellers. Lord Norris, being a man subject to vapours, was not at all times attentive to what he was doing; so a very fat lord coming in, Lord Grey counted him for ten, as a jest at first, but seeing Lord Norris had not observed it, he went on with this mis-reckoning of ten: so it was reported to the House, and declared that they who were for the bill were the majority, though it indeed went on the other side, and by this means the bill passed."]

BALLAD: "NUTTING."—Fifty years ago I remember reading a ballad called "Nutting," in which appeared the following stanza:—

"'Zounds!' quoth the farmer, 'where is Dick?
The night is coming on us quick,
'Tis time the sheep were put in;
But I must fold them, I suppose,
While the young idle rascal goes
With Margery a-nutting.'"

I think I saw this in a Ladies' Almanack or Diary about the time above mentioned. Can any of your correspondents tell me where I can find this ballad? **JOSEPH HARRISON, JUN.**

221, South 18th Street, Philadelphia.

THE PHOENIX THRONE.—Sebastian, in *The Tempest*, exclaims:—

"Now I will believe
That there are unicorns, that in Arabia
There is one tree, the phoenix' throne, one phoenix
At this hour reigning there."

It is two decades since I looked into Herodotus. Does he connect the phoenix with any particular tree? I am aware that *phoenix* is both the bird and the palm-tree. But did Shakespeare refer to any definite legend? And if so, where may it be found? **MAKROCHEIR.**

QUOTATION.—Where can the following quotation be found?—

"the actions of the just
Smell sweet, and blossom in the dust."

W. (1.)

[By J. Shirley, *Contention of Ajax and Ulysses*, scene 3.]

CHINESE RUDDERS OF SHIPS.—These have numerous rhomboidal holes cut in them, from a notion that the eddying of the water through them imparts an additional power in steering the vessel. The Chinese are so thoroughly practical a nation, that I am induced to ask if this construction of rudder has ever been tried in England, and with what result? **M. D.**

SAINT WULFRAN.—Where shall I find some account of St. Wulfran, bishop and confessor, whose festival day is October 15? I have failed to discover him in the *Acta Sanctorum* under that day, and have consulted many other books with an equal want of success. He must not be confounded with his namesake St. Wulfran, archbishop of Sens, whose feast is March 20. As I fear some of your readers may doubt the existence of the St. Wulfran concerning whom I am anxious for information, I beg to refer to the

calendar published by Mr. J. J. Bond in his valuable *Handy-Book of Rules and Tables for verifying Dates*, p. 165.

A. O. V. P.

SEVEN SERMONS ON THE SACRAMENT, 1631.—I am very anxious to ascertain the name of the author and other bibliographical particulars of the following book, my copy being without a title-page. It is 12mo, pp. 364. Seven sermons on the Sacrament of the Lord's Supper occupy pp. 1-278; a prayer, 279-282; a thanksgiving, 283-286; then comes a separate title—

"A Iustificatio[n] of the Gesture of Kneeling in the Act of receiving the Sacrament of the Lord's Supper. London: Printed by ELIZ. ALDE for Robert Allot, 1631." (pp. 289-364.)

On p. 217 the author refers to his previous treatise, entitled the *Threefold Resolution*.

W. C. B.

[The author of these works is John Denison, vicar of St. Mary's, Reading, and chaplain to King James I. Wood (*Athen. Oxon.* ii. 439, edit. 1815), who has given a list of his works, speaks of him as "a learned man, and well read in theological authors." He died in the latter end of January, 1628-9, and was buried in St. Mary's church, Reading.]

STONE ALTARS IN ENGLISH CHURCHES.—In Haydn's *Dictionary of Dates* (p. 28) I find "it was decided in 1845, by the Court of Arches, that stone altars were not to be erected in English churches." Can you give the reason why? **OMEGA.**

[This refers to the celebrated judgment of Sir Herbert Jenner Fust, who, in the case of Faulkner v. Litchfield and Stearn, ruled that an immovable stone structure which had been placed in the church of the Holy Sepulchre at Cambridge was not a communion table within the meaning of the rubric. See the judgment at length in Robertson's *Ecclesiastical Reports*, i. 184.]

TREVERIS' "GRETE HERDALL": NAMES OF PLANTS.—I should be glad to know some particulars of this work, which was published in 1526, and seems to be one of the earliest of English herbals. It is, of course, in black letter, and is illustrated by very quaint woodcuts—some of which do duty several times for very different plants. Who was Treveris; and is this the original form of the work, or a translation? I have been unable to identify the following plants, and shall be glad of help:—

"*Lingua anseris*. Goos-byll or styche-wort. Goos-byll or beedoye is an herbe camyn ynough. The rote of it is lyke a goos byll | and the leves ben lyke the leves of ferns."

"*Palacium leporis* | hares palays | is an herbe lyke spurge | but it hath longer and ryper leves | and is leved lyke fenell and the rote lyke kneholme [*Ruscus*] | and it bereth no floure | but a reed bory lyke fragon [*Fragaria*] | but it is tender. It is called hares palays. For yf the hare come under it | he is sure that no best can touche hym. Some call it artetyke."

The former is possibly an *erodium* or *geranium*, from the description. The sow-thistle (*Sonchus*)

deraceus) was formerly known as "hare's palace," but cannot be intended above. JAMES BRITTEN, Kew.

THE VETO AT PAPAL ELECTIONS.—Milman, in his *Latin Christianity* (vi. 407, ed. 1867), details the law relating to papal elections which Gregory X. procured to be enacted by the Council of Lyons, "to secure the papacy from the scandals which had preceded his own election." But I do not find from that same learned work how it came to pass that France, Germany, and Spain exercised the power of the veto against the election of any particular cardinal to the papacy. What is known of the origin of this power? Does it still exist? And if so, how has it been affected by the recent changes in the relations between the governments named and the papal see? T. V. A.

INKSTAND OF WEDGWOOD WARE.—I have an inkstand of Wedgwood's manufacture, consisting of a semi-globe supported by three dolphins on a flat triangular base. In the centre of the semi-globe is a conical vessel for ink, with a perforation for the pen when not in use. On one side of the ink-vessel is a circular hole nearly an inch in diameter, and on the other side is a thimble-shaped cavity. Between these are three perforations half an inch wide, and three a quarter of an inch wide. I shall feel obliged to any correspondent of "N. & Q." who will tell me the purpose of these perforations. M. D.

Replies.

IRISH CAR AND NODDY.

(3rd S. vi. 115, 195; 4th S. vi. 545; vii. 23.)

It is an astonishing circumstance, while it proves the real value of "N. & Q.," that a vehicle which was in common use in Dublin until a comparatively late period cannot be properly described without a reference to its pages. Even our old and learned contributor ARBIDIA is in error when speaking of the noddly, evidently misled by the author of *Sketches of Ireland Sixty Years Ago*. Our friends at the other side of the Channel are very learned in the ancient history of Ireland, though they seem to be quite ignorant of its modern affairs. Lest they, at a future period, may describe the car or the noddly as state carriages of King Heber, the "Irish sea queen," or some other equally fabulous character, I feel disposed to ask the Editor of "N. & Q." for a little space, so that I may set the question at rest for ever.

Bush, in *Hibernia Curiosa* (1760), speaking of Dublin, expressly states that—

"They have an odd kind of hacknies here, that is called the noddly, which is nothing more than an old castoff one-horse chaise or chair."

Twiss, in his *Tour in Ireland* (Lond. 1775), says:—

"There are many single-horse two-wheeled chaises, which constantly ply in the streets in Dublin; they are called noddies."

The *Travels* of Twiss were very unpopular, and according to the system of the critics of the day, were immediately ridiculed by *An Heroic Epistle* to R. Twiss, Esq., from Donna Teresa of Murcia, a lady mentioned in his *Travels in Spain*, and in this epistle we find the noddly first noticed in verse as follows:—

"Perhaps some syren wafts thee all alone
In magic vehicle to eates unknown;
High-low machine that bears plebeian wight
To distant tea-house or funereal rite:
Still as it moves, the proud pavilion nods,
A chaise by mortals, NODDY termed by gods."

In *An Heroic Answer* from Mr. Twiss he thus describes the car:—

"Well might an artist travel from afar
To view the structure of a low-backed car.
A downy mattress on the car is laid,
The rev'rend father mounts, and tender maid;
Some back to back, some side by side are plac'd,
The ravish'd maid by panting youth embrac'd.
By dozens thus, full many a Sunday morn,
With dangling legs the jovial crowd is borne;
Clentarf they seek, or Howth's aspiring brow,
Or Loxlip, smiling on the stream below.
When ease and cheapness would thy Twiss engage,
Cars he prefer'd to noddies or to stage.
Oft on a car Buvindus saw me ride
From Tredagh's towers along his verdant side."*

In *A Tour through Ireland* (Lond. 1780), the author tells us—

"From the general badness of the streets, hackney-coaches are more frequent in proportion than in London, and sedan-chairs are everywhere as common as about St. James's. They have an odd kind of single-horse chaise here, called noddies, so insufferably crazy, and even dangerous, as to afford matter of surprise that they are permitted to be used: their fare is half the price of a coach. They are nothing more than an old one-horse chaise or chair, with a stool fixed upon the shafts just before the seat, on which the driver sits, just above the rump of his horse."

The Act for paving and lighting the streets of Dublin was only passed in 1774, so we must not be surprised at the tourist complaining of the badness of the streets, for in another place he says:—

"Poverty can be no reproach to citizens whose industry is prevented from exertion; and this is the best apology I can make for a want of cleanliness which, if not injurious to the credit, must undoubtedly be so to the health of this populous city; for it cannot be denied that, except the few new streets, which are paved and flagged like those of London, the whole of it is abominably dirty and slippery."

So it seems to have been better to have used those dangerous vehicles than submit to the dis-

* These epistles will be found in the first and fourth volumes of the *Repository, a Collection of Fugitive Pieces*, edited by J. Reed, and published by Dilly in 1790.

agreeableness of walking such streets, among what the writer calls "wretched harridans, covered with tattered weeds, the most horrid miscreants that ever degraded human nature." Further he says:—

"The hawkers of news and cleaners of shoes fill up the measure of apparent poverty in Dublin. The filth of their bodies is offensive, and their manner shocking; their outrages upon decency disgust you at every corner, and their several cries, infinitely more sonorous than ours, tingle in your ears with all the enraging varieties of the brouge."

Of the car he tells us that—

"Goods are conveyed about the city on two-wheeled cars, drawn by a single horse. The wheels are thin round blocks, about twenty inches in diameter. They are frequently used as vehicles for the common people on their parties of pleasure, when a bed or mat is placed on the car and half-a-dozen people sit on it, with their legs hanging a few inches from the ground. They are generally dragged a foot-pace, and are as ridiculous a chaise-marine as can be imagined."

It may be as well to observe here that another edition of this work was published, at Dublin I suspect, but I do not know either the date or place, as my copy has unfortunately lost its title-page; but it only differs from *A Tour through Ireland* by being entitled the *Complete Irish Traveller*, and adorned with woodcuts. Of course the chaise-marine and noddie are mentioned in the same words in both publications.

In a very rare work entitled *A General History of Ireland in its Antient and Modern State*, written by John Angel and published in Dublin in 1781, the writer tells us that—

"There are 800 hackney-coaches and about 400 sedan-chairs, the rates of which are nearly the same as in London, and single-horse chaises and cars are used on parties of pleasure."

Angel being a secretary to the Dublin Society, which had been then for some years endeavouring to introduce arts and manufactures into Ireland, his work is in a rather dignified style, consequently he does not condescend to use the semi-slang terms of "noddie" or "chaise-marine"; he merely calls them, what they were in fact—single-horse chaises and cars. In 1806 Sir John Carr published the *Stranger in Ireland*. Of the noddie he says:—

"This carriage is now somewhat rare. It is an old battered single-horse chaise, with the head up, having a seat for Pat upon the shafts, who is so placed that he retaliates upon his passenger for the rump of the horse being placed close to his very mouth. As this machine moves it nods: and hence, as the Irish are always descriptive in their expressions, I presume its name."

A new vehicle called a jingle had by this time appeared in Dublin. Sir John tells us:—

"I reached a jingle stand, and having heard much of this carriage, in company with a friend I mounted one, and took a drive upon a noble road for about two miles. This carriage resembles as much of a coach as remains

after the doors and the upper sides and roof are removed, and is mounted very high upon four large slender wheels. Its motion produces a rattling noise, which furnishes its name: it is drawn by one miserable-looking horse, whose fate it is frequently to pull after him, upon a smart trot, his driver and six passengers. The principal stand of these carriages is at the end of Baginbun Street; they are numbered, and the drivers are subject to the control of the police for improper behaviour. They generally run to the Pidgeon-house and to the Blackrock, and back again. The fare is sixpence only to each person. These carriages, wretched as they look, are very convenient, and persons of the first respectability frequently ride in them."

The jingle, then, was no other than an old hackney-coach that had been divested of its upper parts; while a noddie was merely a single-horse chaise with an added seat on the shaft for the driver. Being a public carriage, it consequently was not driven by the person who sat in it, as Addison tells us. The "one-horse chay" is now, I believe, only known in England by the comic song which relates the laughable adventures of Mr. and Mrs. Bubb when they used one at Brighton instead of a bathing-machine—a vehicle, by the way, not so common in Ireland as it ought to be. We here see the fallacy of Mr. REDMOND, who tells us that—

"... the old public cars called jingles, which were modern or improved noddies, and were the precursors of the present covered and outside cars peculiar to Dublin."

The author of *Sketches of Ireland*, equally as absurdly, tells us that the car "was succeeded by the noddie," for

"Our one-horse vehicles have always been peculiar to ourselves, and were in use long before anything of a similar kind was introduced into England."

We have seen the car described in *A Tour through Ireland* as a chaise-marine, but it was more generally termed a Ringsend car, from the place to which it was most frequently driven. It had been improved from the days when it was covered with "a bed or mat"; it had now springs and cushions, and was termed a jaunting-car, and it is thus described by Sir John:—

"Upon the road we saw several carriages peculiar to the country. That which struck me most was the jaunting car, an open carriage, mounted upon two small wheels, drawn by one horse, in which the company sit back to back, and hence the Irish, in badinage, call it an Irish *vis-à-vis*; whilst, on the other hand, considering the position of the parties and of the coachman, who is elevated in front, I have heard it more appropriately, though less delicately, nominated the *cut-à-cul*. This carriage is very convenient and easy, and will carry six persons besides the coachman."

In 1808 there was published in London a work entitled *My Pocket-Book*.* It was merely a travestie upon Sir John Carr's *Stranger in Ireland*. Thereupon the ill-advised knight prosecuted the publishers, Messrs. Hood & Sharpe, for libel,

[* By Edward Dubois.]

estimating his damages at 2000*l*. The trial came on at Guildhall, before Lord Ellenborough, and created a great sensation in the literary world. The jury, led by his lordship's charge, without a moment's hesitation returned a verdict for the defendants, thus establishing the rights of criticism, and so the knight got nothing. At page 26 of *My Pocket Book* there is a picture of a noddie, and at page 1 another of a jaunting car, a large clumsy vehicle as it then was, being in a transition state from the Ringsend car to the neat modern jaunting-car.

I have, probably, the largest collection of prints relating to Ireland belonging to any private gentleman, and I am able to trace in them the Kingsend car, in its different phases, up to the modern jaunting-car. One of them, being a view of Drogheda, first published in the *European Magazine*, actually represents a party of four on a Kingsend car, in the very spot where Twiss is represented saying in his *Heroic Answer*:—

"Oft on a car Buvinus saw me ride
From Tredagh's towers along his verdant side."

I remember perfectly well the old common car of Ireland, as we used to term the Ringsend car, with its wheels formed of one solid piece of wood. All the week it may have carried any kind of goods, but on Sundays, covered with a bed or quilt, it always took a party of pleasure out on a jaunt. It is, I believe, quite extinct now; but an old lady, lately deceased, who was on a visit at the house of a country magistrate in the county of Down (which has been termed the Yorkshire of Ireland) in the year 1800, has often told me that the ladies of the family always rode on a common or Ringsend car to church; the gentlemen were of course on horseback. Her story is curiously illustrated by another print that I have, entitled "The Tinnihinch Road, with a View of Bray-Town and Head," dated 1781, in which three ladies, dressed in the extreme of the fashion of that day, are represented riding on a Ringsend car. The horse of the car is led by a little boy, who walks, dressed as a servant or page, while the gentleman of the party rides a spirited horse.

Lever tells us a tale of an old woman going to a ball on one of these cars; but there was nothing strange in that, for I have frequently seen it done; nay more, I have actually seen in Ireland a swell of the period going to a ball in a wheelbarrow. The night was very wet, and the two miles of road he had to traverse were very dirty; but by the aid of several cloaks he was kept perfectly dry, and when turned out at the entrance to the ball-room with shouts of good-humoured laughter, his feet were as clean as if he had come in a coach.

WILLIAM PINKERTON, F.S.A.

I have a more than boyish remembrance of the noddie, so far back as 1791, when I first became

acquainted with Dublin. It was a low-sized phaeton, with a hood larger than its body, dirty and dilapidated, shabby and shaky; its Automedon seated on a bar in front, decked in a loose cotamore and rusty caubeen, and belabouring a garron, the flesh whereof would not have sufficed for a hungry Parisian's breakfast. Neither have I forgotten its contemporary, the four-wheeled *jingle*, with its six passengers, and similarly charioteered and horsed. I once had the honour of a spill from one of these accommodating vehicles, between Dublin and Seapoint. E. L. S.

In Glasgow the *noddie* was the common conveyance as late as 1820–30 for people not possessing a private carriage, and wishing to go any short distance, as they were much less expensive than a hired post-chaise, although perhaps not so convenient; being not unlike the Dublin "rg. car," but more like a car than an omnibus.

The noddie had two wheels, was box-shaped, and was entered at the back. Private noddies were often kept, but their owners generally preferred the term "sociable" to noddie.

W. G. D.

P.S. The Glasgow noddie was the embryo Glasgow cab.

SIR WILLIAM ROGER, KNT.

(4th S. i. 458; iv. 167, 222, 342, 545; v. 97, 214, 326; vi. 482, 552; vii. 82.)

DR. ROGER seeks to excuse himself for having in 1867 claimed to be the representative of the musician Roger, in that he "believed my statement contained in Mr. H. Laing's volume published the year previously," and hopes his "mishap may be a warning to all genealogists," &c. Now I submit that in Mr. Laing's work is contained neither genealogical statement, nor statement of mine of any kind whatever, my name being merely mentioned as that of the person who communicated the casts; nay, more, I am free to declare that I never, directly or indirectly, suggested to Dr. ROGER his descent from this musician, nor did he communicate with me at all in regard to the matter. The truth is Dr. ROGER has fallen into his own trap, and does not exactly know how to extricate himself. *Hinc ille lachrymæ*. It is impossible to follow the remarks of one who evidently does not in the least understand that about which he writes. For example: "The narrative of the crests," he says (referring to a description of an old charter seal containing a shield and supporters with exterior ornaments)—"Deuchar's book of British crests"—(when it has been distinctly pointed out that the stone sculpture found at Coupargrange consists of a shield without any crest): "No Scottish family of Roger or Rogers is named as using even a crest." What family

ever possessed a *crest* without the right to bear arms? Most people know that many families possessed the right to bear arms without the right of using a crest,* but never the converse, and when was there any Scotch family of the name of Rogers? As a question of fact the arms contained on the Coupargrange sculpture are given in Deuchar's heraldic work—the only heraldic work, in the proper sense of the term, with which he was ever connected, viz. *The British Herald*,† in 3 vols. quarto, by Thomas Robson, Sunderland 1830. So the alleged "report" of Mr. Deuchar, "after a search," "that the Coupargrange family had no crest or coat of arms" must in the nature of things be *pure fiction*. DR. ROGER says Mr. Deuchar was "altogether incapable of perpetrating an heraldic forgery," while in the very next sentence he describes the coat fabricated by Deuchar for his father the Rev. James Roger. This he tells us exhibits "a dexter hand holding a crossier surmounting a shield with charges entirely different from those of the casts," a fact which would rather go to authenticate,

* "The crest appears to have been a mark of great dignity and estate—more so, perhaps, than was implied in the mere right to bear arms" (Montagu, p. 47). "Crests were originally confined to a few, and given by royal grant, and even to this day there are several old families who have never used them."—Parker's *Glossary*, p. 93.

† Deuchar's share in this publication, which ruined its projector Robson, and which was what Mr. Deuchar himself considered his great heraldic effort—consisted in furnishing all the Scotch element which it contains. In this is found the *arms* of five separate families of the surname of Roger, also the fictitious coat manufactured by Deuchar for the father of DR. CHARLES ROGER. Four of these (obviously authentic) are indicated as belonging to Scotch families of the name, though without specific designation. Mr. Deuchar's manner of proceeding was this. When applied to to furnish a coat of arms, he granted, without reference to the Lyon Office—the functions of which he counted it his peculiar privilege to usurp—such a coat as in his judgment he deemed suitable, and which he engraved accordingly. He then recorded such coat as *de facto* borne by the individual. My authority for this statement is one of Mr. Deuchar's principal assistants, who has for many years been a seal-engraver in the chief commercial city of Scotland. I believe *The British Herald* abounds in such coats: so much for DR. ROGER's "incapable." DR. ROGER's account of his father's coat armorial is not perfectly accurate. The reverend gentleman, like his son, had some notions of the dignity of remote ancestry, and "claimed to be the representative"—1. of Roger the Norman Count of Sicily; 2. of Roger Bishop of St. Andrews, son of the Earl of Leicester. The hand holding the crossier is copied from the episcopal seal of Bishop Roger. The *semée-de-lis* contained on the shield represents his supposed Norman-French extraction. "Le Roy" (the king, i.e. of Sicily), l'Eglise, the church, i.e. the Bishop of St. Andrews. These vagaries date from the year of grace 1820. The coat contained on the sculptured stone at Coupargrange, and also found in *Nisbet*, was granted, placed within a border, by the Lyon Office at Edinburgh somewhere within the present century to a wood-merchant in Glasgow of the name of Rodger.

than disprove the authenticity of the latter, inasmuch as that the coat framed by Deuchar for the father of DR. ROGER is a known and acknowledged forgery. To this my late father alludes in a letter written to me on October 23, 1843:—"But instances are not rare where the same family, through whim or otherwise, has adopted different arms. Your uncle of Dunino at one time invented a new bearing for himself, and a grocer in Perth of the name of Roger had a woman weighing sugar (how represented I do not know) cut for his arms. Both found their way into Deuchar's book of blazons, which shows the worthlessness of some of these books at least." The grocer's coat is not recorded in *The British Herald*: that fabricated for the father of DR. ROGER is, however, given as a genuine coat armorial with every circumstance of authenticity. DR. ROGER speaks of the "non-existing Marywell." Can DR. ROGER point to an instance of a man described in an authentic document as "of" a place which had not an existence? I have only to add that the individual whom DR. ROGER describes as "a John Playfair" was the father of the late Patrick Playfair of Dalmarnock, Esq., West India merchant in Glasgow, and the husband of DR. ROGER's grandfather's sister. As to what DR. ROGER is pleased to "assert positively," I must leave this to the judgment and discretion of the reader.

J. C. ROGER.

BADGER.

(4th S. vi. 544.)

A short time since I copied the following paragraph from the *Calendar of State Papers, Domestic Series*, volume for the years 1547-1580:—

"December 17th, 1565. Note of certain persons upon Hamber side who buy up great quantities of corn, two of whom are authorized badgers."

The readers of the charming story, *The Ladies of Bever Hollow*, will remember the "butter-badger," who appears in the opening scene.

O. S. A.

This word may now be confined to the North of England, but it is not a local term. It was applied to a dealer in corn, meal, &c., being derived from the barbarous Latin word *blanger*, a corruption of *bladarius*, a corn-dealer, and was applied to the brock in consequence of the popular tradition that it stored its food (consisting of corn, meal, &c.) for its winter supply. Some derive the word, as the name of the animal, from the Gothic *beil gôor*, the baiting gaur; if so, we have an easy transition to the French *badger*, and I am inclined to think that this is very probable. How the word is still retained in its primitive state and meaning in the North I can only explain by mentioning

the fact, that words once in common use all over the country have had their spheres gradually diminished by the use of more modern forms of expression, and are thus fossilised: for instance, the old word *anent* is now almost exclusively confined to the West of England, as in Herefordshire, and among the peasantry generally; and I have not the least doubt but that the word *badger* may be found to have been in common use in more than one part of England. *Badger* is also used to mean a pedlar or porter, being derived from the Italian *bastaggio*, this being probably from the Greek *βασιλεύς*, so that both meanings will apply in answering your correspondent. J. J. JUNE.

Badger (from the French *bagage*, and thence is derived *bagagier*, a carrier of goods) signifies "one that buys corn and victuals in one place and carries them to another to sell and make profit."

By statute 5 & 6 Edw. VI. c. 14: *Badger* exempted from the punishment of an ingrosser within that statute.

By 6 Eliz. c. 12: *Badgers* to be licensed annually under penalty of 5*l*.

The 7 & 8 Vict. c. 24, abolished the office of *badgering*, and repealed the statutes passed in relation to it. (Jacob's *Law Dict.*, Wharton's *Law Lex.*, &c. See also Littleton's *Lat. Dict.*, 4th ed., 1715, "*Bajulus*." G. M. T.

Mr. Peacock's *Glossary of the Dialect of the Hundred of Lonsdale* gives "*Badger*=a travelling buyer-up of produce." E. H. KNOWLES, Keworth.

OMBRE.

(4th S. vii. 35.)

I have heard that *ombre* was a game similar to *quadrille*, which I remember to have seen played. Counters were used, which in the first instance were put into a pool—a pool of *quadrille* being, like a rubber of whist, a succession of games. Only forty cards were used. I think the threes, fours, and fives were those thrown out. There were four players. The three great cards, or "*matadores*," were *Spadille*, the ace of spades; *Manille*, according to the trump, the two of spades or clubs, or the seven of hearts or diamonds; *Basto*, the ace of clubs. The trump was decided by "*asking leave*," the first hand having the prior right. If another said "*preference*," meaning hearts for the trump, the first gave way. The partner was decided by one of the players "*sweeping*." If the first would not yield to "*preference*," he might "*call a king*"—i. e. naming a king, and giving some worthless card in exchange, for which he paid a fine, and then playing independent of a partner; but if another said "*I will play alone*," all yielded to him.

If the name of the trump made all the ten tricks it was a "*volce*," if only five it was a "*basto*," if only four it was "*codille*," or basted off the board. When hearts or diamonds were trumps the ace was called *Punto*, and ranked above the king; if not, below him and the queen and knave. Hence, the king of hearts not being a trump could take the ace, and save *Belinda* from *Codille*.

I have heard that in *ombre* spades were preference, and hence *Belinda* names spades as the trump, she having the three *matadores* (or *mata*) in her hand, the king and probably a small spade. The reader will find that only three players were engaged, and that there must have been ten cards in each suit. The game derived its name from the fourth player being the *shadow*, though how he became such I know not. In some old houses you may occasionally see card tables with scooped-out pools—perhaps now used as slabs in an upper storey—these are *ombre* tables.

I have heard that *quadrille* is a Spanish game. The *matadores* suggest the bull fight. Is *Spadille* the sword, *Basto* the club, and *Punto* the dog? What is *Manille*, and what *Codille*?

Can any one inform me what was the game of Boston? Z. Z.

Your correspondent will probably find the details of this game in the *Compleat Gamester*, edition 1721. From this work Mr. Halliwell, in his *Archaic Words*, quotes the following description:—

"There are several sorts of this game called *L'Ombre*, but that which is the chief is called *Renegado*, at which three only can play, to whom are dealt nine cards a piece; so that discarding the eights, nines, and tens, there will remain thirteen cards in the stock; there is no trump but what the player pleases; the first hand has always the liberty to play or pass; after him the second," &c.

This is as far as Mr. Halliwell quotes. The game is of Spanish origin, and is only an improvement of "*primero*." The *Compleat Gamester* says the latter game went rapidly out of fashion after the introduction of *ombre*.

In Taylor's *History of Playing Cards* (Hotten) it is stated:—

"The Italians have been the inventors of almost all the games of pure chance; the Spaniards, on the contrary, affect none but those of a dignified character. Their national game—*ombre*, 'the game of man,' a modification of the earlier game of *primero*—is of all modern games that which most resembles the ancient *tarot*. We may conclude, therefore, that it is the earliest of existing games, and upon that assumption, that the Spaniards were the earliest card players."

JOHN PIGGOT, JUNR.

There is, I believe, no good description in print of this excellent game, now, alas! disused in England, though in full vogue in Spain (under the

name of Tresillo) and Spanish America (as Rocam-bor), and, as I have been told, in Germany also.

When I was in Spain in 1855 I collected two or three little tractates on Tresillo, and from them I compiled such an account of the game as I suppose Mr. UDAL desires; that is to say, not an historical one, but a description of the game, with a code of rules.

I fear it would be too long a "note" for "N. & Q." (it might take about ten pages, I think), otherwise it would be very much at your service. The game is so good a one, and so superior to Whist both in variety and the opportunity it affords for the exercise of skill, that it would be a real gain to the English world of card-players to have such a knowledge of its merits as would be given them by the appearance of its rules in "N. & Q."

Meanwhile, MR. UDAL is very welcome to the loan of my little book; and he will see therein that the ace is but the fourth card in the red suits (except when trumps), and is consequently liable to be captured by the king, which is the first.

I will take this opportunity of correcting an error on this subject into which your correspondent MR. PEACOCK has fallen in his very amusing book *Gryll Grange*.

He criticises Pope's description (which is indeed, as MR. UDAL says, magnificent) as not accounting for the full number of forty cards; but he seems not to have been aware that thirteen cards remain out in each deal to serve as a bank, from whence the players supply themselves after discard; so that the cards in play are but twenty-seven, and Pope, in this as in all other particulars of his description, is perfectly right.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park

THE BOOKWORM.

(4th S. vi. 527; vii. 65.)

I have seen many bookworms in the course of my long intimacy with books; and the first specimen of the insect I chanced to meet with was in an old volume in Trinity College Library, Dublin, in the year 1835; and here, in Oxford, I have seen not a few. Some years ago I received a letter from Mr. John Leighton, F.S.A., asking me to try and procure a specimen of the worm, which he wished to exhibit before a curious audience at a lecture which he was about to deliver in London. I fortunately was able to get a living specimen of the insect from my son in the Bodleian Library, and transmitted it safely to Mr. Leighton, enclosed in a quill, by post, just in time to be produced on the table by the lecturer.

I "made a note" of the book in Trin. Coll. Library where I found the ravager; but I cannot

at this moment put my hand on it. The date, I think, was about 1600.

J. MACEAY.

Oxford.

Is the bookworm anything more than the little chocolate-coloured beetle we know so well as the producer of "worm-eaten" furniture and boards? His little twisted borings are the same in size, and I have caught him in my books. Once only have I had the privilege of catching him in the grub or caterpillar state, and then he was a whitish-looking grub in the middle of a volume I suddenly opened, and was eating his passage out. I assumed at least that this must be a bookworm, but I am no entomologist. Our old library used to be infested till my mother cured the books by having them taken down every year and dusted where needful with pepper and pounded alum.

P. P.

A copy of *Confessions of Faith, &c. &c. of public Authority in the Church of Scotland*, Glasgow, 1764, in my possession, is considerably worm-eaten. The diameter of the hole, measured at several places where the perforation is perpendicular to the sides of the book (and the hole consequently nearly circular), I make one-twentieth of an inch.

W. F. (2.)

I have Prinsep's *Historical Results deducible from recent Discoveries in Affghanistan*, very badly wormed on the back margin, quite through the book and the plates, and also through the cloth binding. Published in London in 1844 by W. H. Allen & Co.

SAM. SHAW.

Andover.

H. B. C. will perhaps like to know that Mr. Sylvester believes he has seen this insect.

"Nature," he writes, "has gifted me with eyes of exceptional microscopic power, and I can speak with some assurance of having repeatedly seen the creature wriggling on the learned page. On approaching it with breath of fingernail, it stiffens out into the semblance of a streak of dirt, and so eludes detection."—*Laws of Verse*, p. 113, note.

MAKROCHIRE.

"How dear are their books, their cabinets of the various productions of nature, and their collections of prints and other works of art and science, to the learned, the scientific, and the virtuous! Even these precious treasures have their insect enemies. The larva of *Crambus pinguinalis* will establish itself upon the binding of a book, and spinning a robe, which it covers with its own excrement, will do it no little injury. A mite (*Acarus eruditus*, Schrank) eats the paste that fastens the paper over the edges of the binding, and so loosens it. I have also often observed the caterpillar of another little moth, of which I have not ascertained the species, that takes its station in damp old books, between the leaves, and there commits great ravages; and many a black-letter rarity, which in these days of bibliomania would have

been valued at its weight in gold, has been snatched by these destroyers from the hands of book-collectors. The little wood-boring beetles (*Anobium pertinax* and *striatum*) also attack books, and will even bore through several volumes. M. Peignot mentions an instance where, in a public library but little frequented, twenty-seven folio volumes were perforated in a straight line by the same insect (probably one of these species) in such a manner that on passing a cord through the perfectly round hole made by it, these twenty-seven volumes could be raised at once. The animals last mentioned also destroy prints and drawings, whether framed or preserved in a *porte-feuille*.—Kirby and Spence's *Entomology*, 1822, vol. i. p. 236.

"BOOKWORMS, HOW TO KILL."

"There is a sort of busy worm
That will the fairest books deform,
By gnawing holes throughout them;
Alike through ev'ry leaf they go,
Yet of its merits nought they know,
Nor care they aught about them.

"Their tasteless tooth will tear and taint
The poet, patriot, sage, or saint,
Nor sparing wit nor learning;
Now if you'd know the reason why,
The best of reasons I'll supply—
'Tis bread to the poor vermin.

"Of pepper, snuff, or 'bacco-smoke,
And Russia-calf, they make a joke.
Yet why should sons of science
These puny, rankling reptiles dread?
'Tis but to let their books be read,
And bid the worms defiance."

(*Fitz-Guarine*, by John F. M. Doraston, Shrewsbury, 1816, p. 254.)

C. W. S.

H. B. C., in your issue of Jan. 21, says "he has never seen a bookworm or heard of one who has." Allow me to introduce myself as that "rara avis," i.e. "one who has." I have a copy of *Durandus Rationale*, Arg. 1484, in the original beech board binding. The latter is quarried through and through by the bookworm. From the dust it made on my shelves I felt that the worm was in it continuing its ravages. And one day I became convinced by taking down a newly-bound book which stood by its side, and finding a slight perforation of the leather, the proximity of this enemy was manifest. I took severe measures, and immediately subjected *Durandus* to a terrible beating with a hammer. Out popped one, then two living worms, not quite a quarter of an inch long. Ultimately I obtained twenty specimens of the worm, which is of course a larval state; and besides this I obtained three examples of the perfect insect, a small brown beetle, but these were dead. I gave specimens to friends, and kept some myself, which by some accident got lost.

My belief is that this insect originally belonged to the wood, and is identical with that which perforates old furniture made of beech, walnut, or the wood of the pear. It is not so often seen in oak,

for it evidently prefers the sweet woods. It does not like the mill-board of modern books, or it would have gone into mine, and it prefers wood to paper. It seems to me to be a very near relation to the nutworm; it is like it in every particular but size.

J. G. WALTER. *l*

68, Bolsover Street, W.

SHAKESPEARE AND ARDEN.

(4th S. vii. 118.)

The grant of Dethick Garter and Camden Clarenceux to John Shakespere in 1509, to impale the "auncyent armes of Arden of Wellincote," and for his issue to quarter the same—if such grant ever actually passed the seals of office—for it is known only from a draft copy preserved in the College of Arms—has been very carefully printed in *The Herald and Genealogist*, vol. i. p. 512, preceded by the previous grant in 1506 of the well-known arms of Shakespeare. But it was shown in the accompanying remarks that there was no proof that Arden of Wilmcote (which is the true orthography) ever bore arms; and that Dethick, or whoever was the herald who proposed to grant the quartering, hesitated to give the arms of the Warwickshire Ardens, then flourishing at Parkball, co. Warwick; but took instead the arms of Arden of Alvanley in Cheshire differencing them by a martlet. This is shown by a fac-simile (*ibid.* p. 503) of the herald's sketch, in which the former coat is scratched through and the latter substituted; one being *Ermine, a fess chequy or and azure*, the other *Gules, three crosslets fitchée and a chief or*. In fact, the two families of Arden in Warwickshire and Cheshire were distinct, and their relationship, if any, is questionable and remote; nor is there apparent support for Mr. HELSBY's phraseology—"the old Warwick stock of the Ardens, and the Alvanley branch of that family." Shakespeare's mother in the armorial draft of 1509 was described as "one of the heys of Robert Arden of Wellincote"; and in 1506 the same Robert had been styled, by Dethick, at first "Gent." and then "Esquire." But two deeds which have been discovered and published in more recent times have shown that in 1550 the same person was only "Robertus Arden de Wilmcote in parochia de Aston Cantelowe in Comitatu Warwici husbandman." (J. P. Collier's *Life of Shakespeare*, 1844, p. lxxiii.) Robert Arden's will, published by Malone and by Halliwell, *Life of Shakespeare*, 1848, p. 6, and all other collateral evidence that has hitherto been brought to bear on the discussion, entirely confirm the same view of his position in society.

If the grant to John Shakespeare and his issue for impaling and quartering Arden ever actually passed, there is no proof that it was ever acted

upon. In no old manuscript have the two coats been found quartered; and as for the "seal" of William Shakespeare—of which MR. HELSBY imagines the existence—no armorial seal whatever of the poet has been discovered.

On his monument at Stratford his armorial shield is without quartering, and I cannot agree with MR. HELSBY that "monumental evidence is no evidence at all," for I regard it as among the very best. On the seal of the poet's daughter, Mrs. Hall, engraved in *The Herald and Genealogist*, i. 514, the arms of Hall are impaled with Shakespeare alone; so they are on the gravestones of herself and her husband; and on that of her daughter Mrs. Nash, the coats of Hall and Shakespeare appear quarterly, but no quartering for Arden. These all are engraved in French's *Shakespeareana Genealogica*, pp. 413, 414, 415.

I think also it will be admitted that MR. HELSBY's reflection is rather inconsiderate, "that Shakespeare never troubled himself in the very costly matter of pedigree in those days." In the first place, "the matter of pedigree" was a much more ordinary affair in those days than in our own; and certainly it was not, proportionately speaking, more "costly" then than now. In the second place, we have very good proof, and it is undoubtedly an interesting feature among the very limited materials we possess for the poet's biography, that he did really "trouble himself," in 1596 and again in 1599, in asserting his position as a Gentleman,—for there can be little doubt that the application to the heralds made in his father's name actually came from himself; John Shakespeare having been bailiff of Stratford thirty years before, in 1568, when he might have claimed armorial bearings on that ground, had he been inclined to do so. However, as the result of the two grants, we know that the arms of Shakespeare granted in 1596 were adopted and used, but we have no proof that the quartering for Arden was ever adopted or used.

Shakespeare's immediate ancestors, both paternally and maternally, must be admitted to have been of the "peasant" or agricultural class. And why not? If the truth were otherwise, it would be interesting to trace his descent and his collateral relationships. But if in truth he was not of noble ancestry, it is surely more satisfactory to rest upon that truth than to weave theories of visionary ancestry for his illustrious name.

It was the trade of the heralds of his day to think and act differently; and the character and conduct of Cooke, Dethick, and others who were high in office in the Elizabethan age are unfortunately too open to these suspicions.

The "combatant at Bosworth," to whom MR. HELSBY alludes, is in all probability altogether a myth; and conjured up—not like the spirits in *Macbeth*, by the poet himself, but in the cauldron

at the Heralds' College, on Dethick finding that Sir John Arden (or Arderne) of Parkhall in Warwickshire had been an esquire for the body to King Henry VII. This borrowed plume was at first taken for the Wilmcote Ardens, and then ambiguously transferred to John Shakespeare's own ancestry—in the first grant of 1500 to a grandfather, in the second of 1599 to a great-grandfather. Modern interpreters have added the accessory conjecture that the imaginary warrior fought on Bosworth field.

Before I conclude I may refer MR. HELSBY to French's *Shakespeareana Genealogica*, published in 1869 as a supplemental volume to the Cambridge edition of Shakespeare by Clark and Wright; in which, in pp. 416-503, he will find large collections on the various families of Arden, including all that Mr. French could allege in reply to the writer who criticised Bellevue's *Shakespeare's Home* (8vo, 1863) in *The Herald and Genealogist*.

The wills and inventories of "Robert Arden of Wylmote in the paryche of Aston Cantlow" (1556), and of his widow "Annes Ardenne of Wylmote" (1580) show their wealth to a penny. His goods were appraised at 77l. 11s. 10d., hers at 45l. He was in fact a yeoman; and even the extent of his land has been ascertained: it was a freehold called Asbies in the parish of Aston Cantlowe, consisting of fifty-six acres and a well-furnished homestead possessing a hall, chambers, and kitchen. Such was the meaning of *agricola*, or "husbandman"; not an agricultural labourer, as we now commonly accept the designation, but still not a gentleman; an honest man, who, like the father of Bishop Latimer, cultivated his own land, and provided well for his children. Mr. French, however, is evidently wrong when (in p. 418) he amplifies the fifty-six acres to one hundred and fifty-six by adding to the former some property at Snitterfield, which passed through the hands of the same or another Robert Arden, and which Mr. French mentions as being of "the precise extent, viz. 60 acres of arable, 10 of meadow, and 30 of furze and heath," &c. &c., though it is perfectly well known that the arbitrary estimates which occur in those round numbers are merely the legal substitutes for unascertained particulars. And again (in p. 485) by a similar process the 156 acres are increased to "242 acres of freehold land at the least"; but in all this there is evident misapprehension. At any event Robert Arden, the father-in-law of John Shakespeare, did not die possessed of so much property. Nor can I agree with Mr. French in his identification of Thomas Arderne of Wylmote, living in 1501 (and the father of Robert), with Thomas mentioned in the will (1526) of Sir John Arden, the esquire for the body to Henry VII., as one of his three brothers. Had this been the fact, the right of Robert Arden to the coat of Arden of Parkhall,

with due difference, would have been unquestionable. Mr. French backs his conclusions by Mr. Hunter's arguments in his *Prolusions* on Shakspeare; but Hunter was misled by trusting too implicitly to the assertions of Dethick's grant, — assertions which are not supported by the Visitations or other documents of the heralds, nor by any more substantial legal evidence.

Mr. French's additional proofs or conclusions advance no further than this: that Robert Arden of Wilmcote was the son of Thomas of the same place; but in proof of the connection of Robert and his father Thomas with the noble family, he has no evidence at all. The supposition is merely founded on the fact that Sir John had also a brother Thomas.

Pleased with his discrimination, Mr. French, in his Table X. (p. 499) positively exhibits Robert Arden of Wilmcote as a nephew to Sir John Arden of Parkhall; but the armorial evidence is still just the other way, and shows that the Heralds did not dare to assign him the coat of the Warwickshire Ardens. Robert Arden of Wilmcote and his father Thomas were not men who had declined from their position as cadets of a noble family; they were rather honest yeomen who had risen in wealth and substance by industry and frugality, and were able to leave some little property, but no ancestral dignity, to their descendants the Shakespeares.

JOHN GOUGH NICHOLS.

"PARSON AND BACON."

(4th S. vi. 500.)

I send another version of this song, but cannot say if it exists in print in any form. This was heard from a genuine Northman, about the year 1823, whose pronunciation gave a zest which, of course, is indescribable in writing. His figure, too, and dress, were in perfect keeping. He was a brawny-built man, tall, but stooping; with a hat bulging in, a belcher neck-cloth, a frieze coat, cord breeches, rough gray stockings, and high shoes.

"A Methodist parson, whose name it was George,
A jolly old tinker, just come from the forge,
And a virtuous old woman, who stood George's friend,
And he often went to her, her soul for to mend."

Derry down, down, down, derry down!

"A jolly old farmer, no Methodist he,
He loved his brown jug, and was jolly and free:
He thought George did not come with honest intent,
And resolved for his bacon to know how it went."

Derry down, &c.

"George knew this man's wife, and he often went to her,
And out of a good slice of bacon he'd do her:
But the honest old farmer great notice had taken,
And guessed his wife's friend came a preaching for bacon."

Derry down, &c.

"He went out as usual, supposed to his work,
But the cunning slyboots only went out to lurk.
By and bye he came in, and he found 'em at prayer,
They seemed mighty zealous, devout, and sincere.
Derry down, &c.

"He looked on his bacon, so cunning and sly,
Then in George's pocket he cast a quick eye;
And he saw something in it tied up in a rag.
Says he, 'Honest friend, what'st thou got in the bag?'
Derry down, &c.

"'Dear friend,' replied George, 'it is God's holy word,
It is Holy Scripture I've got from the Lord;
For when I'm alone, O I cannot be idle,
I makes it my pleasure to read at the Bible.'
Derry down, &c.

"'Then pull out thy Bible,' this good man replied,
'Or else, by the devil, I'll Bible thy hide;
I'll Bible thee, as thou ne'er wast in thy life,
For thy Bible is bacon thou'st got from my wife.'
Derry down, &c.

"George shuffled about, at length Bible pulled out,
A great slice of bacon lapped up in a clout;
On he took to his heels, for he durst not be idle,
And never since that time he's preached 'bout the Bible.
Derry down, &c.

"Now come honest fellows, who lead happy lives,
I'd have you take care of your bacon and wives;
For have you a good ditch, great care will be taken,
They'll preach like the de'il, where there's plenty of
bacon. Derry down, &c."

F. C. H.

[J. T. F. finds that this song is more common than he had anticipated, and therefore we content ourselves by selecting the above version from those kindly forwarded by our correspondents. The song would appear at times to have been in use both by Roman Catholics and Protestants, and, of course, with such variations as to suit the requirements of both parties.—ED.]

A'BECKETT'S MURDERERS: SOMERSETSHIRE TRADITIONS.

(4th S. vii. 33.)

There is a very interesting paper on the murder of St. Thomas of Canterbury in the *Quarterly Review*, No. 186, Sept. 1853. It is there stated that the four knights on the night of the deed rode to Saltwood, leaving Robert de Broc in possession of the palace, and ultimately proceeded to Knaresborough Castle, a royal fortress in the possession of Hugh de Moreville, where they remained for a year. Of course various legends were circulated, such as that dogs refused to eat the crumbs which fell from their table. It is said that they went to Rome to receive the sentence of Alexander III., and were sent by him to expiate their sins in the Holy Land. The legend states that Moreville, Fitzurse, and Brito died there, and were buried in front of the church of the Holy Sepulchre. Other accounts state that they were interred in front of the church of Montenegro. The reviewer wonders what the church of the Black Mountain can mean, as it is impossible they could have been buried before the

church of the Holy Sepulchre, as it has been a square of public resort. Could the church of Llantonny at the foot of the Black Mountains in the Vale of Ewias be meant? It was built by Hugh de Lacie, a Norman baron, between 1108 and 1115, for forty Augustine friars. Tracy, who struck the first blow, was seized with a dreadful disorder at Cosenza in Apulia, and there died in torment. It is said the wind had been always contrary when he wished to embark, giving rise to the Gloucestershire distich:—

"The Traceys
Have always the wind in their faces."
Foss's *Judges*, i. 279.

The reviewer points out that the legend could not have been true, as Moreville, who had been justice itinerant for Northumberland and Cumberland at the time of the murder, though dismissed from his office the ensuing year, in the first year of John is recorded as paying twenty-five marks and three palfreys for holding his court so long as his wife continued in a secular habit. Camden says the sword he used at the murder was preserved in the reign of Elizabeth, and is now said to be attached to his statue at Brayton Castle. Tracy was, within four years from the murder, justiciary of Normandy, and was present at Falaise in 1174 when the King of Scotland did homage to Henry II. Risdon, in his *Survey of Devon*, 342, says Tracy

"withdrew himself hither (to Morthoe, Devon) and spent the remainder of his life, and lieth buried in an aisle of this church, by him built, under an erected monument, with his portraiture engraven on a grey marble stone," &c.

I have examined this tomb, and it appears probable that the slab of the tomb belongs to Sir William Tracy's tomb of the twelfth century, and the sides to that of William Tracy, rector of Morthoe, who founded a chantry in the church in 1322.

Risdon says Sir William Tracy left a daughter, who was married to Sir Gervaise Courtney, and their son William resumed the name of Tracy. He it was, I believe, who founded the priory of Woodspring on the banks of the Bristol Channel, in honour of the Trinity, the B. V. M., and St. Thomas of Canterbury (Collinson's *Somerset*, iii. 514). And this is the foundation probably for the Somersetshire tradition mentioned by your correspondent.

Fitzurse is said to have gone over to Ireland, and there to have become the ancestor of the McMahon family, the latter name being the Celtic translation of *Bear's son*. He gave his estate of Willetton in Somersetshire, half to the Knights of St. John, and half to his brother Robert (Collinson, iii. 514). In the neighbourhood the name degenerated into Fitzour, Fishour, and Fisher. The family of Bret or Brito was

carried on through his daughter Maud, who gave lands to the priory of St. Thomas at Woodspring.
JOHN PIGAOTT, JUN., F.S.A.

I cannot give your correspondent any definite information respecting the three "unknown graves" on the Flat Holms; but I have myself visited the remains of Woodspring Priory, which is situate about three miles from Weston-super-Mare. There is, I believe, but little doubt that the tradition which ascribes the foundation of this monastery to Fitzurse, one of the murderers of A'Beckett, is authentic. C. RUSCOMBE POOLE.
Cannington, Bridgwater.

LADY GRIMSTON'S GRAVE IN TEWIN CHURCHYARD (4th S. vii. 76, 128.)—I do not believe that there is the slightest foundation for the legend which you have printed about Lady Anne Grimston to be found in the character of that lady.

It is difficult at such a distance of time to show what were her opinions, but I have sufficient evidence to make me believe Lady Anne Grimston was a religious woman.

In the first place, she gave fifty pounds to Hales' Grammar School at Hertford, where the use of the Catechism of the Church of England is imperative.

Secondly, there is evidence of the purchase, I presume by her orders, of Usher's *Body of Divinity*, his *Sermons*, and his *Life*, for the use of Miss Elizabeth Grimston, Sir S. Grimston's daughter by his first wife. And, lastly, I have some accounts for the years 1682, 1683, 1684, vouched by Lady Anne Grimston (A. G.), containing charges both in London, at St. Ann's, Soho, and in the country at St. Michael's, St. Albans, for setting up the horses during church on Sundays. Our church at St. Michael's is so far from Gorhambury that we are obliged to have horses out on Sundays, and I have an account similar to Sir Samuel Grimston's in my house books.

VERULAM.

Gorhambury.

Besides this case of Tewin churchyard, there are other places near London where large massive tombs of the eighteenth century have had their masonry displaced, and their iron railings broken or absorbed by the growth of elm or ash-trees planted around the grave. One such instance I know of in the churchyard of Perivale in Middlesex; another in Hertfordshire at Aldenham; and both these are very striking. A less remarkable case occurs in the beautiful churchyard of Chislehurst.
A. J. M.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK (4th S. vi. 542, 577; vii. 40.)—Your correspondent F. C. H., at the last reference, in regard to this

picture says: "Two angels are carrying up her soul (i.e. Virgin Mary) to heaven: no such presumption of immediate beatitude could have been entertained of any ordinary individual, however ennobled by worldly honours."

It is very dangerous to dogmatise on mediæval art without a very extensive acquaintance with it. F. C. H. is in error. On monuments this is of common occurrence. There is the little brass to a Beauchamp in Chekendon church, Oxfordshire, where the very design itself is two angels bearing away the soul. The same may be seen also on the brass of Sir Hugh Hastings at Elsing in Norfolk, and a long list could easily be made. Then in Flemish brasses, what more common than to represent the soul in "Abraham's bosom," in which "beatitude" seems accomplished? Neither is *this* art at all in discord with church teachings in the Middle Ages. In the "Dialogues of St. Gregory," where the office of the angel is defined, after speaking of the angel conveying their souls to Purgatory, in whom there is still some sin unexpiated left, it concludes, "But if, indeed, he departed in so much charity that all the rust of sin was consumed, so that nothing purgable remained, immediately the holy angels received him and carried him to the kingdom of heaven."

Not having the drawing before me cannot speak with certainty of its details; but if I remember rightly, neither the figure of the dying lady, nor of those about her, nor of the soul above, have the *nimbus*. This of itself is a fatal objection to its representing the "Death of the Virgin." Moreover, the figures show a number of tonsured heads—monks in fact—and one in a cope holds a shield of arms, the arms of the Abbey of Lawtreay, as F. C. H. thinks. But the latter expresses his opinion that the arms are of no importance. To this I must observe, that in mediæval art every detail is of importance.

The Apostles, who *should* be at the bedside of the Virgin Mary, are *not* represented tonsured, St. Peter excepted; nor is the general character of the composition that of the subject which your correspondent maintains.

The arms are a very important feature, and I believe a key to the whole. The bedside shows a group of monks, headed by their abbot or prior, in a cope, holding before the dying lady a coat of arms, probably of their abbey. If the death-bed of a benefactress, what more natural than for her to be reminded of her charity by those benefiting, at the same time showing her the aid she had in their prayers to forward her to the kingdom of heaven? The painting merely shows "that she departed in so much charity that all the rust of sin was consumed."

J. G. WALTER.

PORTRAIT OF JOHN KAY (4th S. vii. 142.)—I have the portrait of John Kay, of Bury, alluded

to by Mr. WOODCROFT, but it is unluckily pasted fast in my portfolio. I have also another lithographed portrait of him, but without name of artist or publisher, unless the signature "D. F. Prestolee" may refer to one of them. I have also a folio sheet of letterpress, containing "A Brief Memoir of John Kay" on one page, and the pedigrees of Kaye of Woodsome and Greenhalgh of Brandlesome on the other, with a shield of arms of twenty quarterings, &c. &c. on the other, printed by P. Grant, Market Street, Manchester. I regret that the above cannot be lent to accommodate Mr. WOODCROFT, but I enclose my card, in case he finds it necessary to consult them.

M. D.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (1st S. iv. 405; 3rd S. vi. 129, viii. 290; 4th S. i. 77, 161, iv. 399, vii. 56.)—Though unable to give any information as to the authorship of this well-worn quotation, I can safely aver that it is much older than 1828, as I knew it many years before that date.

F. C. H.

[It would appear to be utterly impossible to trace the origin of this line.]

THE PRONUNCIATION OF GREEK AND LATIN (4th S. vii. 13.)—As a discussion of this query sufficiently ample to be at all satisfactory, would most likely require more space than the Editor could conveniently spare, let me refer MAKROCHEIR to chap. vii. of Donaldson's *Varronianus* on the "Organic Classification of the Original Latin Alphabet."

EDMUND TEW, M.A.

Patching Rectory.

Some eminent schoolmasters are engaged in considering this matter. Let me bring to their notice a poem in *All the Year Round* (Jan. 21, 1871), on Frederick the Great, entitled "Fredericus Rex." It is said to be a favourite song in the Prussian camp. The translator, however, on all three occasions on which he has to use the words, makes them scan *Fredericus Rex*. Surely the Great Frederick never had such short work made of him before.

T. LEWIS O. DAVIES.

THE IRISH PLANXTY: "BUMPER SQUIRE JONES" (4th S. vi. 300, 512; vii. 42.)—A little contribution on this subject may possibly have a claim for insertion. It is a quotation from *The National Music of Ireland*, by Michael M. Conran, 1846):—

"Of time, there were six kinds:—'the trebly rapid,' the jig *planxtty*, and festive; dirge or lamentation, with words; bold, heroic, martial; 'tempo ordinario' lamenta-

* Could anyone possessing a perfect copy of this work oblige me with a copy of the title-page? [*The National Music of Ireland*, containing the History of the Irish Bards, the National Melodies, the Harp, and other Musical Instruments of Erin. By Michael Conran, Organist, St. Patrick's Church, Manchester. Dublin: Published for the Author by James Duffy, 10, Wellington-Quay, 1846."]

tion—musical dirges, with words*; phant or lesson time—practical exercises."—P. 90.

As I understand this sentence it seems that the *planxty* was performed in a "time" much quicker than that of a bold, heroic, or martial air. If this be true, and if, as DR. RIMBAULT says, the *planxty* "owes its origin to the celebrated Irish bard Carolan" ("N. & Q." 4th S. vi. 512), it would appear that the earlier part of THE KNIGHT OF INISHOWEN's communication was written under a wrong impression as to the species of air and its antiquity.

As apropos of this subject, I give another quotation from the same *National Music of Ireland*, having reference to what is therein called one of Carolan's "most playful *planxties*," viz., "A bumper Squire Jones":—

"The words . . . have been paraphrased by the talented Baron Dawson†, and Carolan's brilliant effusions are lost in the splendour of the facetious baron's imitation."—P. 228.

Query: (1.) Where can "the facetious baron's imitation" be found? (as only two verses are given by my author); or (2.) does he mean that Carolan's lines are forgotten, unrecorded, and that the paraphrase only exists?

The following *planxties* will be found in No. 42 of Chappell's *Musical Magazine*§ at the pages I give: "Planxty Dudley," p. 6, "Planxty Kelly," p. 8; "Planxty Irwine," p. 18, and "Planxty Connor," p. 21. They may be of interest to some of your correspondents. THOMAS TULLY, JUN.
Broughton, Manchester.

Moore's beautiful funeral lines—

"Oh, banquet not in the festal bowers," &c.

are set in his *Irish Melodies* to "Planxty Irwin." I confess, however, the air has always appeared to me too joyous for the words. P. P.

REV. SAMUEL HENLEY (4th S. vii. 35, 113).—MR. TOWNSHEND MAYER will find an ample account of Dr. Samuel Henley, the translator of *Vathek*, in Nichols's *Illustrations of Literary History*, iii. 759-65; viii. 334. W. P. COURTNEY.
4, Powis Place, W.C.

DRAGON (4th S. vii. 12, 125).—The real dragon is the Greek draco, which has no feet, and is, I believe, what is now called the boa-constrictor. (See Dioscorides.) THOS. PHILLIPS.

FISHERMEN IN THE OLDEN TIME (4th S. vi. 363).—Andrew Borde, a "native," received his manumission in the year 1510 from George

* This seems to be a repetition.

† Exchequer of Ireland, temp. Queen Anna.

‡ Baron Andrew Dawson's version is printed in *The New Irish Song-Book*, edited by J. E. Carpenter. Lond. 1867, p. 116.—[Ed.]

§ This magazine, by the way, is edited by Dr. Rimbauld.

Neville, Lord of Bergevenny, who owned the manor of Dychehyng in Sussex, to which domain the said "native" belonged. Possibly T. Q. C. remembers something about this case; it is the latest instance of slavery I have read of. I have heard nothing of the Sussex fishermen to lead me to suppose they were other than privileged as compared with the rest (except in Kent), for they nearly all belonged to the Cinque Ports, and were a stiff-backed lot. GEORGE BREG.

HÖLTY, THE GERMAN POET (4th S. vi. 177, 288).—There are translations—or perhaps paraphrases would be the better word—of several of Hölty's poems in the *Dublin University Magazine* for 1837-8. The translator was James Clarence Mangan, the gifted and ill-fated. D. BLAIR.
Melbourne.

HAMPSHIRE COUNTRY CHURCHYARD: PETT'S DIARY (4th S. vi. 6).—The allusion in Pett's is clearly to the churchyard of Titchfield, where the remains of the fine castle of the Earls of Southampton are still to be seen. It strikes me, at twenty years' distance in time, that sage grew abundantly in the churchyard when I knew it. D. BLAIR.
Melbourne.

TIMOTHY DEXTER (4th S. vi. 515).—"Lord Timothy Dexter," so called, resided in Newburyport, Essex co., Mass., forty miles north-east of Boston, on the coast, for many years in a large brick house, which in his lifetime was surrounded with many carved wooden images or statues of more than life size. The house I have seen many times. J. W. URRIS.
Peabody, Mass., U.S.A.

(6) "GALIMATIAS" (4th S. iv. 294).—This word was certainly not coined by Fielding. Noel et Chapsal most correctly define it thus: "*Mélange confus de mots qui semblent dire quelque chose et n'ont point de sens.*"

They do not, however, give the following account of the word, which I met with many years ago—so many, that my memory treacherously declines telling me *where*. In those olden times when the "doctores" argued points of law in Latin, a learned (?) counsellor, while stating the case of his client Matthias and a cock (which pertained unto him), grew so confused in his Latinity, that, after a while, he ceased to speak of "Gallus Matthias," but, contrariwise, of "Galli Matthias." Hence a senseless and inaccurate jumble of words came to be styled "Galimatias." NOELL RADECLIFFE.

SAARBRÜCK CUSTOM (4th S. vi. 477; vii. 107.) The custom alluded to by MR. TULLY is still observed in many parts of Leylandshire and Amounderness (in Lancashire). In my *History of Goosnargh*, I have a notice of it. In that dis-

See *Molière, Le Bourgeois, Act. III. Sc. II.*

trict the eve of May 1 is called "May Bough Night," and I give the following as a sample of the emblematic meaning attached to the various trees:—A wickin (i.e. a mountain ash)=My dear chicken; a plum tree in bloom=to be married and soon; a briar=a liar.

H. FISHWICK.

I have known Leyland above fifty years, and my father, a notice of old customs, must have known it nearly fifty years before that, but I have never seen or heard of such a custom as MR. TULLY mentions, and I therefore conclude he is mistaken as to the locality. May day is observed in Leyland by the meeting of the trustees of an important charity, and the children attend church. Royal Oak day, the 29th of May, is also a great day in Leyland, for the clubs and benefit societies hold their annual festival upon it. On Whit Monday the Sunday scholars march with garlands upon wands provided by ladies who take an interest in them; but the answer to MR. TULLY's queries is simply that no such custom is known. The remarks about Lichfield seem to refer to the "walking the boundaries," which was practised in many places at Rogation tide and on Ascension day.

AN OLD INHABITANT.

THE APOCALYPSE (4th S. vi. 156.)—For a summary of Ewald's views on the Revelation, F. M. S. should consult Auberlen's masterly work on *The Prophecies of Daniel and the Revelation of St. John*, translated by Adolph Saphir, and published by T. & T. Clark, Edinburgh, 1856. To me this remarkable volume is itself an Apocalypse.

D. BLAIR.

Melbourne.

CALIBAN (4th S. vii. 56.)—Surely this word is a mere metathesis of *cannibal*, like Ben Jonson's Bobadil from *Boubdil*.

MAKROCHEIR.

WHO IS A LAIRD? (4th S. vi. 452; vii. 12.)—The query of G. S. K. is an interesting one. The *laird* was originally a feudal baron, and as such was *dominus*. But in process of time the designation of lord or laird was applied not to proprietors of baronies only, but to landowners generally. In the Scottish "inquisitions," *dominus* frequently precedes a name which has *portionarius* after it. That portioners of land are ordinarily styled *lairds* does not admit of any doubt. In the Kirkcubbin Records of St. Andrews certain families at Boarhills—such as Philp, Armit, and others—are styled *portioners*, while the heads of these families have from time immemorial been styled as *lairds*. Portioners were not necessarily *lounes*, but might be holders of *portions* of land which had belonged to the church or the feudal barons. Estates were sometimes broken up and portioned among members of families. (Bell & Knox's *Digest of the Law of Scotland*. Edinburgh, 1868-81.) In a country where family pride was

so predominant as in Scotland, titular designations were coveted. The farmer was at church and market saluted by the name of his farm, and the owner of only a few acres was hailed as "the laird." In old times there was hardly any other designation for a gentleman; he was *dominus*—he bore dominion. The title *master* has an academic origin. A graduate in arts was styled "master," and no other. Afterwards the parochial clergy were so designated out of respect for their office. Latterly, *master* became the title of a gentleman. The Scottish schoolmaster was anciently, in respect for his learning, styled *dominie*. As university training became more common among Scottish teachers they claimed *master* as a higher title.

Territorial designations in Scotland do not cease even when the lands with which they are connected are alienated. Thus we have Lord Colville of Culross. My late friend, Sir James Menteth, Bart., claimed the designation "of Closeburn," when no longer proprietor of that estate. And my relative, Sir John Ogilvy, Bart., M.P. for Dundee, is still designated "of Inverquharly," though Inverquharly estate long since passed into the hands of the Lyells of Kinnordy. Were I personally ambitious of constituting a sept, I might, without presumption, designate myself "of Coupar-Grange," though my ancestor was of that estate a portioner only, and though that portion has long been alienated.

CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

OLD SANDOWN CASTLE, ISLE OF WIGHT (4th S. vi. 569; vii. 103.)—The last remainder of Sandown Castle, which for many years was used as an office by the Royal Engineers' department, was removed in 1869-70 to make room for works connected with the national defences of the Isle of Wight. A very fine old carved oak chimney-piece containing many armorial bearings remained to the last, and is, I believe, still preserved in the old material store of the Royal Engineers at Sandown, from whence, no doubt, when the latter receives its annual clearing, it will be sold for firewood at the ensuing auction, unless some antiquarian museum put in a claim for it.

H. H.

Portsmouth.

SMIJTH (4th S. vi. 474; vii. 43.)—I have seen "Smith" in every age since the Conquest spelled Smythe, Smithe, Smyth, and Smith, in the same arbitrary fashion as any other name, but never before the eighteenth century (towards the middle) have observed it spelled "Smijth." This cannot be a dotted *y*, because no *y* in any other name or word appears, so far as I remember, so distinguished. I should think by the ancient short and long *y* a double dotted *i* was intended—Smiih; yet it is very curious and inexplicable that this mode should have sprung up in every

part of the country at a certain period, and for a very few years, and then disappeared for ever; and not the least curious, perhaps, that the fashion should have been exclusively confined to church registers (?). Perhaps in this circumstance a solution of the difficulty may be found at the hands of some of your more ancient clerical correspondents. Possibly M. D. is correct as to the analogy to Ffoliott and Ffarington—an orthography originating in the absurd mistakes of printers—the double small *f* (*ff*) being used in old times in lieu of the capital, and still employed in the law, just as the old Roman numerals with their final long *j*'s are in physic. T. HELSBY.

15, York Chambers, King Street, Manchester.

Notwithstanding the statement in Burke's *Peerage and Baronage*, that "the patriarch of this family (the spelling of whose surname is of rare occurrence in England) was "John Smijth, Esq.," who lived *temp.* Henry VIII., I incline to the opinion that the name, after all, is really but Smith and Smyth. In former days I find it usual for mayors of this town to write after their names "Maior," and frequently the Latin "Major." The official in 1714 writes "Maijor," which may be read either as Maijor, or, with a dotted *y*, Mayor. It is easy to see from this how, at the trifling cost of two dots, Smyth could become Smijth.

CHARLES JACKSON.

Doncaster.

I notice that SP. considers the modern name Smijth to be an orthographical error, having for its foundation an ancient method of double-dotting a *y*, thus *ÿ*. There is an old and common family name of SP.'s which often appears in pedigrees of families with whom SP.'s have intermarried: I mean "Obiit," spelled also in old MSS. *Obijt*, thus reversing the chronological change in Smijth. Can SP. tell whether this name was ever spelled Obÿt, with a dotted *y*? L. N. O. N.

HINTS TO CHAIRMEN (4th S. vii. 55.)—Mr. Eflingham Wilson has published a shilling handbook on the management of public meetings.

J. L. C.

QUEEN ELIZABETH: REAL PERSONS IN "THE FAERIE QUEEN" (4th S. vii. 49.)—I will not question MR. KEIGHTLEY's judgment in assigning real persons to the names in Spenser's poem. The whole tenor of the poem is what would be natural in the work of such a man as we know Spenser to have been. But I wish to draw attention to a passage which MR. KEIGHTLEY seems to me to have written without sufficiently considering materials within his reach:—

"I find, by the way, that there are persons who would sacrifice historic truth to false delicacy, and who blame me and others for vindicating the fair fame of the great queen from the foul aspersions of Dr. Lingard and his authorities, even though somewhat at the expense of her heroism," &c.

I do not know who the persons are of whom MR. KEIGHTLEY is speaking; nor do I understand the contrast suggested by defending her fair fame "at the expense of her heroism." But the fair fame of Elizabeth is a thing in which probably few persons have now any belief. In her own day it seems that fewer still, if any, would have believed her to have deserved what we mean by "fair fame"; and I beg to point out to MR. KEIGHTLEY that the convenient summary of "the foul aspersions of Dr. Lingard and his authorities" does not approach the question as it now stands, and therefore does no good to the memory of Elizabeth.

An article in the *Saturday Review* of Jan. 14, 1871, headed "Calendar of State Papers," will show MR. KEIGHTLEY what is the state of modern opinion. And if it is still his pleasure to describe a generally accepted view of her character as "foul aspersions," he must include the documents at Simancas and English State Papers in his condemnation. D. P.

Stuarts Lodge, Malvern Wells.

BALLASALLEY (4th S. vi. 475, 583.)—Possibly some member of the Manx Society, aided by local history or tradition, may be able to afford the information required. In the meantime, I would suggest that the name may possibly have the following, one or other, derivation: 1. *Balla* (town), *Saailley* (brine); 2. *Balla* (town), *Sauley* (most beautiful); 3. *Balla* (town), *Salley* (salting); 4. *Balla* (town), *Soylley* (enjoyment).

There are other words more or less proximate, allied, or related to the above; but possibly those now adduced may be sufficient to point to the correct meaning and derivation.

2, 4. If the locality was selected as the site of a monastery, on account of its delightful and enjoyable position, then 2 and 4 show probability of derivation.

1, 3. If the locality was a fish-curing station, or *dépôt* for salt, &c., then 1 and 3 point to the derivation.

3. But, if literal construction is to decide the derivation, then 3, *Balla Salley* = salting-town = town of salting, is conclusive. J. BRILL.

SIGNITARY AND SIGNATORIES (4th S. vi. 502; vii. 44.)—Both these words are spelt wrongly. Signatory is the right spelling, from *signator*, a signer or sealer. It is a word commonly used by writers on diplomacy; through the Italian it would run most readily into this meaning, only the *e* would in English revert to the Latin *i*. *Signatory*, even in Webster's *Dictionary*, is only given as an obsolete adjective from the Latin *signatorius* = used to seal with. *Signaturist* is a quite different word, and signifies a physiognomist, whose science interprets insides from outsides, all created things being supposed by such professors to carry imprinted upon them their Maker's

intention, as wax corresponds to the signet. Assuredly this is not what diplomatists intend by *signatory*; for whatever sign they put forth is to be interpreted by its contrary. C. A. W.
May Fair.

This word is simply barbarous. You might as well write *amitary* for *amatory*. MR. TRENCH will find *signatory* in Richardson.

MAKROCHEIR.

"MISSALE AD USUM SARUM" (4th S. vi. 436, 558; vii. 64.)—F. C. H. suggests that the date of a MS. may be ascertained by means of the date on which Easter Day falls. The same idea occurred to me some time ago; but as every MS. calendar which I have since examined places Easter Day on March 27, I have come to the conclusion that it was conventionally placed on that day, in which case the above theory of course falls to the ground. F. H. H.

FRANCIS, EARL OF BOTHWELL (4th S. vi. 422; vii. 62.)—DR. RAMAGE is quite right, and the date stated by me was wrong. I took it from a notice (in No. xix. of the *Herald and Genealogist*, p. 19) of a seal of this earl, figured in the first series of Laing's *Scottish Seals*. The creation certainly took place before December 10, 1585, on which day Francis, Earl of Bothwell, as hereditary admiral of Scotland, is found taking precedence in voting, of Francis, Earl of Errol, the hereditary constable. See *Acts of the Scottish Parliament*, vol. iii. p. 375 (cited in Riddell's *Peerage Law*, vol. i. p. 166). As January then followed December in the calendar, this transaction occurred more than a month before the date of Bothwell's charter, quoted by DR. RAMAGE. It is certainly curious to find him dealing with the kirk-lands of Closeburn, but strange things happened in those days of tulchan bishops and lay abbots. I hope some one will clear up the mystery about his brother-german Hercules Scott, and how the latter came by his surname.

The magnificent remains of Crichton Castle still attest the power and dignity of his ancestors—the Hepburns—whose devices, anchors and cordage, as high admirals of Scotland, are traceable, carved in stone, on various parts of the ruins.

ANGLO-SCOTUS.

PARODIES (4th S. vi. 476; vii. 15, 105.)—There are two very good parodies in Tom Hood's *Annual* for 1871: one is of Tennyson's "Clara Vere de Vere," the other of Longfellow's "Norman Baron." Can any of your readers inform me of a complete parody on Shakespeare's *Hamlet*? I am told that such a thing exists. J. C. T. HALL.

The Poetic Mirror; or the Living Bards of Britain. Longmans, 1816. This is reviewed, and some extracts given in the *Quarterly Review*, No. xxx. Reference is also made to two articles

on Parodies, in No. xv. I have not that number at hand, but probably it contains further information on the subject. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

I have a copy of *The Poetic Mirror; or the Living Bards of Britain*, second edition, published by Longmans, 1817: which contains parodies of Byron, Scott, Wordsworth, Hogg, Coleridge, Southey, and Wilson. Before it came into my possession some one had written on the title-page, "by James Hogg, the Ettrick Shepherd." R. R.

Boston.

Among the books of parodies and imitations in my possession, of which I gave a list at p. 15, I find that I accidentally missed one, the title of which I now subjoin:—

"Rival Rhymes in Honour of Burns. With curious Illustrative Matter. Collected and Edited by Ben Trovato." London (Routledge), small 8vo, 1859.

WILLIAM BATES.

Birmingham.

LEVESSEL (3rd S. x. 508; xi. 65, 284, 483; xii. 402.)—MR. SKEAT says he does not remember this word elsewhere than in the two Chaucerian passages and in the *Promptorium*. I have just come upon it in the *Antura of Arther* in Robson's *Three Metrical Romances* (Camden Society); and, as the *ledfa sel* is there described with much clearness, I think the lines are worth quoting in "N. & Q."—

"By a lauryel ho lay, vndur a lefe sale,
Of box and of barberè, byggyt ful bene."

Stanza 6.

Halliwell quotes *levesselle* from Occleve, in connection with the tavern. Chatterton seems to use the word correctly in the two instances I remember:—

"As Elynour bie the green lesselle was syttinge."
Ælla.

"No moe the amblynge palfrie and the horne
Shall from the lessel rouze the foxe awale."

Elinoure and Juga.

I find no difficulty in the *levesselle* of the tavern. Such arbourers are common enough in suburbs and country at the present day. JOHN ADDIS.

BEAUTY BUT SKIN-DEEP (4th S. ii. 294.)—This may be found in Ralph Venning's *Orthodoxe Paradoxes*, third edition, London, 1650, p. 41:—

"All the beauty of the world 'tis but skin-deep, a sunne-blast defaceth it."

W. C. B.

THE HON. CATHERINE SOUTHCOTE (4th S. vi. 546; vii. 64.)—She was the youngest daughter of William, second Baron Widdrington (who died in 1676), and married Edward (or Edmund) Southcote, of Blyborough, co. Lincoln, Esq. She died at Cambray, in Flanders, in 1758, as appears from the *Gentleman's Magazine* (xxviii. 292), where her

husband's Christian name is said to have been Edmund. The fourth Lord Widdrington and his brothers were out in 1715 in favour of the Stuarts, and were tried and convicted of high treason. They were however pardoned, but the barony and baronetcy were forfeited. See *The Peerage of England* (2nd ed. 1716) and Burke's *Extinct Baronetcies*.

On the floor of the north aisle of Blyborough church is a stone "To the memory of Dorothy, wife of Edmund Southcote, who died in 1714, aged sixty." The persons here mentioned were probably the parents of the husband of the Hon. Catherine Southcote, and the following her husband:—By the side of the above tomb is a slab to the memory of Edmund Southcote, Esq., who died in 1725, aged forty-five. See *A History of the County of Lincoln*, 4to, 1893 (i. 36). E. V.

"HILARION'S SERVANT, THE SAGE CROW" (4th S. vii. 11, 112.)—I possess an old volume lettered on the back *Lives of the Saints*, going very minutely into all their miracles and supernatural doings, Hilarion Abbot among the rest; but although 13 pages are devoted to him, there is nothing to support Vaughan's allusion to him and the crow. Your correspondent F. C. H. suggests a mistake of Hilarion for Paul, which sends me back to my *Legenda Aurea*, where I find under "The Life of St. Paula the first Hermite," that he, being on a certain occasion—

"In communication with St. Antony, there came a crowe and satton a tree thereby, who flying softly nere vnto them, let fall a whole loafe, and went away; then said Paul to Antony, Blessed be God that hath sent victuals for vs to eate; know brother Antony that it is six yerres since this crowe hath every day brought me halfe a loafe, but now at thy coming the Lord hath doubled our provision."

After F. C. H.'s correction I should not have troubled you with mine, but being desirous of ascertaining something more about my authority, I take the opportunity of inquiring what is known about this *Lives of the Saints*. It is a dumpy little quarto, my copy without title, beginning "Table of the Names of all the Saints contained in this booke, and, Kalendar wise, runs to p. 938, Nov. 25, where it ends imperfectly, beginning again under July 31, p. 17, and running on with new matter as of an appendix to page 83, where the book ends thus:—

"Approbator Horum Sanctorum Vitæ ex alijs longius in Angliam à D. Edouardo Kinesman Verso, tuto et cum fructu edi possunt. Andomarop. 27 Maij, M.D.CXXIII. Joan. Floydus, Soc. Iesa Theologus."

A. G.

FALLS OF FOYERS AND GLAMMA (4th S. vi. 501; vii. 62.)—The names Glamma, Glamoir, Glommen, might with equal reason be derived from the *Sa.-Goth. glōma* (Isl. *gleymi*, G. *glenne*, *oblivisci* *nl. the river Lethe*); or from *glinma*, *micare*,

coruscare (Isl. *lioma*, *lux*); or *glamma*, *strepitum edere* (Isl. *glamra*, *strepere crepere*, *glamr*, *strepitus*, *ghymr*, *resonantia*); or from *Sa.-Goth. gym*, *lym*, *lyom*, *tepidus*; or Isl. *lón*, *lacuna*, also *stagnum* v. *recessus stagni*. But a more probable derivation would be from the Celtic *lan*, *lon*, *lin*, *aqua* (Boxh. in *Lex. Ant. Brit. llynn*, liquor), with the not uncommon prefix *g*. Conf. the river Glan (Carinthia), whence Klagenfurt, i. e. the ford of the *Glan* or *Klagen*; the Lune (Lat. *Luna*), a river of England; the German rivers Leine and Lane (by some *Lona*, *Lanus*, *Loganus*; the Isl. *ld*, *sequor*, *unda*, also *aqua*; the Welsh *llŷ*, a flux, flood, stream, Gaelic and Erse *lua*, *aqua*.

R. S. CHARNOCK.

Gray's Inn.

THE MEMORY OF SMELLS (4th S. vi. 297.)—HAZLITT is right in his assertion that it is impossible to remember smells, for the faculty of memory can only be exercised upon objects which have been seen or impressions made upon the organs of hearing. BAR-POINT says he can recall at any time the smell of the binding of his school books; but if he considers a moment, and analyses his mental operations, he will find that he first recalls by memory the outward appearance of the books, and then (by a totally distinct faculty) he fancies what their smell was. The whole process is a good example of the association of ideas. Taste and smell are closely connected in many points, and the same law holds good with the sensations of taste. BAR-POINT cannot remember the taste of the cakes which were in favour when he was at school, unless he first remembers what the cakes were like in outward appearance. Then it is easy, by the exercise of fancy, to endow them with the attributes of sweetness, flavour, &c., which had formerly such a charm for him. The process in fact is an instance of what Mr. J. S. Mill happily calls "mental chemistry"; the one operation of the mind almost unconsciously generates the other.

The mental sequence of these two operations of thought will be more clearly seen by reversing the process. Has BAR-POINT ever noticed how, as it were by a mental flash, a smell frequently calls up an idea of place? Association of ideas is in this case again the enchanter. Thus I never pass a yew-tree hedge in my garden without its indescribable old-world fragrance instantly recalling to my mind an old hall in Derbyshire, a hundred miles away, in the garden of which are some wonderful examples of the topiarian art with which I first made acquaintance when quite a child. Similarly, the peculiar odour which documents give out after they have been kept in a drawer a long time, irresistibly reminds me, whenever I smell it, of a certain brass-bound mahogany desk some two counties removed from my home.

PELAGIUS.

JOHN BOVEY (4th S. vii. 11.)—The name is properly spelt Boovey (pronounced Boovey), and the family is now represented by Sir Thomas Crawley-Boovey, Bart., of Flaxley Abbey, co. Gloucester. John Boovey was the brother of the Mary Courtenay about whose father MR. BOYLE inquires. Their father was William Boovey of London, merchant, joint purchaser with his brother James of Flaxley Abbey in 1647. He died in 1662. Their mother was Anne, daughter of John Lucy, which Anne married (secondly) Sir James Smith, Kat. The brother, James Boovey, eldest (?) son of Andrew Boovey, died in 1695, having married Margaret Cressett (who survived him), and leaving issue Cornelia, wife of Thomas Vanaker, and William Boovey of Flaxley, whose widow Katharine, daughter of John Riches, was the "widow" beloved of Sir Roger de Coverley.*

The brother of Mary Courtenay was father of Richard Boovey, who took the name of Garth, and was ancestor of the Garths of Morden, co. Surrey; and her sister Judith married Sir Levinas Bennett, Bart. Anne and Joanna, sisters of James and William Boovey, married, the latter Abraham Clarke, and the former David Bonnell of Isleworth, whose daughter Mary married Thomas Crawley of London, merchant.

The arms of Boovey are given by Cleveland as Or, on a chevron sable three plates; but in the grant of arms to Crawley-Boovey they are cited as Erm. on a bend gules between two martlets sable, three guttées d'or: and so I think they appear on the monuments in Flaxley church.

If, in return for this information, which I hope may be of use to MR. BOYLE, he can give me any higher steps in the pedigree of Andrew Boovey, I shall be much obliged. I think he will have to seek them in Holland.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

FRASER: FRISSEL (4th S. vii. 55.)—The arms of Fraser are three strawberry flowers on a blue field. They are borne by Lords Lovat and Salton, and by Sir W. Fraser of Ledechune, Bart. The number and arrangement have varied at different times; six is not uncommon, placed three, two, and one. In Scotch heraldry these strawberry flowers are called "Frazira." They may be seen on the ancient cross at Peebles. As to the other queries I shall be glad of information.

The last of the French Frasers, the Marquis de la Frezelière, was killed in the Duchesse de Berri's attempt.

THE KNIGHT OF MORAR.

OLD PRINTS OF STONEHENGE (4th S. vii. 36.)—David Loggan, the engraver of MR. EDWIN DUNNIN's old print of Stonehenge, was born at Dantzic about the year 1630 according to Bryan; and his

chief works, the same authority assures us, were published in the last quarter of the seventeenth century. This will enable MR. DUNKIN to fix approximately the date of his print.

T. WESTWOOD.

REV. NEHEMIAH ROGERS (4th S. vii. 77.)—Nehemiah Rogers occurs as prebendary of the sixth stall, Ely, in 1636. He died before 1660, as Laurence Womock was collated to this stall July 15, 1660, and installed Sept. 22 of the same year. (Walker's *Sufferings*, ii. 22; Le Neve's *Fasti Anglicani*, i. 360.)

Rogers was also rector of S. Botolph's, Bishopsgate, to which he succeeded March 26, 1642, on the resignation of Wykes. Robert Pory, D.D., was admitted to the rectory Aug. 10, 1660, *per mort.* Rogers. (Walker, ii. 175; Newcourt's *Repertorium*, i. 313.) Rogers was admitted to the vicarage of Messing, in Essex, May 13, 1620, *per mort.* Harris; John Preston succeeded May 3, 1642, *per cess.* Rogers. (Newcourt's *Rep.* ii. 417.)

He was also rector of Great Tey, in Essex. He entered on this preferment Aug. 15, 1644. (Newcourt's *Rep.* ii. 572.)

JOHNSON BAILY.

S. A. will find some account of him in the "Puritan Series of Commentaries," republished by Nichols, Edinburgh. It is prefixed to a reprint of *A Strange Vineyard in Palestina*.

S. WALKER.

1, Highfield Place, Bradford.

SIMONIDES AND THE CODEX SINAITICUS (4th S. vii. 77.)—W. E. A. A. will find the extraordinary statement of Simonides printed in *extenso* in *The Guardian*, Jan. 21, 1863, and the consequent controversy was carried on principally in that paper, in the *Literary Churchman*, and the *Clerical Journal*. A few letters appeared also in *The Parthenon* and other literary periodicals of the first quarter of 1863.

I have preserved some collectanea on the affair, and shall be happy to lend them to W. E. A. A. if he will communicate with me.

Unless (as I hope to be) I am anticipated by some one better qualified, I should be happy to condense an article I wrote at the time in a periodical now defunct into a *résumé* of the whole controversy, if Mr. Editor could give it room.

GEORGE M. GREEN.

27, King William Street, Strand.

[Such an article, if it can be brought within a moderate compass, would, we should think, be very acceptable to many readers.]

A learned friend told me lately that Simonides informed him that, if he examined the original MS. with that of Tischendorf's edition, he would find two places marked as "lacuna" by the latter, because they bore evident marks of being the handiwork of Simonides, for the initial letter of twenty-one consecutive lines spelt out the name

* "The Perverse Widow" is noticed in "N. & Q." 2^d S. ix. 232; 3^d S. iii. 66.—ED.]

K, o, n, s, t, a, n, t, i, n, o, s, S, i, m, o, n, i, d, e, s.
If this be the case, there can be no doubt that all the world is deceived about the antiquity of the MS. Simonidea, to the last, declared it to be his handiwork.

G. L. BLENKINSOPP.

Springthorpe Rectory.

CHARLEMAGNE, ARMS OF (4th S. vii. 75.)—If my recollection serves me, a colossal statue of Charlemagne, opposite one of the entrances to the Paris Exhibition of 1867, had on the shield a single cross flory (no tinctures shown.)

W. M. H. C. will find the following entries in Rietstap's *Armorial général*:—

"Charlemagne, Normandy.—D'azur au chevron accompagné en chef de deux croissants et en pointe d'une molette, le tout d'or.

"Charlemagne, Berry.—D'or à l'aigle de sable chargé d'une fasce en divise de gueules surchargé de trois roses d'argent."

FLEUR-DE-LYS.

SAWNEY BRANE, THE MAN-EATER (4th S. vii. 77.)—The narrative (given in the following work) of the atrocities committed by him and his family are "attested by the most unquestionable historical evidence," as stated by Captain Charles Johnson in his *History of the Lives and Actions of the most famous Highwaymen, Street-robbers, &c. &c.*, 8vo, Edinburgh, 1813, pp. 33-7. This edition appears to be a reprint, as the Advertisement states that "the History" had become very scarce and valuable. At the sale of the late Duke of Roxburgh's books a copy sold for fifteen guineas, besides duty.

W. P.

WHALE'S RIB AT SORRENTO (4th S. vii. 36, 84.) The object alluded to illustrates a mediæval practice of putting objects of curiosity in churches as an attraction to those who otherwise would not come, and is defended by Durandus. In the church of S. Mary Redcliffe, Bristol, there is (or was until lately) a large bone, most probably that of a whale, but said to be the rib of the dun cow killed by the redoubtable Guy, Earl of Warwick. As it stood upon a corbel apparently intended for it, and of the same date as the church, this bone has probably been there for centuries.

P. E. MASEY.

THE SCHOOLMASTER ABROAD IN STAFFORDSHIRE (4th S. vii. 121.)—The first of these stories was in *Punch* long ago, and is spoiled in the *Staffordshire Advertiser*. It had a further point, in the unseemly resemblance between the words *bishop* and *bitch*. The collier says, on hearing of a bishop, "I don't know what this means, but my bitch Rose shall pin he." It may be seen, admirably illustrated as usual, in the inimitable collection of Leech's drawings.

The story may be a true one, but *Punch* generally puts "Fact" when it is so.

LYTTELTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers, Domestic Series, of the Reign of Elizabeth, 1501-1603. With Addenda, 1547, 1555. Edited by Mary Anne Everett Green.

Calendar of State Papers, Foreign Series, of the Reign of Elizabeth, 1564-5. Edited by Joseph Stevenson, M.A.

Calendar of State Papers, Colonial Series, East Indies, China and Japan. 1617-1621. Edited by W. Noel Sainsbury, Esq.

Calendar of State Papers, Foreign and Domestic, of the Reign of Henry VIII. preserved in the Public Record Office, British Museum, and elsewhere in England. Arranged and catalogued by J. S. Brewer, M.A. Vol. IV. Part I.

If any doubt could exist as to the value and importance of the great work of calendaring, and so rendering available the matchless stores of historical documents preserved among our National Records, to the inauguration of which the late Sir George Lewis so largely contributed, and which is now being so successfully carried on, under the supervision of Lord Romilly, it must be instantly dispelled by a glance at the contents of the four goodly volumes whose titles we have just transcribed. There is not a branch of our history, political, ecclesiastical, municipal, or social, which does not receive more or less illustration from some of the documents here described, and of many of which the very existence is first made known to students by these volumes. Mrs. Everett Green's *Calendar* completes the regular series of the Domestic State Papers of the Reign of Queen Elizabeth, and throws much light on the proceedings against the adherents of the Earl of Essex; on the controversy between the Jesuits in England and the secular priests; and furnishes some minute details concerning the last illness and death of Elizabeth: the remainder of the volume being occupied with addenda of the Domestic Papers of Edward the Sixth, Mary, and the early years of Elizabeth discovered since the printing of Mr. Lemon's volume. Mr. Stevenson's volume is the last, it is understood, which the public will receive from this accomplished scholar; and those who glance over the brief but interesting sketch which he gives of the contents of the volume, which contains abstracts as well of the entire official correspondence which passed between England and foreign countries, as also of such letters as were sent from abroad to the Queen and the English Ministry generally, during the years 1564 and 1565, will regret that they are to receive no more such instructive sketches from the same hand. The interest attached to Mr. Sainsbury's volume is altogether of a different character, for the documents contained in it continue the curious illustrations of the origin of the East India Company and of our Settlements in India which were commenced in Mr. Sainsbury's preceding volume—a volume of which it may be remarked that it was considered so valuable by the Secretary of State for India that fifty copies of it have by his direction been distributed among the four Presidencies in India. The last *Calendar* we have now to notice is the first part of vol. iv. of Mr. Brewer's *State Papers, Foreign and Domestic, of the Reign of Henry VIII.* Although the papers contained in it are confined to those of 1521-1526, yet as they have been collected from every available source and are calendared at considerable length, they occupy a thousand pages, and, in consequence, the instructive commentary with which Mr. Brewer always introduces his volume will appear with the last part of it.

The Poetical Works of Thomas Hood. Edited, with a Critical Memoir, by William Michael Rossetti. Illustrated by Gustave Doré. (Moxon.)

This is a nicely printed volume of the choicest poems of Thomas Hood. It does not contain all his *Comic Poems*, or all his *Serious*; those must be sought for, if wanted, in the two volumes so entitled. Mr. Rossetti opens the volume with a prefatory notice, in which the few incidents of the poet's life are briefly and pleasantly told, and his place among English poets fixed by the writer as "the finest English poet between the generation of Shelley and the generation of Tennyson." The volume is illustrated with reduced copies of Doré's well-known pictures.

The Year Book of Facts in Science and Art: exhibiting the most Important Discoveries and Improvements of the Past Year, &c. By John Timbs. (Lockwood & Co.)

We have again to welcome the indefatigable Mr. Timbs, and we gladly direct the attention of such of our readers as are interested in the progress of science to this fresh proof of Mr. Timbs's intelligent industry.

REVISION OF THE BIBLE.—The Old Testament Company of Revisers resumed their labours on Tuesday last under the presidency of the Bishop of St. David's, who, we rejoice to learn, no longer sees any necessity for withdrawing from his connection with this important work, but will continue to guide the councils of the Revisers as he has done hitherto. From this it may be inferred that, in his judgment, the principle for which he so strongly contended in the debates of last week in the Upper House of Convocation has been amply vindicated. The Bishops of Llandaff, Ely, and Bath and Wells, and thirteen other members were also present at this meeting of the company.

A CLUB IN CONSTANTINOPLE.—A new Ottoman club has been organised in Stamboul, originated by Mustapha Fazyl, who has already made a handsome donation of 2000 French works to the library of the club. A branch of this institution has now formed itself into a literary society for the purpose of translating European works of the greatest celebrity into Turkish, and is at this moment engaged on the *Letters of Lord Chesterfield*.

MR. JOHN MARTIN, M.P., the Repealer, and lately-elected member for Meath county, has, to use the words of the late Artemus Ward, been guilty of "a goak." We observe in Debrett's *Heraldic and Biographical House of Commons and the Judicial Bench*, the editor states—that in reply to his customary inquiry as to the armorial distinctions borne by the new member, Mr. Martin replied, "I carry no arms! This is a proclaimed district."

SHAKESPEARE.—At the sale last week, by Messrs. Sotheby, of the valuable library of the Rev. Thomas Corser a unique collection of Shakespeare's works was disposed of. The first four folio editions fetched respectively 160*l.*, 49*l.*, 77*l.*, and 12*l.*; a second quarto of the *Merchant of Venice*, 22*l.*; a second quarto of *Midsummer Night's Dream*, 26*l.*; the *King Lear* of 1608, 26*l.* 10*s.*; the first edition of *Troilus and Cressida*, 57*l.*; *Othello*, 1630, 4*l.* 10*s.*; and *Romeo and Juliet*, 1637, 11*l.* The greatest rarity in the sale was the original edition of the *Sonnets*, 1609, which, although the title-page and leaf of dedication were in fac-simile, reached 45*l.* Next in interest were the *Venus and Adonis*, which reached 55*l.*, being one of the only two perfect copies known (the other is in the British Museum), and the *Poems* of 1650, duodecimo, quite perfect, 41*l.* These last three were purchased by Mr. Addington, who last year gave 200*l.* for a very fine copy of the third folio.

NATIONAL GALLERY.—The Annual Report of the Director has just been printed. Five pictures were bought

during the last year—namely, "An Old Woman peeling a Pear," by David Teniers; "Saint Peter Martyr," the portrait of a Dominican monk, by Giovanni Bellini, imported from Milan; "The Procession to Calvary," by Boccaccio Boccaccino, imported from Milan; "The Madonna and Infant Christ, the Youthful Baptist and Angels," an unfinished picture ascribed to Michel Angelo; an altar-piece by Giambattista Cima da Conegliano, representing "The Incredulity of St. Thomas." The collections of the National Gallery at Trafalgar Square and at South Kensington have (assuming that all the visitors to the Museum visit the Picture Gallery) been attended by 1,913,564 persons on the public days during the year 1870; 898,715 at Trafalgar Square, and 1,014,849 at South Kensington. The daily average attendance at Trafalgar Square (open to the public 180 days) was 4,915; in 1869 the average was 4,911.

We learn from *The Publisher's Circular* that Messrs. Sampson Low & Co. have now nearly ready for delivery the Dictionary of Biographical Reference, by Lawrence B. Phillips, F.R.A.S., which will consist of over 1,000 pp. medium 8vo. The value and importance of this dictionary will be best perceived when it is stated that there will be one hundred thousand names—a number which exceeds by many thousands those contained in the most voluminous existing works upon the subject—and upwards of a quarter of a million references. The chief letters run as follows: in B 12,600 names, C 9,397, G 5,640, L 5,481, M 6,816, S 7,800.

DAME EUROPA'S SCHOOL.—The success of this pamphlet has been remarkable. The sale has reached nearly 200,000 copies, and it has been already translated into French, while propositions for German, Italian, and Portuguese translations have been forwarded to the publishers. The following, according to *The Publishers' Circular*, is a list of the answers and imitations which it has called forth. Their sale has also been unexceptionally large. The first on the list is—John Justified, a Reply to the Fight, 6d. (Simpkin); John's Governor visits Dame Europa's School, 6d. (Blackwood); Break-up of Dame Europa's School, 3d. (Clowes); Which should John have Helped? 6d. (Hardwicke); Why Johnny didn't Interfere, 3d. (Whittaker); The Row at Dame Europa's School, another account, by a Chum of Johnny's, 6d. (Trübner); Master John and his Tenants, or What Sandy thought of the Matter, 6d. (Simpkin); What Johnny thought of it all: a brief Review of his Treatment at the hands of Friend and Foe, 3d. (Whittaker); John's Uncle thinks it time to say a Word, or How to Conquer England, 6d. (Hotten); A Few Particulars of John's Fag at the Dame's School, 6d. (Dennant).

LONDON INTERNATIONAL EXHIBITION OF 1871.—During the week ending February 18, upwards of 3,500 British objects, consisting of Sculpture, Pottery, Woodens, and Educational Works and Appliances, have been delivered at the Exhibition Buildings, besides foreign objects from Bavaria, Belgium, and Saxony.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NORRIS (REV. JOHN), A COLLECTION OF MISCELLANIES, &c. 12mo. London, 1722.

OLDS (WM.), THE BRITISH LIBRARIAN. 8vo. London, 1737.

DOUGLAS (REV. JOHN), MILTON VINDICATED FROM THE CHARGE OF PLAGIARISM, &c. 8vo. London, 1731.

THE ENGLISHMAN DIRECTED IN THE CHOICE OF HIS REMANUSCRIPT. [By Thomas Chapman, D.D.] 12mo. London, 1733.

- HOWELL (JAMES), FAMILIAR LETTERS.** 8vo. London, 1734.
THE CASE OF TRINITY COLLEGE, DUBLIN. 8vo. Dublin, 1791.
JORTIN JOHN, B.D., REMARKS ON ECCLESIASTICAL HISTORY.
 4 Vols. 8vo. London, 1800. Vol. III.
SELECTIONS FROM THE EDINBURGH REVIEW. 4 Vols. 8vo. London,
 1825. Vol. II.
DIARIES (JOSEPH RODMAN), POEMS. 8vo. New York, 1847.
THE BOOK OF COMMON PRAYER, with Notes by Stephens, (Ecclesiastical History Society.) 3 Vols. 8vo. London, 1849-50. Vol. III.
 Wanted by *Abbe, Rokeby, Blackrock, Dublin.*
- ITALY'S SATIRES.** Edited by S. W. Singer. Chiswick, 1821.
 Wanted by *Mr. Arch. Watson, Lynedoch Street, Glasgow.*
- TALES, ANECDOTES, AND LETTERS:** translated from the Arabic and Persian, by Jonathan Scott. Shrewsbury, 1800.
 Wanted by *Col. Ellis, Starcross, near Exeter.*
- SOWERBY'S BOTANY.** First 6 or 8 vols. of edition now publishing. Second-hand copy.
 Wanted by *Mr. Henry T. Wake, Bookseller, Cockermouth.*
- A History of Mison, Nolts.**
 Also any good Works on Mnemonics or Memory. (Not Stokes, Pinks, or Maclears.)
 Wanted by *Mr. C. W. Spring, Eldon Mount, Leeds.*

Notices to Correspondents.

To meet the requirements of our numerous and increasing Correspondents, we issue a 32-page number again this week. Let us take the opportunity of asking them to be as brief as possible, and again to remind them to write legibly.

SCIENTIFIC QUERIES should be addressed to scientific journals, and GENEALOGICAL QUERIES, not of general interest, will not be inserted unless the Querist adds his name and the address to which the information he requires may be forwarded direct.

MAY MARRIAGES.—H. J. (New York) is referred to "N. & Q." 1st S. I. 467, on the subject of such marriages being unlawful.

AN IGNORANT ASS.—"We would not hear your enemy say so," &c., is referred to "N. & Q." of Jan. 21 last, p. 56, and also to p. 173 of the present number.

COUCH, THE ALLEGED CENTENARIAN.—MR. POLE CAREW'S interesting letter is unavoidably postponed until next week. We have also to thank MR. FENGELLY for his communication on the subject.

ERRATA.—4th S. vi. p. 568, col. ii. line 8 from bottom, for "Selingána" read "Telingána"; p. 569, col. i. line 1, for "Asokár Edickpud" read "Asoka Edict used in inscriptions."

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

* * * Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

In consequence of the abolition of the impregnated Newspaper Stamp, the Subscription for copies forwarded free by post, direct from the Publisher (including the Half-yearly Index), for Six Months, will be 18s. 3d. (instead of 11s. 6d.), which may be paid by Post Office Order payable at the Diamond House Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

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 —*Sun.*

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LONDON, SATURDAY, MARCH 4, 1871.

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Notes.

"O RARE BEN JONSON!"

I recently published little volume, *Memoirs of Temple Bar, with some account of Fleet* I have copied on p. 99 a very interesting note kindly lent to me for that purpose by an anonymous possessor, Mr. John Carter of 17, Fleet Street. The manuscript is simply endorsed "as Cooke his bill 1619," but as it relates to poet Ben Jonson I presume the readers of "Q." will not object to its reproduction, at the same time accept a few notes in explanation:—

Mensis Jenevar Anno Regis Jacobi Decimo Septimo, 1619.

Thomas Cooke, one of the Gromes of the Prince his Majesty, being sent in his Highness service by ye command of Alexander, Gentellman Usher, Daily Waiter to the Prince his Highness, of two Message two severall times from the Court at Whithaell into London by water, to warn Mr Ben Jonson the Poet, and the Poet at the Blackfriars to attend Hys Highness that morning at Court, wch. severall services being returned each tyme with answer, also being sent tyme by the lyke command to the honorabl. the Lord Chamberlaine with letters, wch service being done he answered to the Court aforesaid, for wch services he was to have allowance for his boot bier and charges for three jorneyes to be 4 s octed by the honorabl. the Lord Chamberlaine to y^e Prince Hys Majesty and to be paid by the worshipfull M^r Addams Receiver Generall of Hys Highness Treasurer."

Oldys, mentioning Ben Jonson's ownership in the Fortune Theatre, "the new house neere Goulding lane," relates that he lived in Bartholomew Close, in a house inhabited in his (Oldys) time by a letter-founder named James. If Oldys is correct, it is certain that, although the Close is not in Cripplegate parish, it warrants the messenger styling it "by Cripellgatt," that being to him, as to other Londoners, a distinguishing landmark. But if Thomas Cooke went to the playhouse, which was in the parish, his description would be correct.

Next, touching the spelling of the name, it is worthy of remark that Gifford notes—"He knew his own name, and persisted in writing it *correctly*, though some of his best friends *misspell* it." We see evidence of this in many contemporary documents, including Manningham's Diary (Harl. MS. 5353), where it is spelt "Ben Johnson."

About the period of this "warning," several notable events were taking place in the life of our poet. In the summer of 1618 he made a tour into Scotland, visiting many friends, including the poet Drummond. Gifford says he stayed at Hawthornden from the beginning to the end of April, 1619, arriving in London in May, though others state he stayed there several months. In July he received his degree of M.A. from Christ Church, Oxford, and somewhat later succeeded as poet laureate. It is also worthy of remark that while in the North the annual mask had been performed in London, and but ill received, his friend writing him, "Your absence was regretted." Such being the case, is it to be wondered at that this "warning" should be of certain interest, and certainly historical?

There is one other subject worth noticing, and that is the Blackfriars' Theatre and "the players." In 1615-16 the corporation of London succeeded in preventing the erection of a new theatre there by Rossiter, for it had and has a great antipathy to theatres within its jurisdiction, and the only way the promoters could possibly escape was to erect the playhouse within the privileged sanctuaries of the black and white friars' monasteries. Having managed to prevent the erection of a new building, the corporation, three years later, tried to suppress the theatre entirely, and on Jan. 21—twelvemonths before the date of our messenger's charge—Lord Mayor Sir Sebastian Harvey (who, curiously enough, became related some years later to Edward Alleyn, the player and founder of Dulwich College) issued his proclamation, which, after reciting the privy council order of 1600 limiting the theatres to *two*, declared that under the title of a "private" house it had been made a "public" playhouse, "into which there is daily so great a resort of people, and so great multitudes of coaches, whereof many are hackney-coaches, bringing people of all sorts, that some-

times all the streets cannot contain them." But even this prohibition was of little avail, for by patent under the great seal, dated March 27, 1619-20, two months *after* the date of our document, the king licensed his "well-beloved servants to act not only at the Globe on the Bankside, but at the *private house* situate in the precincts of the *Blackfriars*"; being in fact a renewal of the patent granted to Shakespeare and others on May 19, 1603. There was in this patent of 1619 this proviso—that performances do take place "when the infection of the *plague* shall not weekly exceed the number of *fortie* by the certificate of the Lord Mayor of London for the time being." It will thus be seen that at the period of our messenger's visit to Jonson and the players the Blackfriars Theatre was experiencing a remarkable trial for existence.

Without quoting further respecting Ben Jonson's life, it is curious this document should have remained so long buried; and, interesting and genuine as it is, is it too much to ask where may be found other MSS. equally as interesting and illustrative of a life so pleasingly associated with London?

T. C. NOBLE.

Great Dover Street, S.E.

A FRENCH MYSTERY-PLAY IN 1815.

The following is a literal copy of a play-bill preserved by an English family of rank, some members whereof were living in France at the time. It is one of those many little trifles which so unconsciously accumulate during a residence abroad, and which, when happily undestroyed, bring back such varied memories:—

"Par Permission de MM. les Maire et Adjoints de cette Ville.

THÉÂTRE D'ÉDUCATION, ou ÉCOLE DE MŒURS.

SPECTACLE MÉCANIQUE,

Avec les Costumes, Décorations et Musique analogues au sujet.

MM. Vous êtes prévenus qu'il est arrivé en cette Ville des Artistes-Mécaniciens, qui auront l'honneur de donner aujourd'hui, Dimanche, trois décembre 1815, et jours suivans, alternativement, la Représentation des

MYSTÈRES GLORIEUX ET TRIOMPHANS

DE LA RÉSURRECTION DE NOTRE SEIGNEUR JÉSUS-CHRIST,

Drame en cinq actes, dans lequel des figures mouvantes et parlantes paraîtront et joueront sur la scène.

Dans le premier acte.—On verra Joseph d'Arimathe chez Pilate, lui demandant la permission de donner la sépulture à Jésus, et le désespoir de Pilate.

Dans le second.—On verra descendre de la croix le Sauveur du monde, par Nicodème et Joseph d'Arimathe, ensuite placé dans un sépulchre; Jésus ressuscitera triomphant au milieu de la garde, soldats du Grand-Prêtre.

Dans le troisième.—On verra Jésus apparaissant à deux

de ses disciples, sur le chemin d'Emmaüs, sans en être connu.

Dans le quatrième.—Il apparaîtra ensuite à ses disciples réunis et renfermés secrètement. Ici il confondra l'incrédulité de Thomas, et prêtera son ascension; ensuite on le verra monter au ciel, en leur promettant le Saint-Esprit.

Dans le cinquième.—On verra la descente du Saint-Esprit, en forme de colombe et de langue de feu, sur les Apôtres assemblés dans le Cénacle.

L'artiste prévient qu'il donnera des représentations en ville, chez les personnes qui le feront appeler.

Le spectacle sera terminé par des Feux arabesques, où l'on verra les Monumens les plus remarquables de la Capitale, et autres objets curieux: Louis XVIII, Roi de France et de Navarre; Charles-Philippe, Comte d'Artois, Frère du Roi; Marie-Thérèse, Duchesse d'Angoulême; Louis-Antoine, Duc d'Angoulême; Charles-Ferdinand, Duc de Berri; Louis, Prince de Condé, l'Etoile du Bonheur de la France; la Grand-Croix de la Légion d'honneur; François II, Empereur d'Autriche, Roi de Hongrie et de Bohême; Alexandre I^{er}, Empereur de toutes les Russies, Roi de Pologne; Georges-Frédéric-Auguste, Prince Régent d'Angleterre; Frédéric-Guillaume III, Roi de Prusse; le Pape Pie VII, Souverain-Pontife; Ferdinand VII, Roi d'Espagne.

C'est dans une Salle de l'Auberge de la Serpe, rue de la Serpe, N^o 9. On commencera à six heures précises.—La Salle sera très-bien chauffée. Prix des places: Premières, huit sous; Secondes, quatre sous.

J'ai l'honneur de vous saluer,

HOUDEMONT."

Unfortunately, the name of the town has not been recorded. As "les Costumes, Décorations et Musique" are so positively stated to have been "analogues au sujet," it is a pity that no description by a spectator has come down to us. The character and order of the princes and potentates (generalised as "objets curieux") may also be observed with advantage, remembering that the date is six months after Waterloo. All criticism upon the treatment of the subject I leave to your dramatical or theological readers, merely observing that the actors appear to have been such as are now called Marionnettes. W. C. B.

MANX BISHOPS.

The succession of Manx bishops is as difficult to make out as the runes on their monumental slabs. It is possible that the various conquerors of Man and the Isles may have occasionally set up bishops of their own, irrespective of existing claims; but I think a little patient investigation would succeed in making out a regular succession. In *La Neve's Fasti Eccles. Ang.* (Hardy's edition, Oxford, 1854), it is asserted that John Duncan died in 1380; and it is conjectured that, on his death, the sees of Sodor and Man were divided, as the Scotch rejected the bishops elected under the influence of England. This may or may not be; but he is unfortunate in his facts regarding the first bishop, whom he designates John, about whom he has discovered nothing more than that

he was appointed on two commissions (12 Ric. II.) to treat with the sons of John, late Lord of the Isles (Rym. vii. 592). Now this John was no other than John Duncan, who continued to be Bishop of Sodor or the Isles till 1395, when he was translated by Boniface IX. to the see of Down, which he occupied for many years, dying in 1412 (*Irish Eccl. Record.*, i. 267). A similar commission was entrusted to him (6 Hen. IV., Rym. iv. 89). Again, Le Neve has this entry: "John Grene alias Sprotton occurs as bishop here in 1448 and 1454." Now were these names used indifferently for the same person? I think not, from the reference to Dugdale's *Warwickshire*, which I have examined; but reference is also made to *Reg. Kemp. Cant.* and *Reg. Boothe Ebor.*, which I have not examined. In Dugdale's *Warwickshire* (ed. Thomas), under "Dunchurch," there are these two entries: "b. Joh. Grene, cap. xxii. Nov. 1414," "c. D. Joh. Insulens. Episc. titulo Comende, ix. Feb. 1449 (cum quo ad hoc auctoritate Apostolica sufficienter et legitime dispensatum)." The references are "b. Arundel f. 142 b, c. Bo. f. 10. a." Both incumbents were presented by the patron D. Episc. Cov. and Lich. Sprotton was a Dominican, and, on the authority of a MS. quoted in the *Theatrum Dominicorum*, is said to have been appointed by Boniface IX., the same who translated John Duncan to the see of Down:—

"Jo. Sprotton ord. Praed. Episcop. Sodoreni. in Scotia Province. Nidrosien. a Bonifacio IX. Cal. Octob. an. 3, qui fuit a Gloriosae Virginis partu Milesimus trecentisimus unagesimus secundus."

This date 1392 does not agree with that already given, 1395, for the translation of John Duncan. Any scholar who has an opportunity of searching the archives of the see of Lichfield, or of consulting the episcopal registers already referred to, might throw light both on the individuality of Sprotton and Grene and on the date of Duncan's translation.

A. E. L.

THE COMPLETION OF ST. PAUL'S CATHEDRAL.*

As many of the readers of "N. & Q." are interested in this subject, I must crave a short space in order to say that the most important point—on which may be said to depend the ultimate success of all future operations in this great national work—viz. the position of the organ, has been decided as only it should have been. The organ will be placed in the vestibule of the choir, near its original position, but divided—as at Westminster, only with many advantages over the organ there—against the blank walls where now stand the Nelson and Cornwallis monuments. The cases will be sufficiently large to allow of considerable additions, so that one organ will be sufficient for both choir and dome services. It is

to be hoped that no mere sentiment about the old organ case will be allowed to mar what should be one of the most ornamental features of the cathedral. The case, as it now stands, is not, I believe, Sir Christopher Wren's, several, if not all, of the figures having been added to it since his time. If allowed to start from the ground and to run up to nearly the springing of the roof, the organ need be of no great bulk, and if properly treated—not in the "box of whistles" style—can be made to add to the intended splendour of the choir. After Easter we may hope to see the demolition of that eyesore, the transept organ. Could not the marble columns on which it stands be pressed into the service of the baldachino? I do hope the Chapter will think twice before they sanction the erection of the old return-stalls (happily to be removed from their present position) in the vestibule. As much of the misbehaviour on the part of the congregation at St. Paul's is owing to their being able neither to see nor hear under the present arrangement, it seems to me that what is required is two choirs—one for the ordinary and the other for the special services, but so contrived that, on the latter occasions, the whole cathedral may be thrown open, and yet the proper ritual arrangements maintained. If the eagle were removed one bay west, the conductor at the special services might stand at it in full sight of the choir and organist, and thus the originally intended double use of the lectern would be restored. The Committee should at once order the washing-out of the decoration of the easternmost cupola of the choir. Its sham panelling is most offensive, and, moreover, the very design itself does mischief, as people naturally ask, with a shrug of the shoulders, if scene-painters' work is to be the result of the expenditure of a quarter of a million of money. In a future note I should much like to touch on the stained glass and mosaic work in the church. I will at present confine myself to saying that it all appears too dark and heavy.

Y. C. E.

PIGEON POST TO PARIS.—The following interesting account of the pigeon post, which appears in *The Telegraph* of Feb. 27, in the Paris Letter of its Special Correspondent, ought to be preserved in "N. & Q." as a companion to the account of the photographing of *The Times* in your paper of Feb. 4, *anté* p. 94:—

"I was much interested yesterday in an explanation of the pigeon system kindly given to me at the Central Telegraph Office. The microscopic telegrams sent from Tours were at first printed on thin paper by the ordinary system of photographic reduction; but the paper was too heavy—a pigeon could carry only five of the little sheets, though they measure no more than three inches long and two inches broad. To get over this difficulty the despatches were photographed on pieces of collodion of the same size as the paper, each little bit containing thirty columns, and averaging 20,000 words—that is to say,

* See 4th S. vi. 40, 65, 165.

about the contents of thirteen leaded columns of a London newspaper. From fourteen to eighteen of these tiny leaves were put into a quill and tied to a pigeon's tail, several copies of the same leaves being sent by different pigeons, so as to diminish the risk of loss. When the bird reached Paris the quill was immediately forwarded to the telegraph station, where the leaves were read through a microscope to a clerk, who wrote out the despatches for each person. But this was a terribly slow process; it permitted the employment of only one reader and only one writer, which was insufficient for copying some 30,000 telegrams of ten words each. So, after a few days, the leaves were successively placed in a large microscope, to which electric light was adapted; and the magnified image of each leaf was projected on a white board, from which it was copied by as many clerks, taking a column each, as could manage to get sight of it from the writing table. This, however, was still too slow, and the final improvement was invented. Instead of throwing the image on the white board, it was photographed straight off upon a large sheet of collodion; direct positive proofs being obtained, without any intervention of a negative, by the substitution of black for white, and *vice versa*. The collodion sheets were cut up, and the pieces were distributed to a hundred clerks; so that all the cargo of a pigeon was copied and sent out in a single day. The explanation which I received was accompanied by a practical illustration of the working of the process; and when I left I was presented, to my very great satisfaction, with an original pigeon despatch of the 11th of November. I shall carefully preserve that strange little memorial of the siege."

J. H. P.

FOOTE AND "CHRYSAL."—It has often occurred to me that, amongst other interesting matter "made a note of" and preserved in your pages, it might be desirable, before too late, to draw up some notices of the characters drawn in Foote's comedies, and in *The Adventures of a Guinea*. As a long time has now intervened, and the individuals themselves have passed out of recollection, there can hardly be anything painful to relatives in recording who they were. I myself have some notices, drawn from the magazines of the period, of parties whom Foote meant to satirise and allusions designed to tell; and am informed that there are to be found in some work illustrations of the narratives given in *The Adventures of a Guinea*, but this I have not been fortunate enough to meet with.

W. (1.)

[This is a very excellent suggestion; but, as far as *The Adventures of a Guinea* is concerned, has been anticipated by Davis in his *Olivia*, where a key to the characters in *Chrysal* will be found.]

SHONGLES.—In Sir G. Cornwall Lewis's *Life and Letters*, somewhere about the 110th page—for the book is not in my possession now—mention is made by that sound scholar and most true-hearted and conscientious statesman of the word *shongle* as in use in Herefordshire (called *shongow* in Devonshire), and signifying a handful of corn. I think he did not know whence the word came, but my recollection is not distinct.

It occurred to me the other day to ask my man when driving me out, Owen McKeon being a

"Hibernus Hibernorum," what was the meaning of the word, and he promptly replied "a handful of corn;" but he called it in the Devonshire way—*shongo*. So the word is pure Celtic, as I understand it.

On the same occasion, promising me an early spring from the severity of the weather before Christmas, he said the blackbirds were silent, and that foretold an early spring; "for," said he, "when the blackbird sings before Christmas, she will cry before Candlemas." This piece of folk lore comes from

MEATH.

DIS-SPIRIT.—Of how entire a change some words undergo in the lapse of time, we have not a more pertinent example than that afforded in this word *dis-spirit*. As now used it means to deprive of spirit; formerly it meant the direct opposite—to infuse spirit. Thus Fuller says (*Holy State*, book iii. chap. xviii. s. 5):—

"Proportion an hour's meditation to an hour's reading of a staple author.—This makes a man master of his learning, and *dis-spirits* the book into the scholar."

As true is it of the meaning of words as of words themselves—

"Ut silve foliis pronos mutantur in annos;
Prima cadunt: ita verborum vetus interit metas,
Et juvenum ritu florent modo nata vigentque."
De Art. Poet. 60-62.

"As leaves on trees do with the turning year,
The former fall, and others will appear;
Just so it is in words—one word will rise,
Look green, and flourish, when another dies."

Creech.

EDMUND TEW, M.A.

MAR'S YEAR.—It has puzzled readers to understand what is meant by this in Burns's poem of "Halloween." Now the explanation is that it denotes the year 1715, being that of the rebellion of which the Earl of Mar was the chief instigator.

G.

Edinburgh.

THE NILE.—There is not the slightest allusion to the overflowing of the Nile in the Bible. In consequence of this omission many think that the books attributed to Moses could not have been written by him, as the peculiar circumstances of such an inundation and the various expedients resorted to by the inhabitants of Egypt during its continuance must have here and there undesignatedly cropped out in the sacred narrative, as the historian was resident on the spot. Perhaps, however, there was at that time no overflow, and the river was kept within its banks, or when it rose was guided into channels made for the irrigation of the land, and was thus under complete control. Many learned men think the pyramids, though used as places of sepulture for their kings, were mainly subservient for this purpose, and that the hieroglyphical inscriptions will some day clear up the obscurity that at present hangs over

those apparently useless structures, and prove that they were designed for utility.
Bath. G. E.

CAPTAIN COOK THRUSHES.—As I was quitting church one Sunday this spring, my clerk remarked that the winter had been very fatal to small birds, especially to the Captain Cook thrushes. On my expressing my ignorance as to what they were, he informed me that there were two kinds of thrushes, "one we call storm-throats" (*i. e.* misel thrushes), "the others Captain Cook thrushes, because Captain Cook brought them here from foreign parts." Is the notion common, and how did it arise? I should add that the clerk in question is "no scholar"; he cannot in fact read or write, and is merely an ornamental feature of our service, retained in compliance with popular prejudice in East Lincolnshire, where people have not yet learnt to regard the possibility of "parson and clerk" being ever disunited. I will conclude this discursive note by remarking anent parish clerks, that although Blackstone says they must be "sufficient for their office," I strongly recommend persons who wish to teach their people to respond, to set up on the first opportunity a clerk who (for a time at least) must necessarily be dumb.

PELAGIUS.

CRAYEN SAYING.—We have in Wharfedale a proverb or saying that has always been a puzzle to me. It is—"Winnot there be *skrikes* [shrieks] *! Oberon?*" It is used when anything extraordinary is about to occur that is likely to produce excitement. We have a village in Langstrothdale called Hubberholm, and *Oberon* may be a corruption of the name. But I am not aware that any event ever occurred there to connect it with "*skrikes*." Can *Oberon* mean Holborn in London, and is the saying an imported one? The late William Story of Linton used to utter it frequently, and he was of gypsy origin. I shall be glad of information as to whether the saying exists in other localities, and in what particular form.

STEPHEN JACKSON.

PRIORY OF COLDINGHAM, 1538.—The late Dr. Carr, in his interesting *History of Coldingham*, the preparation of which gave him a vast amount of trouble and involved much research, was unable to trace the surname of one of the abbots, having found nothing about him excepting that he was called Adam.

Having had access to a deed executed by "Adam," with the consent of the convent, I am able not only to supply this omission, but to furnish a list of the names of the consenting monks.

In 1538 the prior of Coldingham was Adam Blacader, now spelt Blackadder; the sub-prior was Alexander Lyndsay.

Monks.—James Spense, Adam Ransaman, William Lermocht, James *Canta*, Jacobus Redpeth,

Willelmus Huid [Hood], Willelmus Barne, Georgius Pylmer.

The surnames of most of these individuals still exist in the Merse. The Hoods, Redpaths, Lermochts, Runcimans, Lyndsays, Spens, and Blackadders are common enough. A person of the name of Pilmore lives at present in Berwick-on-Tweed, and Barnes was recently to be found at Carham.

Canta, however, is puzzling. The Whitadder, originally called in old charters White-water, flows into the Tweed on the west of Gainslaw; and there is a bridge over it near that place which at present is called "*Canty's Bridge*," the origin of which name I have never seen explained. May it not have been so called from some one of the name of *Cant* or *Canta*?
J. M.

BALLAD PRINTERS' SUCCESSIONS.—In one of my interviews with the late Mr. Pitts, the ballad printer, he stated that his business was a very ancient one. He was the successor of Marshall, who succeeded the Aldermary printer (I forget his name), whose business had descended from the houses of Coles, Vere, Wright, and others. Mr. Pitts's statement went to show that from the reign of Elizabeth to that of William IV. there had been amongst the ballad printers of London a regular *business* descent. I question whether, in the above respect, the "*Row*" can compete with the "*Dials*."
JAMES HENRY DIXON.

LION SHILLINGS.—The shilling of George IV. with the lion on the obverse is not only the subject of catch bets as the shilling with "two heads" on it, but of a modern superstition that a person having a lion shilling in his pocket will be lucky and not want money. Many respectable persons in the metropolis have indulged in this superstition, and of late years lion shillings have been scarce in circulation, having been absorbed for purposes of superstition.

Of late they are coming rather freely into circulation, considering their date, and are often in good condition. Speculatively I attribute this to the prevalence of dangling spade guineas and other coin amulets at the watch-chain, one superstition growing out of another.

If this supposition be right we shall have an example not only of the growth of a modern and recent superstition in our day, as I pointed out to the Ethnological Society, but we may witness its quiet extinction.
HYDE CLARKE.

BISMARCK ANTICIPATED: "*STEWING IN THEIR OWN GRAVY.*"—I have found this phrase applied by the great Chancellor of the North German Confederation in an unexpected quarter, Ned Ward's *London Spy*, in a chapter in which he exactly describes a modern Turkish bath at the Hummums in Covent Garden. The author, speaking of the keeper thereof, says:—

"He relieved us out of our purgatory (the *tepidarium*?) and carried us to our dressing-rooms, which gave us much refreshment after we had been stewing in our own gravy."

Of course the phrase is from some cookery book, but the place wherein it is found makes it curious. Here is an exact reference: *London Spy*, part ix. p. 219, 4th edition, London, A.D. MDCCIX.

HAIN FRISWELL.

74, Great Russell Street, Bloomsbury Square.

Queries.

CORRESPONDENCE BETWEEN QUEEN ANNE AND MADAME DE MAINTENON. — The Princesse des Ursins wrote to Madame de Maintenon, on December 20, 1706:—

"Je suis bien fâchée de ne pas vous avoir fait part de deux lettres que j'ai reçues depuis un an. La première étoit pour m'avertir que vous trahissiez l'état par le commerce réglé que vous aviez avec la reine Anne, qui avoit que vous étiez la meilleure amie qu'eût le prince d'Orange."

This curious passage, which is to be found in Abbé Millot's *Mémoires politiques et militaires pour servir à l'Histoire de Louis XIV et de Louis XV**, &c., and in the life and correspondence of the *camarera mayor* of the former queen of Philippe V., written or published by my friends and colleagues Messrs. François Combes and Geoffroy †, seems to have been overlooked by the English historians who wrote on the events of the early part of the eighteenth century. Miss Agnes Strickland ‡ does not even allude to the alleged correspondence of the two female rulers of England and France at the time; and Lord Stanhope, who dived so deeply into the State papers offices of the two countries to make a valuable addition to his former works on English history §, mentions only one letter written in 1712 by Louis XIV. to Queen Anne, who was much pleased with it, and her reply entrusted to

* Vol. iii. p. 378, Paris, 1777, 6 vols. 12mo. Those Memoirs compiled from original documents collected, as expressed on the title-page, by "Adrien-Maurice, duc de Noailles, maréchal de France et ministre d'État," are generally quoted under his name.

† *La Princesse des Ursins, essai sur sa Vie et son Caractère politique*, &c. pp. 268, 269. Paris, 1856, 8vo.—*Lettres inédites de la Princesse des Ursins*, recueillies et publiées par M. A. Geoffroy, p. 279. Paris, 1859, 8vo. On the 9th of November, 1711, the Princesse des Ursins writes again to Madame de Maintenon: "Vous n'essiez pas cru pouvoir aimer si tendrement la reine Anne," &c., and in another letter of August 27, 1714, she says to the same: "Je crains, Madame, que les bruits qui courent au sujet de la reine d'Angleterre ne soient que trop fondés." See *Lettres inédites de Mme de Maintenon et de Mme la Princesse des Ursins*, Nos. CLXXXIX et CCIV, t. iv. p. 403, 462, Paris, 1826, 4 vols. 8vo.

‡ *Lives of the Queens of England*, vol. xi. London, 1847, post 8vo.

§ *History of England, comprising the Reign of Queen Anne until the Peace of Utrecht*, ch. xv. p. 512. London, 1870, 8vo.

Abbé Gaultier. Now, can any of your readers favour me with some information which would lead to the discovery of the correspondence between your queen and Madame de Maintenon, if it ever existed?

FRANCISQUE-MICHEL.

Athenæum Club, Pall Mall.

"APRÈS MOI LE DÉLUGE": ARCHBISHOP LEIGHTON. — It seems strange to associate the name of an excellent, self-denying man with a saying which breathes the very essence of selfishness; but he only uses it as a quotation. *Après moi le déluge* is sometimes attributed to Talleyrand, sometimes to Metternich, or to some other worldly-wise statesman. The sentiment is, I fear, only too common; but I seek to know who first embodied it in these words, or in the analogous phrase quoted by Leighton (*Commentary on First Epistle of Peter*, chap. iii. ver. 8.) He says:—

"But vile selfishness undoes us, few or none looking further; if themselves and theirs might be secured, how many would regard little what became of the rest; as one said, *When I am dead, let the world be fired.*"

Who is the author here quoted? I have not Mr. West's edition of Leighton to refer to.

J. DIXON.

[So long ago as April 1851, the late Douglas Jerrold (1st S. iii. 299) stated that the French mot was not Metternich's, but (wherever she got it) had been spoken long before by Madame Pompadour. A few pages further on (*ibid.* p. 397), Sir George Lewis and others showed that it had descended to us from the Greek. MR. MACKENZIE WALCOTT subsequently pointed out (1st S. v. 619) a passage in Cicero, *De Finibus*, in which he refers to the Greek proverb; and afterwards (xi. 16) showed us that Milton, in his *Church Government* (Bk. i. ch. v.), had told how cruel Tiberius would wish—

"When I die, let the earth be rolled in flames."]

BACON'S QUEEN COUNSELSHIP.—In the "Life of Lord Bacon," prefixed to Rawley's *Resuscitation*, folio, 1661, I find the following:—

"In this way, he was, after a while, sworn, of the Queen's Counsell Learned, Extraordinary; A grace, (if I err not,) scarce known before."

I have preserved the punctuation, &c. exactly as it stands.

Can any reader of "N. & Q." inform me whether this honorary degree, or compliment, has before or since the time of Bacon been conferred? or whether it is merely the origin of the Queen's Counsel at the modern bar? C. R. P.

G. CAMPHAUSEN.—I have an old painting signed, on a painted tablet (part of the picture), "G. Camphausen, Stockholm." When did he live? Was he noted? Any information about this artist will be most thankfully received by

T. S. A.

Lindoxe Abbey, Newburgh-on-Tay.

[In Bryan's *Dict. of Painters* (1849) it is stated that there are several pictures in England by Kamphuyzen or Camphuyzen, but that they cannot be by the painter bearing the same name with the initials T. B., who was

born in 1586. No writer on art would ever appear to have noticed him. The subjects of his paintings are generally well-wooded landscapes.]

MISS FARREN'S HOUSE IN GREEN STREET.—Can any of your correspondents inform me what was the number of the house in Green Street, Grosvenor Square, inhabited by Miss Farren, the celebrated actress, in 1796? Lord Orford mentions supping there, in the sixth volume of his collected *Letters* (p. 415); and Miss Berry, in her *Journal*, often refers to it. When I was a lad of seventeen I was acquainted with the late Lord Carhampton (the Luttrell of Wilkes's day), who was then (as he said, to his satisfaction) become "the Venerable Earl of Carhampton," adding, "See what one gains by living long." He was one of the most agreeable men I ever met with. At a later period I was intimate with Lord Berwick (the diplomatist). Both these persons used to rave of the talent of the actress, and Lord B. often said, "Ah! those charming suppers in Green Street, where one used to meet Marshal Conway, Lady Ailesbury, Mrs. Damer, Gen. Burgoyne, Fitzpatrick, and a host of all the pleasantest people in London,"—he added, "at the bow window house in Green Street." But there are now more than one bow-window house in that street. She moved from thence to be married to the Earl of Derby, May 1, 1797, at 23, Grosvenor Square—a house the *chef d'œuvre* of the architecture of Adam, and enriched with ceilings painted by Angelica Kauffman and Zucchi.

Lord Orford speaks of that, too, in his letters to Lady Ossory, describing a ball there. (Vol. i. p. 61.) There I have seen Miss Farren (Lady Derby) receiving, at charming music parties, the world of fashion with an elegance and grace that many of them might have done well to study. That beautiful house, I am told, is now pulled down, from some vandalism of Lord Westminster, who is said to have wished all his houses, as the leases fell in, built on one model. The number of the house in Green Street might be found from some old "Court Guide" or the tax-payers' books; but I have no means of access to these. Can any of your correspondents oblige me?

Neither Jesse, in his entertaining book, nor P. Cunningham, notice it, though they name the shades of Nell Gwynn, Mrs. Oldfield, and others who have done less honour to the drama than Elizabeth Farren.

H. W. L.

Rome, Feb. 15, 1871.

[Miss Farren resided at No. 15, Green Street, Grosvenor Square. *Fide* Boyle's *New Fashionable Court and Country Guide*, 1796, 1797.]

BENJAMIN FRANKLIN'S LAUREL WREATH.—In the *Letters from the United States, Cuba, and Canada*, by the Hon. Amelia M. Murray (London, 86, Fro, vol. i. Letter XVI. pp. 278, 279. Wash-

ington, Jan. 12, 1855; see the "Visit to Mr. Marey"), the following passage occurs:—

"In his drawing-room there is an interesting picture, painted in the time of Louis XVI., of the King and Queen sitting in their circle, while some gay ladies of the court crown Benjamin Franklin with a wreath of laurel."

I will be very thankful for the artist's name, if known.

ISAAC SHEARES.

Highbury.

GOVERNORS OF JAMAICA: HANCOCKE OF COMB-MARTIN.—Can you or any of your correspondents kindly inform me as to who were the governors of Jamaica from 1720 to 1760? I should also like to know where I could see a genealogy of the family spoken of by Burke as "the ancient family of Hancocke of Combmartin in Devonshire, to whom arms were granted by Cooke in 1552."

O. C.

[The Governors of Jamaica were—Sir Nicholas Lawes, Knt., 1718; Henry Duke of Portland, 1722; Major-Gen. Robert Hunter, 1728; Henry Cunningham, Esq., 1735; Edward Trelawney, Esq., 1738; Charles Knowles, Esq., 1752; George Haldane, Esq., 1758; W. H. Lyttleton, Esq., 1762.—For the genealogy of Hancocke of Combmartin see Westcote's *Devonshire*, edit. 1845, p. 560.]

HAMPDEN FAMILY.—The last male descendant of John Hampden seems to have been his great-grandson, Richard, who died s. p. July 27, 1728, and was buried at Hampden. But John Hampden's uncle, Sir Edmund Hampden, of Prestwood, had, with other issue, a son, Edmund, who, in his turn, had eight sons—Edmund, Thomas, John, Robert, Richard, Alexander, Henry, Leonard. Of these, so far as I have been able to ascertain, only Richard and Henry married. I can find no issue of Henry's marriage; but Richard had four sons—Edmund, Richard, Griffith, and John. Of these I have found nothing beyond their names. I should add, however, that my opportunities of investigation have been very limited.

There are Hampdens in our own day claiming to derive from this ancient family. Where can their descent be traced? I want to identify an Alice Hampden, who must have been born about 1700—1710, and who was still living, a widow, in 1773. The name of Alice occurs in the pedigree, as I have it, four times: first in the person of a sister of Sir Reginald de Hampden, living 1332, and lastly in that of the granddaughter of Sir Edmund Hampden, of Prestwood, already alluded to. This last Alice must have lived about the end of the seventeenth century, and cannot, therefore, be identified with the Alice for whom I am seeking.

W. M. H. C.

CLAN McALPIN.—Perceiving lately in your columns some notice of the supposed existence of a clan McAlpin, may I ask any of your readers conversant with the subject to say whether beyond mere conjecture or hazy tradition, it

is any authority whatever for the statement that such a clan ever had a "local habitation and a name"? The whole history of the Scotch clans seems as misty as the summits of the Scotch mountains. I suppose, if the McAlpins ever were a clan, that they would have a chief, and that the chieftains would have a pedigree, and that there would be somewhere a chieftain's castle or stronghold. But where is there any authority for affirming that the McAlpins were a clan, with a chieftain at their head, who had a pedigree capable of being verified, and a castle in which he resided? The entire story seems mythical. Sir Walter Scott mentions the name in his *Lady of the Lake*, it is true; but that, though very poetical, affords no evidence of the existence of the clan. At the touch of the historical investigator, I fear, the whole fabric of invention will vanish into "thin air."

ENQUIRER.

MERES, BISHOP OF CARLISLE, *temp.* RICHARD II.—Is not the high-Tory speech of this bishop decided to be apocryphal? (see "N. & Q." 4th S. vii. 85.) Is there any earlier authority for it than Holinshed? Hume quotes from the *felonious* Sir John Haywarde, later still. The question is interesting with regard to Shakespeare's play, and with regard to Queen Elizabeth. My Shakespearean notes (made years ago) lead me to the conclusion that this speech is a late forgery. I should be glad to find that Shakespeare's life-like portrait is really from the life. JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

MUTTON AND CAPERS.—Will any person conversant in culinary lore inform me at what period capers were first introduced as an accompaniment to boiled mutton at the dinner-table? I am led to make this query from stumbling on the following passage in Shakespeare's *Twelfth Night*, Act I. Sc. 2, where that saltatory knight, Sir Andrew Aguecheek, exclaims, in the pride of his heart:—

"Faith, I can cut a caper."

To which boast Sir Toby Belch gives this significant reply:—

"And I can cut the mutton to 't."

T. C. S.

"OWL! THAT LOVEST THE BODING SKY."—Who wrote these fine lines, which have reference to the murder of Mr. Weare? They may be found in *The Lyre* (p. 38), published by Sharpe, Piccadilly, 1830.

STEPHEN JACKSON.

PLOUGH-BOTE.—House-bote signifies, I believe, an allowance of necessary timber out of the lord's wood for the repair of a house; hedge or hay (*haia*) bote for the repair of fences; fire-bote for fire-wood. But what is the meaning of plough-bote? Does it signify an allowance of wood by the lord to a lessee for the repair or making of ploughs?

A. E. L.

[Plough-bote is the wood or timber allowed to a tenant

for the repair of instruments of husbandry; or, as stated in Tomlins's *Law Dictionary*, "a right of tenants to take wood to repair ploughs, carts, and harrows, and for making rakes, forks, &c. See 2 *Comm.* 35."]

THE POPPA BAI, OR QUEEN OF MISRULE.—

"The Poppa" Bai, a princess of ancient times, whose mismanaged sovereignty has given rise to the proverb, 'Poppa Bai Ká Ráj,' or, Queen Poppa's government, to the Rájputa."—Col. Tod's *Annals of Ráj-Asthán*, i. 310.

What is known regarding the capital and times of Queen Poppa, proverbial for her misdoings in India?

R. R. W. ELLIS.

Starcross, near Exeter.

SHAKESPEARE: EPITAPH ON SIR THOMAS STANLEY.—Drake, in *Shakespeare and his Times*, quotes an epitaph said to be written by Shakespeare on the tomb of Sir Thomas Stanley in Tong church, Salop, on the authority of Sir W. Dugdale, commencing—

"Aske who lies here, but do not weepe:
He is not dead, he doth but sleepe," &c.

concluding—

"Stanley, for whom this stands, shall stand in heaven."

Do these lines still remain on the monument, and has the authorship been further authenticated?

THOMAS E. WINNINGTON.

A SPITTEN LAIRD.—What is the origin of this Scotch expression? In illustration of its use I may give the following anecdote:—

"Duke Charles of Queensberry, whose appellation of 'Guid Duke' is not yet forgotten in Dumfriesshire, and his Duchess 'Prior's Kitty,' were once driving from Drumlairig Castle to Dumfries on an election day, and on passing Closeburn saw Sir James Kirkpatrick, who was on the opposite side of politics, hastening on before them, when the Duchess, who seems to have been a keen politician, called to her husband, 'There goes Jamie Kirkpatrick; order the postilion to drive quickly, or Jamie will lick the butter off our bread.' Upon which the Duke mildly replied, 'Mind, my dear, that the Kirkpatricks were belted knights of Closeburn when we were but spitten † Lairds of Drumlairig.'"

This lady was celebrated for extraordinary beauty and wit by Pope, Swift, and particularly by Prior, in his well-known ballad beginning—

"Thus Kitty, beautiful and young,
And wild as colt untamed."

At the funeral of the Princess Dowager of Wales, 1772, her grace, walking as one of the assistants to the chief mourner, occasioned these verses by Horace Walpole, Earl of Orford?—

"To many a Kitty Love his ear
Would for a day engage;
But Prior's Kitty, ever fair,
Obtained it for an age."

S. L.

* Query, *Pápi*, or the wicked queen.

[† That is, a laird of lower rank in life. Jamieson (*Scottish Dictionary*) has, "Spitten, a puny worthless creature. Aberd."—Ed.]

"HERO OF THE WARMING-PAN."—In *Blount Tempest*, by Bellew, I find this sentence: "Here (Hampton Court chapel) the infant hero of the warming-pan received the rite of baptism." Who was this "hero," and why the name? Will any of your numerous readers kindly enlighten an

IGNORAMUS.

[The allusion is to the birth of James Francis Edward Stuart, the son of James II. by Mary Beatrice of Modena. At the time of his birth there was ill-founded rumour that the infant prince was supposititious, and introduced into the queen's chamber in a warming-pan, that he might exclude the princesses, Mary and Anne, from the throne. Consult Macaulay's *History of England*, ii. 308, edit. 1856, and Strickland's *Queens of England*, vi. 213-215, edit. 1854. According to the latter writer, the prince was baptised in the chapel of St. James's.]

WINNELL, OR WYNNELL.—Amongst Loxdale's MSS. I find that a Thomas Wynnell, who resigned or abandoned the vicarage of Leek in 1662, was the author of *A Covenanter's Plea for Infant Baptism*. Now Bliss, in his *Athenæ Oxonienses*, gives one Thomas Wynnell as sometime minister of Askarwell, Dorsetshire, at 21, A.D. 1622, Battler of Brasenose, Rector of Cranham, Glostershire, 1642, author of *Covenanter's Plea for Infants*, 1642; and another Thomas Winnel, M.A., vicar of Leek, temp. Oliver, author of *Suspension Discussed*, London, Oct. 1657. Quære, are not these one and the same? and where can I meet with any of his or their works?

JOHN SLEIGH.

Thornbridge, Bakewell.

Replies.

THE "BLUE LAWS" OF CONNECTICUT.

(1st S. xi. 321; 4th S. vi. 485; vii. 16, 64.)

By the courtesy of your correspondent NEPHRITE I have had the opportunity of carefully examining the published *Code* of the so-called "Blue Laws," quoted by him (4th S. vi. 485). I have also searched all the other authorities within my reach, and will now, with your permission, as succinctly as may be, present the results of my inquiries.

The volume in question has the title as follows:—

"The Code of 1650, being a Compilation of the earliest Laws and Orders of the General Court of Connecticut; also the Constitution or Civil Compact entered into and adopted by the Towns of Windsor, Hartford, and Wethersfield in 1638-9. To which is added some Extracts from the Laws and Judicial Proceedings of New-Haven Colony, commonly called *Blue Laws*. Hartford, published by Silas Andrus, 1825."

On the reverse of the title is a certificate of the entry of the work in the office of the district of Connecticut, securing the copyright.

The book is a thin post 8vo of 127 pages: eight pages of title and contents, nineteen pages containing the Constitution of 1638, eighty-three pages of the Connecticut Code of 1650, and seven-

teen pages of extracts from the ancient records of Newhaven.

The advertisement states that the work—

"Contains an exact copy of the Constitution and Code, taken from the original records in the Office of the Secretary for the State, preserving the ancient orthography."

It is further stated, that the first revision of these laws was never before printed.

No corroborative evidence is presented of the genuineness of the documents; but the internal evidence is decidedly in favour of their authenticity. It is a little remarkable that your correspondent J. H. T., writing on this subject in April, 1855 (1st S. xi. 321), from the State library in Hartford, in which town the volume before us was issued, should have altogether ignored it.

There is a rude frontispiece—a woodcut of a constable seizing a tobacco "taker"; but this is a modern production, the costumes being those of the early part of the present century.

Now let us see what light we can bring to bear on the history of these so-called "Blue Laws."

The townships of Windsor, Hartford, and Wethersfield, on the river Connecticut, were the first settlements in the country, and in the year 1638 the inhabitants met in public assembly, and in their own language did "associate and conjoine themselves to bee as one publique state or commonwealth," and laid down the principles of their constitution.

Newhaven, on Long Island Sound, was colonised in 1638; and on June 4, 1639—

"All the free planters assembled together in a general meetinge, to consult about settling civil government according to God," &c.

The Connecticut Code, founded on the constitution of 1638, was completed and issued in 1650. The Newhaven Code was framed in 1655, and printed in London the following year. The Connecticut Code, it is stated, was not printed until 1675, from a revision in 1672. Now, in neither of these codes are there the slightest traces of the absurdities usually attached to the idea of the "Blue Laws." There are no prohibitions against any person "running on the Sabbath day, or walking in his garden or elsewhere, except reverently"; nor is any one prevented from "traveling, cooking victuals, making beds, sweeping house, cutting hair, or shaving on the Sabbath day." Nor is any woman denied the privilege of "kissing her child on the Sabbath or fasting day." A husband is not prevented from kissing his wife Sabbath or week day, when and where he pleases. In fact, in the Connecticut Code there are no laws at all bearing on the Sabbath. My surmise, therefore, that the quotations usually given are a literary imposture, is fully borne out by the ascertained facts. The origin of the fraud is to be found in *A General History of Connecticut by a Gentleman of the Province*, London, 1781. The

author is said to have been the Rev. Samuel Peters (a Tory and Loyalist), who left the colony at the breaking out of the disturbances in 1774, and revenged himself on his compatriots by the fabrication of the spurious documents in question.

And now, having seen what the two Connecticut Codes are not, let me as briefly as possible state what they really are. They are very valuable illustrations of the tone and temper of mind of the stern pioneers who went out to people the wilderness, and whose customs, manners, and civil and religious opinions have been the normal types after which the great American commonwealth has been modelled. The founders of New England were resolute God-fearing men of the Roundhead stamp. In the foundation of their institutions the following principles lie at the base:—

1. Perfect equality and mutual responsibility amongst all the members of the commonwealth.

2. The identity of the Church and the State, with the necessary corollary that all laws should be founded on the Word of God.

3. The obligation of the civil magistrate to enforce ecclesiastical discipline.

4. That the law should take cognizance of immorality as well as of crime.

These principles were logically and relentlessly carried out into practice: sometimes making one shudder at the ruthless sacrifice of human life, and at other times raising a smile at the ludicrous minuteness with which the law intermeddled with private affairs.

(1) The enactments of the Code breathe the true spirit of freedom and equal rights, the system of manhood suffrage and annual elections containing the germ of the future institutions of the United States. Several of these laws are far in advance of their age, such as voting by written papers, freedom of debtors from arrest except in case of fraud, &c.

(2) The Word of God was held to be supreme in all cases not otherwise provided for by the law, and all enactments were supposed to be founded thereon. Unfortunately it was the Mosaic Code, rather than the Gospel, which was resorted to. Hence the punishment of death was awarded to "idolatry, witchcraft, blasphemy, and adultery," for each of which Scriptural authority is quoted. Young persons above sixteen "cursing or smiting father or mother, or not obeying their commands after warning and chastisement," were to be put to death. Man-stealing or kidnapping was a capital crime. Sternness might be pardoned in a state of society where it was necessary to provide "that there shall bee a guard of twenty men every Sabbath and lecture day, compleat in their armes, in each severall towne upon the river."

(3 & 4) The ecclesiastical discipline enforced by the magistrate descended to the ordinary intercourse of private life in the most minute par-

ticulars. At a court held at Newhaven, May 1, 1600, two young persons, Jacob Merline and Sarah Tuttle, were brought before the governor: the charge being that, after some chaff, Jacob had taken away Sarah's gloves. The record goes on to state that—

"Sarah desired him to give her the gloves; to which he answered he would do so, if she would give him a kysse, upon which they sat down together, his arme being about her waiste, and her arme upon his shoulder or about his necke; and he kyssed her, and she kyssed him, or they kyssed one another; continuing in this posture about half an hour, as Marian and Susan testified."

For this grave offence, the governor read the young people a severe lecture, and fined each of them twenty shillings and costs.

Some of the cases are very sad. One given by Cotton Mather relates of a man in Weymouth, about 1650:—

"This man lived in abominable adulteries; but God at length smote him with a Palsie. His dead Palsie was accompany'd with a Quick Conscience, which compelled him to confess his crimes."

By the law of the country adultery was then a capital offence, and this poor wretch, evidently insane, was actually convicted and hung.

One of the greatest blots on the fair fame of the Puritan New Englanders is their persecution of the Quakers. There is only one authenticated case of Quakers being put to death, but that is bad enough. The usual sentence on refractory Quakers—who, no doubt, gave trouble—was banishment on pain of death. In 1659, some Quakers who had been banished returned to Boston, and were condemned by a general court to death. Two of them were executed. A great clamour and excitement was raised, and the law was repealed. An almanack printed by the Quakers in Pennsylvania in 1694 has the following entry:

"Since the English in New England hanged their countrymen for religion — years 35."

One word, before I close, on the "*Blue Laws*." Why are they called *blue*, and by whom was the name conferred? There is nothing in the text of the Codes throwing light on the subject. In the Hartford publication the pages headed "*Newhaven Antiquities or Blue Laws*" are not laws at all. They are simply extracts from the registers of the court, detailing trials and sentences. That *blue* is a contraction of *bloody*, I do not believe; nor is there any reason to suppose the term originated in the colour of the paper covers, like our "*Blue Books*." The probability is that, like the pretended laws to which it was applied, the term was invented by the reverend fabricator; but as I have not seen his work, I cannot verify this. I have to apologise for the length to which I have been led, though a very interesting treatise might be written on the subject.

It is desirable to place on record in the enduring pages of "N. & Q.," once for all, the true statement of facts about which there has been such an amount of misrepresentation and falsehood.

J. A. PIERON.

Sandyknowe, Wavertree, near Liverpool.

ECSTATIC: THE "ECSTATICA" OF CALDARO.

(4th S. vi. 475; vii. 21, 123.)

The most elaborate account of the *Ecstatica* of Caldaro is that contained in the following work:—

"Letter from the Earl of Shrewsbury to Ambrose Lisle Phillips, Esq., descriptive of the *Ecstatica* of Caldaro and the *Addolorata* of Capriana. Being a Second Edition, revised and enlarged; to which is added, the Relation of three successive Visits to the *Ecstatica* of Sansovino, in May 1842." 8vo. London (C. Dolman), 1842.

An article based upon this book, and with notices of earlier *Ecstatics* and *Stigmatists*, will be found in the *Church of England Quarterly Review*, and was republished in a pamphlet form under the title of—

"Lord Shrewsbury's Miraculous Virgins." 8vo. London (W. E. Painter, Strand), 1843, pp. 15.

A later visit to the convent of Caldaro, to see Maria Mori—"the Ecstatic Virgin of the famed Tyrol"—was made by George Waterton, the celebrated naturalist, who has recorded his impressions in the curious autobiographical preface to the third series of his *Essays on Natural History*, 2mo, 1858—a review of which will be found in *Frazer's Magazine* for December in the same year.

About the same period it was alleged by the Very Rev. John Foley, president of St. Mary's (Roman) Catholic college at Youghal, county Cork, Ireland, that similar manifestations of miraculous favours had been vouchsafed to the members of the college. This was attested by other priests, and an appeal made about the same time for pecuniary support to the institution. The affair made some noise, and the Protestant clergy and others demanded a thorough investigation. The opinions of *The Tablet*, which I will not transcribe from fear of giving offence, will be found in the numbers of the 4th, 18th, and 24th Feb., 1843; and these are reprinted, together with a minute historical summary of the whole affair, in a pamphlet entitled—

"The *Ecstatica* of Youghal, compared with the Wonders of the Tyrol, in a Letter to the Right Hon. the Earl of Shrewsbury. By the Rev. John Aldworth, Rector of Youghal, Ireland." 8vo. London (Dalton, Cockspur Street), 1843, pp. 71.

Reference may also be made to Dr. Herbert Mayo's "Letters on the Truths contained in Popular Superstitions" (*Blackwood's Magazine*, June 1847, p. 673), in which allusion to the Earl of Shrewsbury's book is made.

WILLIAM BATES.

Birmingham.

The inquirer M. D. will find full information respecting the *Ecstatica* and the *Addolorata*, usually mentioned together as the Holy Virgins of the Tyrol, in a small work entitled *Authentic Accounts of Dominica Lazzari, &c.*, translated from the German, and published by Bacon & Co., Norwich, 1841. A more detailed account of both will be seen in the *Letter from the Earl of Shrewsbury to Ambrose Lisle Phillips, Esq.*, London, C. Dolman, 61, New Bond Street, 1841. This *Letter* extends over forty-four octavo pages, and was written from Munich. It has also striking engravings of both these Holy Virgins. The *Addolorata* died April 4, 1848; and *Ecstatica* January 11, 1868.

F. C. H.

"ÈS" AND "EN."

(4th S. vi. 306, 514; vii. 50.)

MR. J. PAYNE's language is such that it hardly merits a reply. However, as he has thought proper to accuse me of "invention" of a derivation, and of "laying down rules" to support such invention, I will make a brief answer. But MR. PAYNE may rest assured that if in any other remarks on my notes he has not recourse to more courteous language, he shall (to use a common expression) "have it all his own way." The Greek derivation that he is at war with was (before I consulted Chastellain's little book) the explanation of a friend, the author of several learned works and the professor at a foreign university. It was from him also that the information marked by MR. PAYNE 1, 2, 3, 4, was received, as well as the information about the academic diplomas. I do not mention the name, because he objects. He says that, after reading MR. PAYNE's note or reply, he does not choose to discuss the subject with him. He has been a contributor to "N. & Q.," and is one of the most distinguished scholars and philologists of the age. I have no means of consulting the "grave" and "noble" authorities named by MR. PAYNE. I am a traveller, and the libraries of hotels are not very extensive. But I find in a French Universal Dictionary (apparently a number-book) belonging to my landlord that there are two *Es-ses*. One is said to be "from the 'Latin' *e* or *ex*," and to mean "*de* = of"; the other is "an abbreviation of *en les*." "*Es Droit*," whatever MR. PAYNE may say to the contrary, is very common in French, Switzerland and elsewhere. Turning over a lot of cards that from time to time have been left by Continental friends, I find several engraved examples. One of the first I stumbled on was "*M. le Chevalier de V—, Docteur *ès Droit*."* I find one or two others with the same "*ès Droit*," but those with *en* are certainly more numerous. "*Docteur *ès Droit**" in the newspapers is as frequent as "*en droit*." Glancing at the exhibition boards in three engravers' windows, I find several

specimen cards of "Ph. D.s," in some of which the *ès* is used, while others have the more usual *en*.

If *ès* is a mere abbreviation, and *only* means *en les*, it needs no logic to prove that it is improper to use it before a *singular* noun; but if it be also a *word*, and as such signifies *de*, there is no impropriety whatever in so using it, and therefore I contend (modestly and not *ex cathedra*), that French or Swiss scholars do not commit any blunder when on their engraved visiting cards they choose to say "Docteur *ès* Droit" or "*ès* Philosophie." If MR. PAYNE lives in a neighbourhood frequented by foreigners, and where there happens to be a card engraver, I would, in concluding these remarks, advise him to inquire whether such tradesman has not frequently printed "*ès* Droit" and "*ès* Philosophie," and if it *has* been done, to ask whether such cards were not engraved conformably to "copy."

JAMES HENRY DIXON.

I find the following passage in Ampère, *Histoire de la Formation de la Langue française*, which, being the work of a Member of the Institute and Professor of Literature in the College of France (Paris, 1869), I presume is one of some authority:

"L'ancienne forme française de l'article 'li' se trouve en Wallon, 'li frère,' 'le frère.'"
 "On trouve dans un autre patois [we know how dialects preserve words and forms which have slipped out of the later written and spoken language] la forme du datif, 'es gages' (aux gages), 'es piez' (aux pieds)." — Page 382.

If this be correct, it seems to support what MR. CHARNOCK informs us Cotgrave says: "A preposition *ever set before words in the plural number*, as '*en*' before those in the *singular*;" and what MR. PAYNE affirms against DR. DIXON, that it is *never* found before a *singular*."

"Bachelier *ès* Arts" is simply "Bachelier *aux* Arts," or rather *ens* arts.

One does not see how the Greek preposition *eis* should find its way into a purely French phrase. The word *ès*, in the phrase *ès Arts*, is probably from the old French preposition *ens*, from *intus*, the *n* having dropped out in pronunciation from rapidity or carelessness."

S. R.

FINDERNE FLOWERS.

(4th S. vi. 544.)

In the *Journal of Horticulture* for July 29, 1860, there appeared an interesting paper bearing this title, "Finderne Flowers." The anonymous writer quotes at greater length from Burke's *Vicissitudes of Families* than MR. PEARSON; and as it may be new to many of your readers, I venture to copy it out—first stating that through the pages of the above-named journal I made MR. PEARSON'S

inquiry, "What are the names of these flowers, planted so long ago by the good old Crusader, and which hold so fast to his ancient garden, now only a field?" To this question I received no answer.

"The hamlet of Finderne, in the parish of Mickleover, about four miles from Derby, was for nine generations the chief residence of a family who derived their name from the place of their patrimony. From the time of Edward I. to those of Henry VIII., when the male line became extinct, and the estate passed by the marriage of the heiress to the Harpurs, the house of Finderne was one of the most distinguished in Derbyshire. Members of it had won their spurs in the Crusades, and at Cressy and at Agincourt. The sons were brave, and the daughters fair: one, alas! was frail as well as fair, and the heaviest blow that ever fell on the time-honoured race was when Catherine Finderne, about the middle of the fifteenth century, consented to be the mistress of Henry Lord Grey of Codnor. In the remarkable will of that remarkable nobleman, who in 1463 obtained a licence from the king for the transmutation of metals, provision is made for his illegitimate issue by Catherine, in terms which were, no doubt, deemed unexceptionable in those days, but which would be deemed highly offensive in our own. The territorial possessions of the Findernes were large: the Findernes were high sheriffs, occasionally rangers of Needwood Forest, and custodians of Tullbury Castle, and they matched with many of the best families. Finderne, originally erected *tempore* Edward I., and restored and enlarged at different periods, was in 1560 one of the quaintest and largest mansions in the midlands. The present church, then the family chapel, had rows of monumental brasses and altar tombs—all memorials of the Findernes. In 1850 a pedigree research caused me to pay a visit to the village. I sought for this ancient hall—not a stone remained to tell where it had stood! I entered the church—not a single record of a Finderne was there! I accosted a villager, hoping to glean some stray traditions of the Findernes. 'Findernes!' said he, 'we have no Findernes here, but we have something that once belonged to them; we have Finderne's flowers.' 'Show me them,' I replied; and the old man led me into a field, which still retained faint traces of terraces and foundations. 'There,' said he, pointing to a bank of garden-flowers grown wild, 'there are the Finderne's flowers, brought by Sir Geoffrey from the Holy Land; and do what we will, they will never die!'

"Poetry mingles more with our daily life than we are apt to acknowledge; and even to an antiquary, like myself, the old man's prose, and the subject of it, were the very essence of poetry.

"For more than three hundred years the Findernes have been extinct; the mansion they dwelt in had crumbled into dust; the brass and marble intended to perpetuate the race had passed away; and a little tiny flower had for ages preserved a name and a memory which the elaborate works of man's hand had failed to rescue from oblivion. The moral of the incident is as beautiful as the poetry. We talk of the 'language of flowers,' but of the eloquence of flowers we never had such a striking example as that presented in these flowers of Finderne:—

'Time, Time his withering hand hath laid
 On battlement and tower;
 And where rich banners were displayed,
 Now only waves a flower.'

These are the interesting words of Burke on Finderne's flowers."

ANNA HARRISON.

Beckenham.

* See Ampère, p. 292, note.

LADY ANNE GRIMSTON'S GRAVE IN TEWIN CHURCHYARD (4th S. vii. 76, 128, 172.)—I am much obliged to LORD VERULAM for his kindness in setting at rest the story of Lady Anne Grimston's incredulity. It remains a curious example of the growth of a legend out of a natural phenomenon; to be classed with the story of Niobe's tears, which, already before Homer's time, had grown out of the dripping status in Mount Sipylus; the story of the transportation of St. Catharine's body to Mount Sinai, which had grown out of the mummy-like protuberance of rock on the summit of Mount St. Catharine in the Arabian Peninsula; the story of the Nymphs and Pans in the Corycian cave, which grew out of the stalactite figures in the limestone rock; the story of the imprisoned giants under Mount Etna, or of the overthrow of Acis by Polyphemus, which grew out of the eruptions of that volcano. A. P. S.

BECKET'S MURDERERS: SOMERSETSHIRE TRADITIONS (4th S. vii. 33, 171.)—My account in the *Quarterly Review* has since been corrected and enlarged in the essay on "The Murder of Becket" in *Historical Memorials of Canterbury Cathedral*.

A. P. S.

STAMP ON PICTURE CANVAS (4th S. vii. 97.)—From inquiries I have made I doubt if any government stamp was ever imposed upon the canvas used for pictures, as picture canvas, and suspect such stamp was affixed only under the Acts which imposed duties on linens generally. All linens on which excise duty was paid were stamped. The following memoranda may be useful to those who are able to prosecute this inquiry more fully than I have done.

The duty on linens seems to have been first imposed by 10 Anne, cap. 10, the sixty-ninth clause of which imposes upon all linens and stuffs (with certain exceptions) to be printed, stained, painted, or dyed, a duty of three-halfpence for every yard in length, reckoning yard wide; while the ninety-seventh clause directs the commissioner, on or before July 20, 1712, to provide proper seals or stamps for marking silks, calicoes, linens, and stuffs.

By the Act of 24 Geo. III. sess. 2. cap. 40, for granting to his Majesty additional duties on linens, printed, painted, stained, or dyed, the commissioners of excise are in like manner directed by section 25, on or before Oct. 21, 1784, to provide proper seals and stamps to denote the charging of such duties.

If these stamps are only found on pictures dated after 1784, I should suspect that at that time a new and stricter interpretation may have put upon the word "painted," which in the 17th Anne was simply another form of "dyed," a canvas which was to be "painted" was

considered to come under the Act, and as such be liable to duty.

It would be well if possessors of pictures bearing the government stamp would record in "N. & Q." the dates of such stamps. W. J. T.

This information was supplied to "N. & Q." within the last six years. I cannot give the reference. An engraving of the Excise Office stamp was inserted by way of illustration.

ALBERT BUTTERY.

[There must be some mistake as to this reply having appeared in "N. & Q."; no such woodcut certainly was ever inserted.]

MAHOMMEDANISM (4th S. vi. 323, 448.)—This has always been considered a perversion of Christianity, one of the numerous heresies which abounded in the sixth and seventh centuries. As represented by Gibbon, Mahomet regarded his religion as a further and perfect development of Christianity. Thus with him—

"The authority and station of Adam, Noah, Abraham, Moses, Christ and Mahomet rise in just gradation above each other; but whosoever hates or rejects any one of the prophets is numbered with the infidels." (*Decline and Fall*, cap. 50.)

And again (cap. 51)—

"The disciples of Abraham, of Moses, and of Jesus were solemnly invited to accept the more perfect revelation of Mahomet; but if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship."

In contradistinction to Magians, Jews, and Christians, whom the followers of Mahomet termed the People of the Book, were the Harbii, qui tolerari nequeunt. These (Gibbon quotes from Reland) are—

"1. Those who, besides God, worship the sun, moon, or idols; 2. Atheists. Utrique, quamdiu principes aliquis inter Mohammedanos superest, oppugnari debent donec religionem amplectantur."

The Mahommedans regard themselves universally as Unitarians ("the proselytes of Mahomet from India to Morocco are distinguished by the name of Unitarians," Gibbon, cap. 50), and therefore the statement that "no Mahommedans have become Socinian Christians" is evidently true. The most philosophic view to take of Mahommedanism is to deem it a heretical form of Christianity. PELAGIUS.

BARTOLOMAO DIAZ, THE DISCOVERER OF THE CAPE ROUTE (4th S. vii. 102.)—MR. CHARLES NAYLOR is undoubtedly quite correct in saying that the honour of this discovery belongs to Bartolomao Diaz, and not, as I said, Vasco da Gama; and I feel much obliged for his kindness in putting me right; but there is, I find, a considerable difference of statement as to the year in which this very important discovery is said to have been effected.

Antonio Galvano, who died in 1557, in his *Discoveries of the World*, says:—

"In the year 1486 the king Don John sent on this discovery Bartholomew Diaz, a gentleman of the court, with three sail. Coasting along, he placed pillars of stone, and discovered the Cape of Good Hope, and beyond as far as the river Infante; and it may be said that he saw the land of India, but, like Moses and the promised land, did not enter in."—*Discoveries of the World* (p. 77). London, impensis G. Bishop, 1601; republished by the Hakluyt Society by Vice-Admiral Bethune, C.B., 1862.

The account given in the *Dictionnaire historique* (Paris, 1810) says:—

"DIAZ (Barthelemi), navigateur portugais, qui découvrit en 1466 un cap à l'extrémité méridionale de l'Afrique, auquel il donna le nom de Cap des Tourmentes; mais quand il rendit compte de sa découverte au roi du Portugal, Jean II, ce prince changea ce nom en celui de Cap de Bonne Espérance,"—

which would make the discovery to have occurred twenty years before 1486, the year to which it is assigned by Galvano. During this intermediate period, it is to be supposed that he must have made other voyages, an account of which may perhaps be found; if 1466, the earlier date given for the discovery of the Cape route can be verified.

R. R. W. ELLIS.

Starcross, near Exeter.

THE DEAF OLD WOMAN (4th S. vii. 75).—I suspect it is with the lines quoted by G. as with innumerable other old ditties and sayings, that all attempts to discover the authors of them would be fruitless. Moreover, there are usually several different forms of them, as is the case with the lines under inquiry. I used to hear them half a century and more ago, from an old Cheshire man, recited thus:—

(In a loud voice.)

"Old woman, old woman, I'm going a-shearing."
"Speak a little louder, sir, for I'm hard o' hearing."

(In a low voice.)

"Old woman, old woman, I love you dearly."
"O that's a bonny lad, now I hear you clearly."

Then I remember hearing, in Staffordshire, the same humorous idea expressed in another form—

(Loud.)

"Zekel, Zekel, will you treat me to a pint o' drink?"
"What did you say, Mister?"

(Soft.)

"Zekel, Zekel, shall I treat you to a pint o' drink?"
"O yes, if you please, Mister!"

F. C. H.

This was sung by my grandmother in 1825 thus:—

"Old woman, old woman, will you go a-shearing?"
"Speak a little louder, sir, I'm very hard o' hearing."
"Old woman, old woman, may I come and kiss you?"
"Yes, and thank you kindly, sir, and God Almighty bless you."

E. A. D.

STORY ASCRIBED TO THEODORE HOOK (4th S. vii. 73).—This story may have been told by

Theodore Hook, and perhaps he put it into the form quoted; but the joke itself is far older than his time, and is, I fear, after all, but an old Joe. For I have long known it in what, I suspect, was its first simple shape, thus:—

A Yankee was walking with an Irishman on the road to New York; and thinking to roast his companion, said to him: "Where would you be now, Paddy, if the devil had his due?" "Faith," replied Paddy, "I'd be walking by myself to New York."

This reminds me of another witty answer of an Irishman worth recording. The late Marquis of Anglesey coming up to some men at work in his grounds, thus addressed one of them, who was an Irishman: "Now, Paddy, here's half-a-crown for you, if you'll tell me the truth in answer to a question I shall ask you." The Irishman protested that he would. "Well, then," said the marquis, "if the devil were to come now for one of us two, which would he take?" "Indeed then, my lord, he'd take me." "You sha'n't have the half-crown; I know you don't think that." "O yes, I do, my lord: he'd take me when he could get me; isn't he sure of your lordship at any time?" The marquis gave him the half-crown, and rode off laughing heartily.

This may seem too good to be true; but the person who related it to me had it as a fact from Lady Anglesey.

F. C. H.

LORD PLUNKET (4th S. vii. 93).—Surely Lord Plunket (so his name should be spelt) cannot be impeached as uttering "nonsense" in the image of Time with the hour-glass and the scythe. No metaphor could be more "germane to the matter." The Statutes of Limitation in respect of title were obviously founded on the supposition that a man might have lost his original grant through the "scythe" of Time, and proposed to make up for the loss by a title derived from length of possession. The "muniments" of which Lord Plunket spoke were those which evidence the title in question. As for muniments which set up any other title, neither the metaphor nor the statute interferes with them, except so far as the latter meets them with a preferable title.

C. G. PROWSE.

Garriek Club.

CINDERELLA AND THE GLASS SLIPPER (4th S. vi. 382).—The Italians have a similar story, which has been turned into a musical Stenterello play. The lord of the village gives a grand fête. The snow is on the ground; and a slipper is discovered on the following day. The lord says that he will marry the owner. All the female guests (including several old women) make the fitting attempt; but the shoe only fits the foot of one, a poor village girl. Stenterello (for he is the lord) makes good his promise, and the wedding

concludes the drama. The piece is very popular, and I have witnessed it at three different theatres in Florence. The name of the heroine I forget, but it is not Cinderella. I do not suppose that the Italians can go back to either Ælian or Strabo for the origin of their play. I merely mention the above version to show that the legend is widely diffused, and is found in different countries, with variations to suit localities and customs. MR. MAC CABE's version has a very convincing air about it. JAMES HENRY DIXON.

OLD PRINTS OF STONEHENGE (4th S. vii. 36, 179).—David Loggan practised his profession in London; where, as late as 1688, he produced a work illustrating the University of Cambridge. The date of his death does not appear.† In the *Beauties of England and Wales*, the list of published views, &c., at the end of the Wiltshire volume, contains a notice of two views of Stonehenge by David Loggan, from the west and south, but no date is given. Considering the date of Loggan's birth, and the period of his residence in London, it is, however, probable that the views were published towards the latter end of the seventeenth century. A. B. MIDDLETON.
The Close, Salisbury.

NEW ZEALAND MEDAL (4th S. vi. 276).—The dates were omitted from one batch of medals because when the names of the claimants were sent in to the authorities no dates of the respective services were attached; and as the collection of amended nominal lists would have caused considerable delay and consequent disappointment, it was thought advisable to issue the medals as described. J. W. F.
Brighton.

A BLACK-COUNTRY LEGEND: "THE PERCY ANECDOTES" (4th S. vii. 71).—In *The Percy Anecdotes*, ii. 448, edit. 1808, the story is told of General Bligh. Dates are not given, but it is said that he was then a captain in a marching regiment, that he kept the watch to his death, and left it by will with a large fortune to his brother the Dean of Elphin. *The Percy Anecdotes* were begun in 1820, and finished in 1823; so, allowing time for promotion from captain to general, and the accumulation of a large fortune, I think the event belongs to the last century.

Is the anecdote of George III.'s desiring that no notice should be taken of a robbery if committed by a Staffordshire man traditional or from a book? In the latter, I shall be obliged by a reference.

As *The Percy Anecdotes* are now before me I take the opportunity of asking for two more references:—

* Visitors to Florence during carnival time may always see the play at the Rossini, the Nazionale, and the Maria Strevi theatres.

† David Loggan died in 1698.—ED.]

"Walpole characterised certain memoirs published in his day as 'worthy of being inserted in the history of mankind; which, if well chosen and well written, would precede common histories, which are but repetitions of no uncommon events.'"—*Preface*, p. iv.

"A popular writer has well characterised this enjoyment: 'we who do not know our next-door neighbours' names,'" &c.—*Id.*

What are the "certain memoirs" so highly praised by Walpole? Who is the "popular writer"? It would have been quite as easy to give the title of the book and the name of the popular writer. FITZHOPE.

Garrick Club.

THOMAS HOOD (4th S. vii. 32).—*The Saturday Review's* citation from Hood's "Lee Shore" is correct, Sr.'s manifestly the contrary. In my copy of Hood (Moxon, 1846, ii. 2) the entire verse stands thus:—

"Let broad leagues dis sever
Him from yonder foam;
Oh, God! to think man ever
Comes too near his home!"

T. WESTWOOD.

DRYDEN'S AGREEMENT FOR HIS VIRGIL (4th S. vi. 275).—I remember seeing this agreement in the house of Sir Thomas Lawrence in Russell Square in a frame and glass. It was sold at the sale of his effects, June 19, 1830, for eight pounds eight shillings to Rogers (probably the poet). What became of it afterwards I know not.

J. R. B.

LORD BYRON'S "ENGLISH BARDS," ETC. (4th S. vi. *passim*; vii. 23, 106).—Would Mr. J. H. DIXON kindly refer to the authority that attributes to Lord Byron the lines—

"O Gemini!" &c.?

The writer of this note has always understood they were Theodore Hook's, with a slight variation: thus—

"O Gemini, Crimini!
What a ninini-pimini
Rime about Rimini!"

311.

ORDERS OF KNIGHTHOOD (4th S. v. vi. *passim*; vii. 100).—CWYRM overlooks the fact, that even the qualifications, heraldic and genealogical, of the knights in question are only *ex-parte* statements, and the *status* which he suggests would have to be allowed by the sovereign doing one of two things—either condoning and confirming a breach of her own prerogative, or inventing a "modern-antique" to suit the convenience of a few uncritical subjects. Moreover, before bringing forward such pretensions, each knight would have to pass through the preliminary ordeal on Bennett's Hill. How many could face their own standard of lineage? S.

A RECTORSHIP OF EIGHTY-ONE YEARS, AND PARISH REGISTERS (4th S. vii. 56, 97).—Your

correspondent H. F. T. has given the true way of showing the mistake of attributing excessive longevity to Elizabethan and Jamesian incumbents. There is a very good example in this neighbourhood. The registers of Birtsmorton begin in 1539. To that year is affixed the signature "Willm Clarke, cler." He goes on signing till September 7, 1624, when he enters a baptism with his signature "p. me Willm Clarke Rectr ibid." Thus his signatures extend over eighty-five years. This fact alone would be tolerably convincing; but in Nash's *Worcestershire* are to be seen the names of the rectors who preceded Clarke, whose registrations he must have transcribed. D. P.

Stuarts Lodge, Malvern Wells.

LEIGH HUNT'S "LEISURE HOURS IN TOWN" (4th S. vii. 26, 132.)—No work with this title was ever published by Leigh Hunt. I have all the writings of this author, amounting to some forty-seven separate works, besides many papers in magazines, &c., which have never been reprinted or included in any of his miscellaneous collections, and there is not only no volume, but no detached essay of his with the above title.* ALEX. IRELAND.

Inglewood, Bowdon, Cheshire.

COINCIDENCE OF THOUGHT (4th S. vii. 93.)—The thought of Dr. Johnson, that "no one does anything for the last time (knowingly) but with regret," has received a further homely illustration in *Don Juan*, canto ii. 14:—

"At leaving even the most unpleasant people
And places, one keeps looking at the steeple."

EDWARD NORMAN.

45, Bessborough Gardens, S.W.

TRENCH'S HULSEAN LECTURES, 1846 (4th S. vii. 78.)—The reference must be to Goethe's *Faust*, part I, sc. i. It is well known that the Archbishop is a student and admirer of German literature. Surely *Eastern* is a misprint for *Easter*.

E. E. M.

"VERITAS IN PUTEO" (4th S. vi. 474; vii. 108.) There is, I think, clearly an allusion to this proverb in the *Irrisio Gentilium Philosophorum* of Hermias, S. vii. In canvassing the various

* I am delighted to see that Messrs. Smith, Elder, & Co. are publishing cheap yet elegantly printed editions of some of the writings of this charming author. Two or three volumes might be devoted to reprints of essays and sketches by Leigh Hunt, which at present lie entombed in files of old newspapers and magazines rarely looked into by the most adventurous and persistent reader. It would be doing a service to the "gentler literature" of our century to exhume these miscellanies. Mr. Hotten published at a cheap price a little volume of Selections from Hunt's *Indicator*, with an excellent introduction by Mr. Edmund Ollier, than whom there could not be a better editor; but Hunt's admirers will not feel that justice has been done to him until at least half-a-dozen volumes of his *Miscellaneous Essays* alone have been given to the public.

opinions of the heathen philosophers, and among those of Democritus and Epicurus, in the section immediately preceding, he comes at length to those of Kleanthēs, and says,—

'ΑΛΛ' ὁ Κλεάνθης ἀπὸ τοῦ φρίκτος ἐπάρας τὴν κεφαλὴν, καταλεγῶ σοῦ τοῦ δόγματος, καὶ αὐτὸς ἀνειμῶ τὰς ἀληθεῖς ἀρχάς, θεοὺ καὶ ὕλην.

But Kleanthēs raises his head from the well and derides your doctrine (Epicurus's), and I, too, derive true principles from the same sources as he does—God and matter.

Kleanthēs was a stoic philosopher, a native of the town of Asson in Epirus, and born about 240 B.C. It is said of him that he was so poor as "to be forced to draw water in the night-time for his maintenance, that he might stick close to his study all the day." It is not impossible that this story may be the true foundation of the proverb in question, and that it is erroneously attributed to Democritus. As for Hermias, from whom I have quoted, very little is known of him. By some he is supposed to have lived in the second, by others in the fourth, century. He was a close follower in his views and sentiments of Justin Martyr and Tatian the Assyrian. EDMUND TEW, M.A.

Patching Rectory, Arundel.

The original Greek, ἐν βυθῷ γὰρ ἡ ἀληθεῖα, will be found in Diogenes's *Laertius*, ix. 72.

WILLIAM ALDIS WRIGHT.

AMERICAN "NATIONAL SONG" (4th S. vii. 11, 78.)—In the fifth verse is a misprint—the fifth line should be

"Columbia can array a band."

The song is said to be by the late Rev. Mr. Peabody, Unitarian clergyman, but this is not certain. S.

"POOR MRS. HART": KITTY CLIVE'S LETTER (4th S. vii. 3.)—"Mrs. Hart," mentioned in Kitty Clive's letter, was perhaps the actress alluded to by Churchill in his *Rosciad*—

"With transient gleams of grace Hart sweeps along."

H. W. L.

GEORGE NEVILL, LORD LATIMER (4th S. vii. 96.)—He was fourth son of Ralph Nevill, Earl of Westmoreland, by his second wife, Joan Beaufort, daughter of John of Gaunt, and married Elizabeth youngest daughter of Richard Beauchamp, Earl of Warwick, and coheir to her mother, Elizabeth, daughter and heir of Thomas, fifth Lord Berkeley, by Margaret, daughter and heir of Gerard Warren, Lord Lisle. (See Collins's *Peerage*, edited by Brydges, v. 155; iii. 607; and Burke's *Extinct Peerages*, third edition, p. 50.) G. M. T.

SMOKING ILLEGAL (4th S. vi. 384, 485.)—In some towns in Prussia and Austria smoking is prohibited in the streets. The Canton de Vaud, Switzerland, has in its Grand Conseil and Conseil d'État recently discussed the propriety of taxing

smokers. It is proposed that every smoker shall have imposed on him a tax of two francs per annum, and that all under fourteen years of age shall be prohibited from smoking. The practice is becoming a most intolerable nuisance; and at Lausanne boys of six years old are met every day smoking pipes or cigars. A smoking tax is quite as proper as a gun or armorial tax. N.

BOWERS HALL ESTATES, ESSEX (4th S. v. 359, 438.)—In reply to MR. RUSSELL'S inquiry as to the possessors of Bower Hall. In 1832 the owner was — Stevens, Esq., who had great possessions in Lincolnshire. From him it passed to his daughter, the wife of Major Walton. Her son, the present proprietor, is not now residing at Bower Hall. He is married, and has two sons (minors).

In the same year (1832) there was amongst the relics a letter dated 1655, from Oliver Cromwell

"To the High and Mighty Emperour Sultan Mahomet Han, Chief Lord and Commander of the Mussulman Kingdom, Sole and Supreme Monarch of the Eastern Empire."

It was intended to have been sent by Sir Thomas Bendish, formerly ambassador at the Porte, but his illness and death prevented its delivery.

The letter was shown to my friend by Pike Burleigh, Esq., of Haverhill, and a copy was at once taken, and is now in my possession. ELAN.

FILIAL PIETY (4th S. vii. 121.)—When living in the neighbourhood of Bilston, long years ago, I used to hear a story still more illustrative of the utter absence of filial reverence than the one related by MOOKLAND LAD. A gentleman wishing to find out a collier, whose name I believe was William Green, and having come to the pit to which he had been directed, inquired for the man of various persons about the pit, but no one knew any such a collier. He asked again and again, and was assured that the place was quite right, but that no William Green worked there, or was known to any one about the coalpit. He was about to turn back in utter disappointment, when a sturdy collier wench suddenly exclaimed: "Whoy, dash moy boottons! if hay doesna' mane any fayther: yo should a axed for and blue-treesches." F. C. H.

"BLUE BOOKS" QUOTED BY BUTLER (4th S. vii. 122.)—I am not sure if the inquirer's name is rightly printed A HERFORD PEARSON, or whether it should not be A HERFORD PARSON, but I believe I can answer his queries. First, he asks where the "Blue Books" are to be seen. They are in the British Museum; but are very rarely to be met with anywhere else—indeed, only in the libraries of some few Catholic colleges and of some Catholic noblemen and gentlemen. But I am familiar with them, and have seen and read

them repeatedly. There were three of these; and they were called "Blue Books" from being stitched in blue, or rather purple covers. The first appeared in 1789, the second in 1791, and the third in 1792. Mr. Charles Butler wrote the whole of the first and third, and a great part of the second. They contain scandalous doctrine, which no Catholic could be allowed to advocate; so that Mr. C. Butler's account of them must be read with great caution and distrust. There was also a "Buff Book," published by the three mediators in 1792. The "Red Book," so called from being bound in red morocco, was never printed. It was a MS. in folio, written by Mr. C. Butler; and its contents were similar to those of his first "Blue Book," though differing in some particulars. It was written in 1790, and addressed to the Vicars Apostolic. If further information be desired, it will be found in Bishop Milner's *Supplementary Memoirs of English Catholics*, and in Dr. Husenbeth's *Life of Bishop Milner*. F. C. H.

"FRIDAY TREE" (4th S. vii. 123.)—By Friday tree is meant the cross—the "accursed tree"—and naturally used to express a trial or misfortune. P. E. MASEY.

DESCENDANTS OF BISHOP BEDELL (4th S. v. 311, 501; vi. 183; vii. 104.)—"Master William Bedell and his wife" are named amongst the British settlers in the county of Cavan to whom, in accordance with the treaty made between Sir Francis Hamilton and the rebel chieftain, Philip MacHugh MacShan Rely, June 4, 1642 (whereby the castles of Kylagh and Crohan were to be surrendered to the rebels), permission was granted to depart unmolested with their baggage in company with Sir F. Hamilton. "Master Ambrose Bedell" was one of the parties to the surrender of Crohan Castle. The above notes are taken from *The Rebellion in the County Cavan*, by Henry Jones, D.D. London, Aug. 11, 1642. C. S. K.

St. Peter's Square, Hammersmith, W.

SHARD OR SHAEN (4th S. vi. 324, 397, 561; vii. 105.)—In the east of Cornwall *cowshern* means cow-dung, and "the sea, when it assumes an olive-green turbid appearance, as if coloured with cow-dung," is spoken of as being *cowsherny*. (See a "List of Words" by Mr. T. Q. Couch in *Jour. of Royal Inst. of Cornwall*, No. 1.)

Shard, Sharn, Shern are derived from the Anglo-Saxon *searn*, *searn*, *searn*, all signifying dung. (See Bosworth's *Anglo-Sax. Dict.*)

The vulgar word that MR. STEPHEN JACKSON could only hint at is from the Anglo-Saxon *scitta*, a flux (*fluor alvi*). *Scitan* (*cacare*) is modestly mentioned in Bosworth's *Anglo-Sax. Dict.* The synonyms are Platt-Deutsch *schiten*, Dutch *schyten*, German *scheissen*, Danish *skide*, Icel. *skita*. *Scitan* is probably from the same root as the Anglo-Saxon *acotan*, to shoot. If it is, it agrees

with the sense in which, as J. T. F. says, the "shootings" of cows are referred to in the North.

In the west of Cornwall the droppings of cattle are termed "sun-cakes." Query, if this has any connection with MR. JACKSON's clap-cakes. The sense of cake seems to be a mass or lump of anything. The Keltic word *cac* or *cach*, dung, is found in numerous languages. W. N.

38, Sutherland Square, S.E.

EDWARD COUCH, CENTENARIAN (4th S. vii. 120.) In reference to Edward Couch, whose name appears under the heading "Centenarianism" in "N. & Q." I addressed the following letter to the editor of the *Western Morning News*:—

"THE LATE MR. E. COUCH.

"SIR,—My attention has been called to a biographical sketch of the late Edward Couch in your paper of the 1st, in which it is stated that he was born in 1761.

"Some ten years since the clergyman of the parish in which he was then living told me that this old man stated his age at that time to be near 100 years. He asked me to examine the register of this parish to ascertain the truth, and furnished me with the names of his parents.

"I did examine the register, and found that he was baptized in October, 1776, not in 1761. The old man was made acquainted with the result of my search, but still persisted in his statement (and actually, some years later, referred to me as authority for its truth), though he did not attempt to explain his baptismal register appearing fifteen years later.

"I leave it to you, sir, and the public to decide whether, in sober truth, he died in his ninety-fifth or in his one hundred and tenth year. As these very exceptional cases of longevity are chronicled, I have thought it right to supply this evidence.—I am, sir, your obedient servant,

"W. H. POLE CAREW.

"Antony, Torpoint, Devonport, Feb. 3rd, 1870."

Some of Edward Couch's friends, very loth to admit the possibility of his real age having been ninety-five instead of one hundred and ten, have argued that "he might have been baptized when he was fifteen, and that baptism in riper years is no uncommon occurrence." Another states that "his younger brother died in the year 1843, aged seventy years," and refers for proof of this brother's age to the register of this parish (Antony). In reference to the first allegation, it is at least singular that, when told of the date as appearing in the register—as he was, to my knowledge, twice over—he did not say "I was fifteen when I was baptized." At that age such an event must have fixed itself in his memory. Moreover, I believe that baptism in riper years was at that period, the latter part of the last century, much more uncommon even than it is now. As to the second allegation, I have carefully searched the parish register, and cannot find this brother's name at all. Your correspondent W. C. thinks that this case may be easily tested at the Admiralty. Edward Couch's story describes him as pressed into the navy in 1793—

this is not at all improbable. If he was baptized at the usual time after his birth, he would have been seventeen in 1793—doubtless having been, as he stated, serving in a privateer before.

I do not imagine that in those days, when the sea-ports were swept by press-gang crews, any very accurate report was sent to the Admiralty of the ages of the fish which they had netted.

W. H. POLE CAREW.

Antony, Torpoint, Devonport.

[MR. POLE CAREW has clearly demonstrated that Couch was really ninety-five and not one hundred and ten. If any doubt as to the truth could possibly remain, it will be removed by the fact that when Couch joined H.M.S. on June 30, 1794, he is described as being nineteen years of age, which would make him ninety-five in June last.]

ST. MICHAEL MOUNTS OF CORNWALL AND BRITANY (4th S. vii. 125.)—The dedication of St. Michael's Mount has no reference to serpent worship. The saint is represented as vanquishing the devil, in allusion to Jude 9, Rev. xii. 7. With respect to the mount on the coast of Normandy, tradition relates that Aubert, Bishop of Avranches, when living there, saw a vision of the saint, who commanded him to found there a church to his honour, which command the bishop obeyed. Subsequently the church on the English mount was erected, and being (dependent on the French community, was naturally dedicated to the same saint.

P. E. MASEL.

STORY OF A STATUE (4th S. vii. 125.)—An early version of the story referred to by your correspondent INQUIRER, though probably not the original source of the tale, will be found in *William of Malmesbury's Chronicle* (book II. ch. xiii.), where it is given with much detail.

W. F. R.

Mr. Morris has given an exquisite version in *The Earthly Paradise* (part IV.), entitled "The Ring given to Venus."

W. G. STONE.

Dorchester.

Sabine Baring-Gould (*Curious Myths*, &c., Series I. p. 207, ed. 1866) quotes this story from Fordun's *Scotichronicon*, in illustration of the legend of Tannhäuser. Fordun relates it as a fact that really happened to a Roman gentleman in the year 1050.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

"THE HEAVING OF THE LEAD" (4th S. vii. 55, 148.)—This song is by William Pearce, and will be found in his operatic farce, *Hartford Bridge*, or *The Skirts of the Camp*, produced at Covent Garden Theatre in 1792. It is said to have been written on shipboard some years before the production of the farce, and given to William Shield the composer. For its great and immediate popularity it was indebted not only to the excellent music of Shield, but also to the fine singing of Charles Incedon, the vocalist, from whose lips the public first heard it.

W. H. HESK.

RASELAGE, WILTS, ETC. (4th S. vii. 124.)—AN INQUIRER will doubtless find the information he desires in *The Genealogy of the Cole Family*, by James Edwin-Cole, 8vo (J. Russell Smith, Soho Square, London); or further details by communicating with its writer.
AP COILLUS.

"WHOSE YESTERDAYS LOOK BACKWARDS," ETC. (4th S. vii. 124.)—From Young's *Night Thoughts*, Night II. lines 334-5. These two lines form the subject of one of Stothard's illustrations in Hepinstall's edition, 1798. The engraving is dated Aug. 26, 1797.
W. Y.

ST. JANE OF VALOIS (4th S. vi. 389, 466, 559.) I am much obliged to F. C. H. for setting me right on a subject on which I spoke too hastily. My little book, *La Vie Merveilleuse*, distinctly asserts that the queen was not canonised; but its date is *circa* 1670, and I ought to have remembered that her canonisation might have occurred since that period. In truth, had F. C. H. spoken a little sooner, I should not have presumed to enter the lists on a question of which he knows far more than I do.
HERMENTRUDE.

THE HOLE IN THE WALL (4th S. vii. 123.)—*Wall*, not *Well*, is assuredly the right reading. I remember the sign in Bristol, where a wall was represented with a dark hole in the bricks. It may have been originally intended for a breach made in the rampart of a besieged city, or possibly in allusion to the *Caverna Mæveria* of the "Canticle of Canticles," ch. ii. v. 14.

F. C. H.

Please note, p. 123. the sign is "The Hob in the Well," not "The Hole in the Well." K. L.
King's Lynn.

BABIES BELLS (4th S. vi. 475; vii. 21, 133.)—At Wentworth Woodhouse there is a pretty and interesting portrait of Lady Henrietta Maria Stanley, said to be by Vandyke, and painted when she was scarcely a year old, with a coral and bells hanging from her waist. She was the daughter of James, seventh Earl of Derby, and Charlotte de la Tremouille; and brought this picture, and many others of the Stanley and Tremouille families, to Wentworth, on her marriage with William second Earl of Strafford. This is another instance of babies' bells being in use in the reign of Charles I.
G. D. T.

A SCRIPSIT (4th S. vi. 567; vii. 145.)—I am much obliged by your several correspondents who have replied to my query respecting the "Scrispit," which I have no doubt is identical with their "Christmas pieces," although in my school-boy days they were taken home at Midsummer as well as at Christmas. An old school-fellow recognised my designation at once, with laughing eyes at the early memories it called up, and never knew it by any other title. Both I and he, and our master

also, were then ignorant of Latin; and upon the principle of "omne ignotum pro magnifico," we no doubt thought it the most flattering title for our specimen. This is taking it for granted that the word was ready printed for the schoolboy; but in a *scripsit* (?) which I possess the words, "Joseph Eekersley scripsit, Dec. 17, 1789," are all in manuscript. The centre is occupied by an adjuration to Liberty, in writing, surrounded by engravings of the demolition of the Bastille, July 1789; a skeleton in a cage; a nearly naked prisoner; another behind a grated window; the beheading of the governor of Bastille, &c. &c. Published by Robert Sayer, 53, Fleet Street, Nov. 9, 1789. Probably no earlier specimen-piece than mine exists.
M. D.

MR. DIXON and F. C. H. are quite right. The Christmas exhibitions of penmanship were no more called "Scrispits" than engravings were called "Sculpsits," except it might be by such a person as he who, in *High Life below Stairs*, assures his fellow servants that Shakespeare's plays were written by *Finis*, for he "saw the name at the end of the book."
C. C.

THOS. STANLEY, BISHOP OF SODOR AND MAN (4th S. vii. 96.)—*Memoirs of the House of Stanley* (Seacombe's, I believe), published by Joseph Harrop, Manchester, 1707, contains the bishop's uncouth rhymes. The book is common in Lancashire.
P. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

Joseph of Arimathea, otherwise called The Romance of the Saint Graal or Holy Grail. An Alliterative Poem, written about A.D. 1350, and now first printed from the Unique Copy in the Vernon MS. at Oxford. With an Appendix, containing "The Lyfe of Joseph of Armathea," reprinted from the Black-letter Copy of Wynkyn de Worde; "De Sancto Joseph ab Arimathea," first printed by Pynson A.D. 1516; and "The Lyfe of Joseph of Arimathea," first printed by Pynson A.D. 1520. Edited, with Notes and Glossarial Indices, by the Rev. Walter W. Skeat, M.A.

King Alfred's West Saxon Version of Gregory's Pastoral Care. With an English Translation, the Latin Text, Notes, and Introduction. Edited by Henry Sweet, Esq., of Balliol College, Oxford. Part I.

We have here fresh proofs of the activity of the Early English Text Society in the shape of the first two of the several volumes which will be given to the members in return for their subscriptions for 1871. We have transcribed the titles at length, as the best way of showing, within the limited space we can devote to these notices, the character and contents of these works. Mr. Skeat's volume, it will be seen, is a very complete monograph of the Arimathean Romance, with Introduction, Indices, &c. Of Mr. Sweet's we will merely say, that it is the first part only of his book, and consists of the two texts of the West Saxon version of Gregory's Pastoral Care, from the Halton MS. and the Cotton MSS. respectively, printed in parallel passages.

A NEW SPANISH NOTES AND QUERIES.—We have received the first four numbers of a new journal intended, as the prospectus informs us, to do for Spain what *Notes and Queries* does for England, *De Navorscher* for Holland, *The Historical Magazine* for the United States, and *L'Intermédiaire des Chercheurs* for France. It is entitled *El Averiguador*, *Correspondencia entre Curiosos, Literatos, Antiquarios, &c.*, and is published in Madrid on the 1st and 15th of each month. Owing to the disturbed state of the country, its predecessor, *El Consultor Español*, had but a short career. *El Averiguador* has appeared at a more fortunate moment, and we heartily wish success to the journal, which cannot but be one of great interest and importance, not only to Spanish scholars, but to students of Spanish literature all over the world.

THE SOCIETY OF BIBLICAL ARCHEOLOGY.—This is the title of a society, now in course of formation, having for its object the investigation of the history, geography, and antiquities of Bible-lands.

THE PENTATEUCH ACCORDING TO THE TALMUD.—This work is in course of preparation under the joint editorship of Paul Hershon and the Rev. Dr. Margoliouth, and is to be issued in parts, by subscription, by Messrs. Bagster & Son. Genesis will take up six parts, and cost a guinea.

THE NATIONAL GALLERY.—Sir Walter James, Bart., has been appointed a director in succession to Lord Overstone.

LONDON INTERNATIONAL EXHIBITION OF 1871.—During the week ending February 25th, paintings, sculpture, engravings, and photography, architectural designs, tapestries, carpets, embroideries, designs for decorative manufactures and reproductions; also nearly 2000 objects of pottery, specimens of woollens and worsteds, and educational appliances—making in all a total of about 3500 objects, were delivered at the Exhibition Galleries. Foreign objects arrived from Belgium, the German Empire, Portugal, Russia, Spain, Hong-kong, and Tunis.

THE REV. T. W. WEARE.—"Westminster Schoolmen," says the *Pall Mall Gazette*, "will be sorry to hear of the death of the Rev. Thomas William Weare, M.A., who was for more than twenty years second master. He retired in 1861, and was some time afterwards appointed by the Archbishop of Canterbury (Dr. Longley) to the rectory of Isfield, Sussex. Mr. Weare was educated at Christchurch, Oxford, where he took his B.A. degree in 1836. Afterwards he edited the Oxford Archaeological Society's publications, and translated into English verse *Plauti Trinummus*. Perhaps his best known work is a paper in Mr. Gilbert Scott's *Gleanings from Westminster*."

THE CENTENARY OF SIR WALTER SCOTT.—The Duke of Buccleuch has agreed to preside at the celebration of the centenary of Sir Walter Scott, in Edinburgh, in August next.

LORD BROUGHAM.—A marble bust of this late statesman has been recently placed in the Council Chamber at Guildhall. The sculptor, Mr. G. G. Adams, would appear to have been eminently successful in his work.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

RYLLET'S *TRIFURCAT*; or, *Memoirs of an Actor*. Vols. II. IV. and VI. of a set. 1809.

TATE WILKINSON'S *WANDERING PATENTEE*.

Wanted by Mr. C. W. Sutton, 140, Lower Moss Lane, Hulme.

THE PEERAGE OF IRELAND, by John Lodge, Esq., revised and enlarged by Mervyn Archdall, A.M. 8vo. Dublin, 1786. All or any volumes.

Wanted by Mr. H. W. Henfrey, Markham House, College Road, Brighton.

Notices to Correspondents.

H. K.—We were very pleased to hear from you. We feared your silence had been occasioned by this dreadful war.

CHATTERTON.—Southey's *Letter respecting the Manuscript of Chatterton* is printed in "N. & Q." 2nd S. iv. 325.

C. B. T.—"Bills relating to the Sovereign and Members of the Royal Family" are always carried down from the Lords to the Commons by two of the Judges.

ELAN.—The old ballad, "Death and the Lady," is too long for insertion in "N. & Q." It is printed in Chappell's *Popular Music of the Olden Time*, p. 167, and in a small volume entitled *A Guide to Heaven*, 12mo, 1736.

C. D. C.—The *Domesday of Sussex*, with the modern names of the parishes, has not been published.

CARLING SUNDAY.—RUSTICUS. See "N. & Q." 1st S. iii. 449; v. 611.

FOXED.—If Y. S. L. gets hold of a book described as foxed, he will find it stained and discoloured, the stains being commonly of a foxy colour.

G. (Edinburgh.) We quite sympathise with our Correspondent.

HOKITITIA, N. Z.—We thank our Correspondent in New Zealand, W. P. C., and regret that his communication should have been anticipated.

THE PRODIGAL SON.—If T. S. A. can conveniently send me (J. T. FOWLER, F.S.A., Hatfield Hall, Durham,) the prints by book-post I shall be much obliged, and will at once return them. I am pretty sure that those I have seen are copper-plates.

BRISTOL POST-OFFICE.—Our Correspondent should forward the list of his books to his neighbour, Mr. Kerslake.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

THE NEW VELLUM-WOVE CLUB-HOUSE PAPER.

Manufactured and sold only by

PARTRIDGE AND COOPER, 192, Fleet Street, Corner of Chancery Lane.

"The production of Note-paper of a superior kind has long been the subject of experiment with manufacturers, but until lately no improvement could be made on that in general use, and therefore it was looked upon as certain that extreme excellence had been attained. This conclusion did not seem satisfactory to Messrs. PARTRIDGE & COOPER, of Fleet Street, who determined to continue operations until some new result was attained. Steer perseverance has been rewarded, for they have at last been able to produce a new description of paper, which they call CLUBHOUSE NOTE, that surpasses anything of the kind in ordinary use. The new paper is beautifully white, its surface is as smooth as polished ivory, and its substance nearly resembles that of vellum, so that the writing thereon presents an extraordinary clearness and beauty. A steel pen can be used upon it with the facility of a goose quill, and thus one great source of annoyance has been completely superseded."
—*Sigs.*

MANILA CIGARS.—MESSRS. VENNING & CO. of 17, EAST INDIA CHAMBERS, LONDON, have just received a Consignment of No. 3 MANILA CIGARS, in excellent condition. In Boxes of 100 each. Price 2s. 6d. per box. Orders to be accompanied by a remittance.

N.B. Sample Box of 100, 10s. 6d.

LONDON, SATURDAY, MARCH 11, 1871.

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Notes.

MARRIAGES OF ENGLISH PRINCESSES.

Mr. Gladstone stated in the House of Commons on Feb. 13, 1871, that—

"It was no unusual thing in the history of this country, but far otherwise, for persons of the Royal House to bestow their hand upon British subjects."

The Premier made this statement in support of his motion to provide a dowry for the Princess Louise, "in view of her approaching marriage," with her Majesty's consent, to the son of a Scottish peer. It has become, therefore, an interesting question what precedents there are in English history of the daughters and sisters of the reigning sovereign marrying British subjects *with the royal assent*. I have only been able to find *three such instances*—all of them in the thirteenth century, and all of them with personages of great power and wealth—who accepted the condition of receiving *no dowries*, and of resettling their vast estates with reversion to the Crown, to the exclusion of their own kindred. All the other marriages of English princesses to husbands not royal were either to foreigners of royal descent and connections, like Ingelram de Coucy, or were contracted without the leave of the sovereign. The daughters of Edward IV. cannot be quoted as an exception, for they were married after the fall of their dynasty, and after they had ceased to be regarded as princesses of the reigning House.

The first of these three marriages with the King's consent is that of Eleanor, the youngest daughter of King John, to William Mareschall, Earl of Pembroke. Her husband was the first subject in the realm, and his father had lately been the Regent of England; but Henry III. thought it necessary to apologise for consenting to such a match, and his letter to his proctors at Rome is still extant, and runs as follows, in a translation slightly abbreviated:—

"Since there are some people perhaps who, by suggestion to the Lord Pope and the Cardinals, will try to put an evil construction on what has lately been done by us on the counsel of our magnates and lieges, we have undertaken to explain the whole course of the affair to put you more on your guard in refuting their insinuations.

"Know then, that when the Bishop of Norwich was Legate in England, the Earl Marshal was still in possession of the royal castles of Marlborough and Ludgershall, and was proposing to take to wife the sister of Earl Robert de Brus, and there were also other magnates in England who were trying to draw him astray from us by alliances to our wrong. The question, therefore, of giving him one of our sisters was handled before the Lord Legate and our Justiciary and other magnates; for it was feared that, if the Earl Marshal married the sister of the Earl de Brus, this foreign alliance would give too free an ingress into England to foreigners, especially when Richard Marshall, the Earl's brother, held all his castles and honour in Normandy; and moreover, the ill-feeling of those who were trying to draw away the Earl's heart from us was a subject of apprehension. Whereas, if we gave him one of our sisters, the said castles would be restored to us, which was a matter of great importance, and other magnates would be induced by his example to give up the castles which they held. Considering then the premises, and our tender age and the state of the realm, one of our sisters was by the authority of the Legate and the counsel of the magnates granted to the Earl Marshal on the terms that he gave his pledge to marry her, if it so pleased us and the magnates of the realm. Our Justiciary pledged himself to this concession to the Marshal, if the magnates consented; and the Legate and Justiciary, and the others who were present, faithfully promised to use all diligence to get such consent. The said castles were then restored into the hands of the Legate on condition that, if the contract was not fulfilled within a certain period, which has long passed, they should be restored to the Marshal without difficulty. When all this was intimated soon afterwards to the other magnates, and particularly to the Earl of Chester, who had just come home from the Holy Land, the Earl loudly approved of it, and the others consented without a single dissentient. Afterwards, however, when certain quarrels had grown up, there were some who disapproved, asserting, as will perhaps be said on their behalf in the Court at Rome, that we had no treasure of more value than the marriage of ourself and our sisters; and that, therefore, our sisters should be so placed in marriage as to give us a great alliance in foreign parts. Thus the business remained long uncompleted. But when the Earl Marshal had lately obtained an apostolic mandate, addressed to my lords of Canterbury and Salisbury, that they should either absolve him from his obligation to marry our sister or should see the contract fulfilled, the Marshal insisted that one of the two courses should be taken forthwith, as he refused to wait any longer for a wife. It was now feared that the Marshal, who was a man of great power both in England and Ireland, should take to wife the sister of the Earl de

Brus or the daughter of the Duke of Brabant (who had also been offered to him), which for the reasons already given would be much against our interest; or lest he should marry the sister of the King of Scotland, which would be still more dangerous for us, as Scotland is so much nearer to Ireland and to the Marshal's domains. Considering, therefore, the valour and power of the Marshal, and the faithful service he has wrought in Wales, where he wrested from the hands of Llewellyn Prince of North Wales our castles, which but for him had been lost to us; and also considering the example of Philip sometime King of France, who married his daughters, sisters, and nieces to the Count of Lemur and the Count of Pont-hieu and others of his subjects, just as the present King of France lately married his niece, the daughter, to wit, of Guiscard de Beaujeu, to the Count of Champagne. Considering the premises and the great things which are expected from the Marshal, it occurred to us and our council, after weighing all the circumstances, that we could not marry our sister in any other quarter so much to our profit and honour: we have therefore by their counsel, after careful deliberation, given to the Marshal our younger sister to wife without any loss of land, castles, or money."

The Princess Eleanor afterwards married Simon de Montfort, but they were married in secret under doubtful circumstances, and Simon was a Frenchman, brother to the Constable of France, and only English through his grandmother, the coheir of the earldom of Leicester.

The second marriage is that of Joan, daughter of Edward I., in 1290, to Gilbert de Clare, in whom the earldom of Hertford was united with the semi-royal honour of Gloucester and with the Irish principality of Strongbow, and who is called by Matthew of Westminster "the most powerful man in the kingdom next to the King." The Earl was compelled as a condition of his marriage to surrender into the King's hands the whole of his vast possessions in England, Wales, and Ireland, and the King took formal possession of them. They were then regranted to the Earl and the Princess Joan, and their heirs, with the reversion to the princess, to the exclusion of the family of Clare.

The third marriage is that of Elizabeth, eighth daughter of Edward I., in 1302, to Humphrey de Bohun, Earl of Hereford and Essex, and High Constable of England, who submitted to the same conditions as Earl Gilbert; for he resigned to the King his nine castles and forty-nine manors, and his hereditary office of Constable, and accepted a regrant of the same with a proviso of a reversion to the Crown in exclusion of his own kindred.

It will thus be seen that, whatever excellent reasons there may be for the approaching marriage of Princess Louise, such a marriage is in many respects without precedent in English history.

TEWARS.

EARLDOM OF LOUDON: ABEYANCE.

The case of the Countess of Loudon affords a complete and satisfactory proof of the difference between the Scottish and English law on the subject of abeyance. Her ladyship's brother, the Marquis of Hastings, was an English, Irish, and Scottish peer. The earldom of Loudon came to him in virtue of a Scottish patent under a destination to *heirs*. His Irish earldom and English marquise were to heirs male of the original patentees. His English baronies were held under writs of summons.

Upon his death, November 10, 1868, the Irish earldom and English marquise lapsed for want of heirs *male*, and the latter became extinct. The baronies by writ fell in abeyance amongst his four sisters, Lady Edith, Lady Bertha, Lady Victoria, and Lady Francis. But the Scotch earldom, in consequence of the destination to *heirs*, fell to the *eldest* sister, according to the law of that country. If the English doctrine of abeyance could have had any operation in Scotland, the Loudon earldom would have fallen in abeyance between the four sisters of the deceased Marquis of Hastings, who through a female descent was Earl of Loudon. But such was not the case. The *eldest* sister became *jure sanguinis* Countess of Loudon, the honours passing, without any form of service, to her as the next *heir*. Excepting to prove propinquity, when it is disputed, a service is unnecessary, as it only proves a *fact*, but has no effect upon a title of honour. In some cases a service would be a very dangerous affair. For example: if a peer or a baronet die in debt, his next heir incurs no liability, although he takes and uses the honours, these coming to him *by right of blood*; but if he were to serve heir, he becomes liable for the debts of his predecessor.

Thus, although the countess succeeded to the earldom enjoyed by her brother, and took the honours of Loudon, she incurred no liability for his immense debts by so doing.

These observations may not be without their value in England, where the rules of succession to dignities in Scotland are not unfrequently misrepresented before tribunals where English lawyers should be better instructed. By the Act of Union of the Kingdoms of England and Scotland, the law of the latter country was to be preserved, which it assuredly would not if the doctrine of abeyance was to be imported into the law of Scotland.

Lady Loudon, with her three sisters, has a separate claim, from being a co-heiress, to the English baronies; but as the crown has the right of summoning any one of the ladies, it may happen that her ladyship may not be the one selected, as occurred in the claim some years ago advanced to

the very old barony of Hastings,* which was given to the descendant of a younger sister, whilst the representation was vested in the ancient family of L'Estrange as heirs of line of an elder sister.

J. M.

STRAY NOTELETS ON HERBS AND LEAVES.

No. II.

"Where I killed a fair strae-death,
By loss o' blood and want of breath,"

exclaims Death in Burns's *Death and Doctor Horn-look* (24th stanza); and I take this "fair strae-death" to be a death of quietness and old age in one's own quiet bed containing or consisting of mostly a straw mattress or straw pallet in poor households. Thus "Martha" of bad repute in Goethe's *Faust*, part I. Werke in 40 vols., vol. xi. p. 122) exclaims—

"Gott verzeih's meinem lieben Mann,
Er hat an mir nicht wohlgethan!
Geht da stracks in die Welt hinein,
Und lässt mich auf dem Stroh allein."

Left her, sweet Gretchen's bad angel, alone on the "strae." And this expression will help English readers better to understand a German word the meaning of which I have often been asked about: *Stroh Wittwe*, i. e. literally a "straw-widow" (mock-widow, as the German-English dictionaries give it)—a wife left alone on the "straw" during her husband's temporary absence. It is a most common every-day expression of all classes in Germany, just like the word *Stroh-wittwer*, "straw-widower." Thus Baedeker, the German Murray, in his well-known handbook of Germany, speaking of Vegesack, near Bremen, says:—

"It is the head-quarters of many sailors' widows and 'straw-widows' (*Stroh Wittwen*), who live here in small houses fitted up cabin-like." [Who does not involuntarily think of dear old Pegotty's home?]—*Vide* Baedeker's *Deutschland*, ed. 1858, ii. 51.

During the time of the *Fronde* (middle of the seventeenth century) all the adherents of the royal princes, and decided antagonists of Cardinal Mazarin (Prime Minister in 1643), wore a small bunch of straw, most probably in remembrance of the Middle Ages, when a broken straw was the sign of the French vassals' renouncing their loyal obedience. Mademoiselle de Montpensier† ap-

peared in public with a small bunch of straw tied with ribbons of the colours of the royal princes fastened to her fan. (I owe these facts to my memory, but cannot remember in which *Mémoires* or *Lettres* I have seen them stated.)

Not many years ago it was still the hereditary custom in Germany that when a young country girl had lost her greatest pride, her honour (*Ehre*), she was led through her native village in a straw wreath or straw crown—a mockery of the bridal wreath or crown of the vestal myrtle, which by rights only belonged and still belongs to a virginal bride. ("N. & Q." 4th S. May 1.) It was also the custom in Germany formerly to present the bride with a straw wreath the day after the wedding. This ceremony was always accompanied by funny, witty, and often probably very coarse speeches, the so-called *Strohkranzreden* (straw-wreath orations). When Frederick the Great of Prussia was celebrating the nuptials of his brother in 1742 this old ceremony was celebrated too, in spite of the French polish of the court (*grattez le Russe*). That great king had chosen Baron Bielfeld to deliver the speech or oration to the royal bride. (*Vide Lettres familières à la Haye. Par le Baron de Bielfeld*, 1763, ii. 94.) This took place the day after the marriage, of course, just when the royal party was going to sit down to supper. A young cavalier was carrying the prettily arranged straw wreath, which was adorned with small images of wax. Twelve cavaliers with wax torches were at the same time marching round the apartment, hinting by gestures that they were looking for what had been lost the night before. Not being able to achieve this, of course they stood still, and Baron Bielfeld stepped forth and began to deliver his *Strohkranzrede*, which was filled with the most powerful expressions, hints, and allusions, but was nevertheless received with much applause and *gusto*. The royal bride had to wear the wreath for a short time, after which the royal bridegroom had to do the same.

Who of us has not put a rose-leaf into a book, and has found it in after years without being able to remember when and why it was put there?

"A withered, lifeless, vacant form,
It lies on my abandoned breast!"

Who of us does not know, too, the charming story of Smindrides the Sybarite, who could not sleep on account of a creased rose-leaf on his couch? worse than Andersen's, dear Andersen's, *real* princess, who could not rest on account of the pea under her twelve mattresses, and was on that account discovered to be a real and no sham princess? And who does not know the still more charming story of that Eastern sage Abdul-Kadri, who could not be received as a resident within the walls of Babylon, putting a rose-leaf on the

* Shelley.

* This is an older barony than the one in the person of the historical Lord Hastings, who was put to death by Richard III., and which honour subsequently merged in the earldom of Huntingdon.

† Anne-Marie-Louise d'Orléans (born 1627, died 1693), Duchesse de Montpensier, better known under the name of Mademoiselle de Montpensier or "Mademoiselle," "la grande Mademoiselle," in Madame de Sévigné's *Lettres*. (Vide her well-known letter of December 15, 1670, treating on the first news of "Mademoiselle's" marriage with Laurin; ed. Grouvelle, Paris, 1806, i. 132-134.)

surface of the brimful vessel which was shown to him as a symbol? Is this, then, the reason why, as a young friend from Smyrna told me, a rose-leaf (I am alluding here to the *petals* of course) there and elsewhere in the East is considered as the symbol of "let me or my love not trouble you"? Who has not heard of Goethe's "Wenn ich dich liebe, was geht's dich an?" Less known, perhaps, than that pretty "story" is, that the Greek youths took a rose-leaf, and slightly drawing the left-hand together, put it on the opening thus formed; then with their right-hand they gave it a blow to produce a clapping noise. He whose rose-leaf did not "report" was said to be unhappy in love. (*Vide* Theocritus's *Idylls*, the third.) And a somewhat similar custom still prevails on the Continent, where a rose-leaf is gathered together in the manner of a small pouch; this has to be cracked with a loud noise either on the forehead or the upper part of the left hand. If it produces a pretty pleasing sound when thus cracked, the person you have in your mind or heart thinks of you; or some say it means the foreboding of a kiss.

Until lately it was always conjectured that the old name of Morea for the Grecian Peloponnesus owed its origin to its fancied resemblance to a mulberry-leaf; but this seems to have been a fanciful delusion of some poetic geographer or delineator of maps. As an emblem, however, the mulberry-leaf was taken by Ludovico Sforza (the hero of Massinger's exquisite gem, *The Duke of Milan*), who adopted it or a branch of the mulberry-tree as a surname—Moro (Lat. *Morus*). It is the type of wisdom, prudence, foresight, as the mulberry-tree (*Morus*, L.) only puts forth its leaves when night frosts have no longer to be feared. Legend, that sweetest deceiver, tells us that the white berries (*Morus alba*, L.) of the tree were changed into purple ones (*Morus nigra*, L.) by the blood of Pyramus, a mulberry-tree overshadowing "old Ninny's tomb"—

"To meet at Ninus' tomb, there, there to woo,

Anon comes Pyramus, sweet youth and tall,
And finds his trusty Thisby's mantle slain;
Whereat with blade, with bloody blameful blade,
He bravely broach'd his boiling bloody breast.
And Thisby, tarrying in mulberry shade,
His dagger drew and died."*

In that pleasant book, Nares's *Glossary*, the venerable archdeacon writes under the head of "Rosemary":—

"Rosemary was also carried at funerals, probably for its odour, and as a token of remembrance of the deceased; which custom is noticed as late as the time of Gay [ob. 1732] in his *Pastoral Dirge*. Mentioned also here—

**Midsummer-Night's Dream*, Act V. Sc. 1.

... 'Prithee, see they have
A sprig of rosemary, dipp'd in common water,
To smell at as they walk along the streets."*

Cartwright's *Ordinary*, Act V. Sc. 1.

Is this custom of carrying such a sprig of rosemary at funerals still now and then observed in England, and in which counties? I remember a very large Odd-fellows' or Foresters' funeral in the North of Yorkshire (1864), where two men always walked abreast, with their little fingers of two hands linked together, whilst they were carrying small sprigs of rosemary in the other hands. I still recollect that most of the men were most anxious to have *real* rosemary and no substitute, as, for instance, box.

Rosemary, which, by the bye, makes an excellent ingredient for a no less excellent pomatum, was until lately always used in this country for a *Todtenkranz* (death-wreath) for any young girl dying shortly before her wedding.

"There's rosemary, that's for remembrance."†

Garlic (*Allium sativum*, L.) is still believed to possess anti-witchcraft properties in Germany, but especially in Greece and Turkey. *Allium ne ides* (eat no garlic) has become proverbial, as eating it—in the way onions are used—is said to produce quarrelsomeness. In ancient times it was the emblem of belligerent life and feelings; but it was also known as a remedy against the charms of Amor and Eros, on which account the Greek ladies ate of it and carried it about them during the *skrophoria* celebrated at Athens in honour of Minerva, Ceres, and Proserpine, when the parties celebrating these festivals had carefully to avoid any conjugal connection with men. I should fancy that the smell would keep the latter at a *noli-me-tangere* distance. On account of its anti-witchcraft properties it was dedicated to the *Lares* at Rome.

HERMANN KINDEL.

Germany.

SHOP SIGNS IN VIENNA.—I observed some singular signs in Vienna. Not only were shops under the patronage of the imperial royal family, or dedicated to popular favourites, such as Jenny Lind, but a tobacco-shop I saw dedicated to the "Salvator Mundi," and displaying a very well executed picture, I should think eight feet high, of the sacred personage. Another, a silk-mercer's shop, was dedicated to the Holy Ghost. Many of the shops have painted signs, and well done.

P. E. MASEY.

THE SURNAME SARACEN, SARASIN, OR SARAZIN.—This name is said to have been given to a Saracenic family that embraced Christianity during the Crusades, and settled in modern Europe; and, in corroboration, Mr. Lower says—

* *Glossary*, German ed. (printed at Stralsund, 1822), p. 680.

† *Hamlet*, Act IV. Sc. 5.

ladin was an English surname *temp.* Edw. I. R." The name has probably nothing to do with the Saracens, but may be derived from Castel-Sarrasin, formerly Castel-Sarrazin, a town in France, in Languedoc, so called from its situation on the rivulet *Azin* (*sur-Azin*). Conf. Jacourt or Agincourt, Dep. Pas de Calais.

R. S. CHARNOCK.

Gray's Inn.

HANDEL'S CONCERTO FOR THE HARP.—Did not read in "N. & Q." that Mr. Brinley Richards found a most valuable composition for the harp in the British Museum? At any rate I find it in many other papers, and I think it well to make a note upon the subject. Be it known to all men (with your permission, Mr. Editor) that the concerto in question has been familiar to Handel students nearly ever since its composer came to England; indeed it is one of those popular pieces which have kept players upon keyed instruments from starving (according to some historians) almost from Handel's day until this. When I say that it is nothing more nor less than the sixth of the first set of organ concertos published by Walsh, your musical readers may well wonder that anything so familiar could be discovered now. Dr. Arnold, too, published it in score (as Mr. Richards has just done at great expense), and there have been editions of it without end—some good, some bad, some indifferent. In Dr. Arnold's copy it is said to be *per sepe e organo*; so there can be no pretence of bringing forward a new version of an old work.

W. J. WESTBROOK.

Bydenham.

LA BRUYÈRE AND THE BOOKSELLER'S DAUGHTER.—In looking over the *Life of La Bruyère*, the translator of the *Characters of Theophrastus* and author of the *Mœurs de ce Siècle*, I met with the following anecdote of that interesting literary man. It may not be unsuitable for "N. & Q." :—

*La Bruyère used to frequent the shop of a bookseller named Michallet, where he amused himself with reading new pamphlets, and playing with the bookseller's daughter, an engaging child of whom he was very fond. One day, taking the manuscript of his *Characters* out of his pocket, he offered it to Michallet, saying, 'Will you print this? I know not whether you will gain anything by it, but, should it succeed, let the profits make me dowry of my little friend here.' The bookseller, though doubtful with respect to the result, ventured on the publication: the first impression was soon sold off, several editions were afterwards sold, and the profits on the work amounted to a large sum; and with this fortune Miss Michallet was afterwards advantageously married."

FRANCIS TRENCH.

Slip Rectory.

BALLOONS AND THE SIEGE OF PARIS.—

"It may be worth while to mention, before the fact is forgotten, that fifty-four aerial engines were despatched from Paris during the siege, and carried altogether about

2,500,000 letters, making a total weight of about ten tons. The first balloon, the Neptune, left Paris on the 23rd of September; the Armand Barbès, which started on the 7th of October, took out Gambetta and the first flock of carrier pigeons; the Jules Favre, which went away on the 30th of November, has never been heard of since, and is supposed to have been lost at sea; the last of all, Général Cambrouze, was sent up on the 20th of January."

The above is from a correspondent's letter in the *Daily Telegraph*, written in Paris on Feb. 17, 1871, and is, I think, worthy a place in "N. & Q."

THOS. RATCLIFFE.

THE PHOENIX PARK.—There is a curious similarity of signification in the French Fontainebleau and the Irish Phoenix Park. The former, it is well known, signifies "spring of fair water," and the true and proper Irish name of the latter is Fionn Uisge, that is "fair water," to which if we prefix *tobar*, that is "spring," which I am almost certain was the case, the identity of the name is perfect.

The change of Fionn Uisge to Phoenix was, I believe, made by the celebrated Earl of Chesterfield when lord-lieutenant. To commemorate this intellectual feat he raised, not very far from the spring, the column still existing with a phoenix on its summit.

THOS. KEIGHTLEY.

ANECDOTE OF DR. JOHNSON.—The following anecdote of the lexicographic moralist used to be told by a well-known lawyer and *bon-vivant* of Edinburgh, who died from thirty-five to forty years ago. The Doctor, riding along the road during his Scottish tour, asked the way of a country lad who was running with swollen cheeks and reddened complexion. Receiving no answer, he came down on the lad's shoulders smartly with his riding-whip. The cheeks collapsed, and a white fluid spurted forth, when Johnson was thus accosted:—"Oh, sir, what hae ye done? an' me rinnin' seven mile wi' a smoothfu' o' milk to a sick wean!" This story I have never seen in print.

W. T. M.

BALLADS BY LADY MARY WORTLEY MONTAGU AND LORD CHESTERFIELD.—Perhaps one of the most remarkable cases was that attributing to Lady Mary Wortley Montagu the ballad on Arthur Gray, which made not only Mrs. Murray, its victim, but also her friend Lady Hervey, forswear her ladyship's acquaintance. Lady Mary acknowledged the sufficiently annoying ode of the erotic footman to his mistress, which the noble editor of her works has lately included amongst them, with perhaps slightly questionable taste. The ballad is said to have been a much more scandalous affair, and was not acknowledged.

This ballad took, because Gray the footman was for many days under sentence of death in Newgate. The court had just reprieved a brutal German doctor for a much more horrid crime

which he accomplished, and by the entreaties of the amiable family aggrieved the other silly fellow was let off for his insane conduct. Gray was sent to the North American settlements, much as the Irish prisoners were lately sent to New York, but nothing seems to be known of his future existence.*

Lord Chesterfield wrote a ballad on the order of the Bath, which was said to be equally witty and satirical, and to which his fall was attributed when a change of ministry was made about the time. It was perhaps the match which set the powder on fire, but there was probably a magazine of explosive materials somewhere. E. C.

Queries.

BELL-HARP.—What kind of instrument was the bell-harp, which used to be played upon in the early part of last century? Perhaps some musical reader will be able to answer this query in an early number. L. J.

[The bell harp is a musical instrument of the string kind, thus called from the players on it swinging it about as a bell on its basis. It is about three feet long; its strings, which are of no determinate number, are of brass or steel wire, fixed at one end, and stretched across the sound-board by screws fixed at the other. It takes in four octaves, according to the number of the strings, which are struck only with the thumbs, the right hand playing the treble, and the left hand the bass; and, in order to draw the sound the clearer, the thumbs are armed with a little wire pin. There is an engraving of it in *The London Encyclopædia*, xi. 50.]

BEZANT AND FLORIN.—In documents of the Middle Ages frequent mention is made of golden florins and bezants. What was the value of these coins? Where were they struck, and were they in general circulation, or only used for calculating the value of money? A. E. L.

[Gold florins were first struck by Edward III. in 1344: the half and quarter florin were struck at the same time. The florin was then to go for six shillings, though now it would be intrinsically worth nineteen. In the year 1327 that prince had previously purchased 174 florins from Florence, the price of each being 39½d. "N. & Q.," i. S. i. 119.]

Bezant, or Besant, was a coin of pure gold, struck at Byzantium in the time of the Christian emperors; and hence the gold offered by our kings on festivals is called *besant*. It seems to have been current in England from the tenth century till the time of Edward III. Its value is not precisely ascertained, but it is generally estimated at 9s. 4½d. sterling. The origin and use of bezants are pointed out by Camden, *Remains*, art. "Money." Consult also "N. & Q.," 2nd S. v. 258.]

[* The Epistle from Arthur Gray, the footman, to Mrs. Murray, after his condemnation for attempting to commit violence, is also printed in *The Letters and Works of Lady Mary Wortley Montagu*, edited by W. Moy Thomas, edit. 1861, ii. 478. The circumstance took place on Oct. 1, 1721. See *Select Trials*, 12mo, 1742.—*Ed.*]

BOBADIL.—Ben Jonson's bully and coward is named Bobadil. Could it be because the first governor of Cuba, who sent home Columbus in chains, was "Bobadilla"? Ben's "Bobadil" is a most agreeable braggadocio, and in this respect very different from the sullen ruffian who disgraced the Spanish name by his atrocious conduct to the great navigator and discoverer. G. E.

[Gifford's note on this cowardly adventurer is interesting. He says: "Bobadil has never been well understood, and therefore is always too highly estimated; because he is a boaster and a coward, he is cursorily dismissed as a mere copy of the ancient bully, or what is more ridiculous, of Pistol; but Bobadil is a creature *sui generis*, and perfectly original. The soldier of the Greek comedy, from whom Whalley wishes to derive him, had not many traits in common with Bobadil. . . . Bobadil is stained with no inordinate vice, and is besides so frugal, that 'a bunch of radishes and a pipe to close the orifice of his stomach,' satisfy all his wants. Add to this that the vanity of the ancient soldier [in the Greek comedy] is accompanied with such deplorable stupidity, that all temptation to mirth is taken away; whereas Bobadil is really amusing. His gravity, which is of the most inflexible nature, contrasts admirably with the situations into which he is thrown; and though beaten, baffled, and disgraced, he never so far forgets himself as to aid in his own discomfiture. He has no soliloquies like Bessus and Parolles, to betray his real character, and expose himself to unnecessary contempt. . . . In a word, Bobadil has many distinguishing traits, and till a preceding braggart shall be discovered with something more than big words and beating to characterise him, it may not be amiss to allow Jonson the credit of having depended entirely on his own resources."—*Jonson's Works*, by Gifford, ed. 1816, i. 160.]

CHAUCER'S "SHIPMAN."—What is the meaning of the line (*Prologue*, 400)?—

"By water he sente hem boon to every land."

Professor Morley puzzles me by paraphrasing (*English Writers*, ii. 298), "he sent home his wine by water to every land." I have sometimes been inclined to think that the line meant "he made the vanquished walk the plank"; but I doubt if Chaucer's typical sailor was given to such piratical habits. Probably to many people there is no difficulty in the passage. Will one of these "write me down an ass"? JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

DOMESDAY.—Among the various books and papers which have been written upon Domesday, is there to be found any attempt to trace how many persons recorded there as holders of land have representatives in the present day? D. A.

ENGLISH QUEEN BURIED AT PORTO FINO.—The inhabitants of Porto Fino (a village lying the foot of the headland of the same name in the Gulf of Genoa) have a tradition that an English queen was once buried there. What are the probable historical grounds for this belief?

D. A. L.

"ET FACERE SCRIBENDA."—By whom, and of whom, has it been said that he was competent "et facere scribenda, et scribere legenda"? B.

BALLAD OF LADY FERRERS.—Is there any foundation in truth for the ballad of "Lady Ferrers of Markyate Cell"? It professes to be founded on tradition and fact, and says that

"the existence of the heroine, her singular habits and daring character, the alternate seclusion and splendour of her life, together with its mysterious close, form a detail still remembered in Hertfordshire, at the hamlet which gives title to the legend."

The story is, that she entertained her friends by day and went out marauding at night, clothed in armour, plundering and slaying all the travellers she could lay her hands upon. She was in the habit of locking the servants in their rooms at night and letting them out in the morning; but one day no doors were opened. A groom in despair at last breaking through one, they discovered that the lady's bed was empty, and at last they found her, in full armour, dead on the turret stairs. She had been killed by an accidental fall on her road out. An assassin's dirk was found securely fastened in her girdle. The date of the ballad is 1811.

MARGARET GATTY.

GREAT MAN ALLUDED TO BY ARNOLD IN A SERMON.—Who is supposed to be alluded to in the following?—

"One of the greatest men of our time has declared that, in the early part of his life, he did not believe in the Divinity of our Lord. . . . while, in his latter life, he embraced it with all his heart and soul."—Dr. Arnold's *Sermons*, v. 404.

J. R. B.

[The reference is wrong; there is little doubt that the allusion was to S. T. Coleridge. What is the text of the sermon?]

INDUSTRIES OF ENGLAND.—Does there exist a work descriptive of the industries of England, similar to the one published early in 1869 on the *Industries of Scotland* by D. Bremner?

B. T. J.

JESTERS ON SHIPBOARD.—Were commanders in the navy formerly in the habit of keeping a fool or jester aboard ship; and if so, when was the practice abandoned? Here is one instance, from the narrative of Richard Sellar, a fisherman, pressed into the service in 1665:—

"Then came out the commander's jester, and told the captain 'he would lay a guinea with him that he would make one work, and hale the king's ropes'; and told the captain 'he was a fool'; so two guineas were thrown down upon the deck; then the jester called for two sea-men and made them make two ropes fast to the wrists of arms, and reeved the ropes through two blocks in gun-boards, on the starboard side, and hoisted me up, and made the ropes fast to the gunnel of the ship, and I hung some time; then the jester called the company to 'behold, and bear him witness, that he 'the Quaker hale the king's ropes'; so veering the

ropes, they lowered me half-way down, then made me fast again: 'Now,' said the jester, 'noble captain, you and the company see that the Quaker haleth the king's ropes.' And with that he commanded them to 'let fly the ropes loose,' when I fell upon the deck. 'Now,' said the jester, 'noble captain, the wager is won: he haled the ropes to the deck, and you can hale them no further, nor any man else.'"—*Sufferings of the Quakers*, by Joseph Besse, London, 1753, ii. 113.

THOS. STEWARDSON, JUN.

JUDICIAL OATHS.—Has it ever been noticed for the consideration of that class who object to taking oaths in courts of justice, because it is forbid in the Bible under the injunction "Swear not at all," that there is another injunction in the Bible, in equally imperative language, which they entirely disregard—"Call no man father upon the earth" (Matt. xxiii. 9)? If any of your readers are of the class I have mentioned, it would be satisfactory to know from him why it is that the one command is so rigidly construed, while the other is wholly disobeyed? G.

Edinburgh.

MOOR PARK.—Are there extant any early engravings of Moor Park, or More Lodge, in Hertfordshire, as it existed in the time of James I. or Charles I., or any account of the beautiful gardens, other than that given by Sir William Temple? M. P.

MORTIMER, EARL OF MARCH.—In the Harleian MSS., Mortimer, Earl of March, who married the daughter of the Earl of Salisbury, is stated to have left two sons—Edmund, his successor in both earldoms, and Edward, from whom is traced therein a long line. Sir B. Burke, in his *Extinct Baronies*, does not mention Edward the second son. Can any one give me information on this matter, or where to look further for such? J. A.

MOURNING OR BLACKEDGED WRITING PAPER. I have lately been endeavouring to find out when the use of mourning stationery came into use in England, and was under the impression that I should find some information on the subject in these pages. Having, however, searched the preceding volumes without success, I subjoin a few conjectures of my own.

When did blackedged writing paper come into use? I believe that the large 4to writing paper, capable of being folded so as to form a cover, was in common use in England until 1840, when, the weight of a letter carried for one penny being restricted to half an ounce, the 4to letter paper was gradually superseded by the 8vo note paper. The 8vo note paper had, however, this disadvantage—it could not be folded so as to ensure secrecy: a cover therefore became a necessity. Our ever-inventive neighbours—the French—sent us the thing we wanted, and made us a present of the name *enveloppe*. The use of blackedged note

paper and envelopes (for we have declined to use the second p) would therefore seem to have arisen after 1840. But how came black to creep on the margin of writing paper? Perhaps thus: I suppose it to have been customary long before 1840 for undertakers, on the occasion of a funeral, to send out hatbands and gloves to mourners in a gigantic envelope which was blackedged. Thence, I presume, the smaller envelopes for notes received a black edge, which at last crept inside, where now we are sometimes alarmed to see it obtruding from one-sixteenth to three-quarters of an inch all round the surface of a small sheet of paper! But was there no blackedged letterpaper before 1840 of the 4to size? I am not aware that there was. I believe that no ancient blackedged letter paper is known in the British Museum. I have myself several old letters in 4to with delicate gill edges, but none with the hideous black margins of the present day.

I suppose that black sealing wax is as old as the red wax; and black wax was, I imagine, the earliest and only token of mourning employed in letter-writing, dating perhaps from 1556.

I shall be glad, however, to be set right by some of your venerable and honoured correspondents if, in the above statement, my inexperience has led me into error. W. H. S.

Mrs. OOM.—Who was Mrs. Oom? She was a lady interested in music, evidently, for her name figures upon a sonata for pianoforte by the late Samuel Wesley (which is chiefly made up of fugue upon a subject by Saloman; so that she must have had a taste for the abstruse), and again upon a sonata by Woelfl. I think I have seen her name upon other title-pages, but I cannot remember what they were. W. J. WESTBROOK. Sydenham.

PASLEY OR PASLEWE.—In the decayed diocesan returns or manuscripts of the registers of Huyton, near Knowsley, is an entry, I think, of a burial: "1639, Henriette Maria . . . Christopher Pasley . . . et h. of Tarbock." I am desirous of knowing what family this Pasley belonged to, in order to learn its connection with the Tarbocks of Tarbock, near Huyton. The last abbot of Whitley was, I believe, a Paslewe; and in 1537, "Elizth fil. X^rer. Nowell," of Little Mereley, co. Lancaster, Gent., was married to Thomas Pawselowe, or Paslewe, of Winswell, co. Lancaster, Gent. It is not improbable, notwithstanding the difference in spelling, that the issue of this marriage was the above-named Christopher Pasley, who, no doubt, married a Tarbock, Stanley, or Molyneux. There was Henriette Maria Stanley (daughter of James, seventh Earl of Derby), who was married to Viscount Molyneux, and secondly to Wm. Wentworth, Earl of Strafford; but she was born in 1630, and died in 1635. T. HELSBY.

PORCELAIN QUERY.—What English china was marked T^C J in a rather antiquated style? My specimens are in imitation of Oriental. J. C. J.

PSALM XXIII.—Who is the author of a version beginning—

"The Lord is my Shepherd, no want shall be mine;
In pastures of verdure he makes me recline"?

Can any of your correspondents supply the remainder of the psalm? J. C. KEST.

[James Montgomery is the author of a psalm commencing—

"The Lord is my Shepherd, no want shall I know;
I feed in green pastures, safe-folded I rest."

—*The Christian Psalmist*, ed. 1825, p. 56.]

SHAKESPEARE'S "SCAMELS."—In the *Dramatic Register* for 1853 (T. H. Lacy) I find at p. 35 the following statement:—

"Scamels, which word has occasioned so much worthless discussion, it appears is the common name for Rhipetia in Cornwall as well as in Ireland."

This information is said to be taken from an annotated copy of *The Tempest*. May I ask if this statement can be corroborated as to the provincial use of "scamels"?—as of course the difficulty is thus cleared up. A FOREIGNER.

THE SUN NEVER SETS ON THE BRITISH DOMINIONS.—Who was the author of the now hackneyed saying that the sun never sets on the British dominions? Did he borrow the idea from Rutilius, who says of Rome (i. 53)—

"Obruert citius sclerata oblivia solem
Quam tuas ex nostro corde recedat honores.
Nam solis radiis aequalia munera tendis,
Qua circumfusus fluctuat Oceanus.
Volvitur ipse tibi, qui continet omnia, Phœbus,
Eque tuis ortos in tua condit equos."

K. F. T.

[See "N. & Q." 4th S. ii. 535.]

SUPERSTITION IN SUFFOLK.—In a village in Suffolk resides a young lad who is afflicted with a glandular swelling, at times very painful. In May last his mother caught a toad, and in the presence of the lad sewed it up alive in a bag, which she hung on the wall of the room of the cottage in which she lived. The idea prevailing in the woman's mind is that when the toad shall have crumbled to dust, her child's glandular swelling will be stanchd and will die away. Is this a common superstition? HIC ET TRISTIT. 7, Lancaster Gate, W.

VOODONISM.—What is Voodonism? From a note in the *London Figaro* of Jan. 28, 1871, it appears to be an American invention. Is the whole account a canard? It is, however, stated in the above paper that a man named—

"JOK. Able made a contract with the Devil to put a snake into the leg of one Samuel Paine, an enemy of his . . . The snake was captured and hung up to dry; his

carcase was then reduced to powder, and strewn in the path of the doomed man. When he stepped upon this mysterious dust, he distinctly felt the serpent enter his leg. His wife, however, applied poultices, &c., and extracted the snake, which was a foot long, and quite lively."

This of course reads like a hoax, but what is the origin of the term Voodonism?

JAMES BRITTEN.

THE WHITE TOWER OF LONDON.—Queries upon pp. 19, 23, 39, 41, 97, 98, and 104 of Mr. G. T. Clark's "Particulars concerning the Military Architecture of the Tower of London" (*Old London*, Paper II. pp. 13 to 139), published by Murray, 1837:—

1. Is it probable that William the Conqueror overawed London, for twelve or fourteen years, with a fortress consisting of a deep ditch and strong palisade only (p. 19), and that he required some years' experience of the value of the site before he could determine to erect a regular castle (p. 97)?

2. Could the White Tower of London, with twenty-four feet of foundation towards the river, and walls from twelve feet to fifteen feet thick (p. 25), reasonably be said to have been executed in haste (p. 41)?

3. Could the White Tower have been built by a Norman architect as a refuge for royalty without a well, without proper conveniences, and without any trace of the usual Norman chevron or zig-zag ornament (p. 39)?

4. Is there anything in *Textus Roffensis* to show that Gundulph built the White Tower (p. 98)?

5. Did the Normans build with "mortar tempered with the blood of beasts" (Fitzstephen, quoted p. 104), or, in plain English, did the Normans pound red bricks to mix with their mortar?

Considering that the historical events of the Conqueror's reign warrant only a conclusion that the former buildings of the Romans, the Anglo-Saxons, of Alfred, and of Edward the Elder, were hastily repaired or fortified by the Normans, and considering that the Tower of London in particular was hastily prepared for the Conqueror's reception in the short space of six weeks, is it not, on the whole, more in accordance with probability (independent of other considerations) that the White Tower so called was, as Stukeley showed it, a Roman work,* which the keen glance of the Conqueror detected the value of, and forthwith adapted to his own use?

ROMAN.

* At p. 22 Mr. Clark describes it as the White or Caesar's Tower, and in the same volume Mr. Burt, in an article entitled "Public Record Office" (Paper IV. p. 267), has quoted Shakespeare (*Richard III.*, Act III. 1) on the Roman origin of the White Tower. It is yet to be forgotten that Canute ordered Edric to be stoned, and his head placed on the Tower of London, when the tide rose, washed by the Thames.

WHY DOES A NEWLY-BORN CHILD CRY?—David Copperfield was born at midnight on a Friday, and "it was remarked that the clock began to strike and he to cry simultaneously." Lucretius (v. 227) gives the epicurean reason in his beautiful lines on infancy:—

"Vagituque locum lugubri complet, ut æquum est,
Quoi tantum in vita restet transire malorum."

Augustine says (reference, alas! lost)—

"Poterat ridere prius puer qui nascitur, quare a fletu incipit vivere? ridere nondum novit, quare plorare jam novit? quia cepit ire in istam vitam."

By way of showing Augustine's familiarity with nursery lore, it is worth while quoting from him (*Confess.* i. 6), when an infant first smiles:—"Post et ridere cepi, dormiens primo, deinde vigilans." There is a beautiful poem on this idea called "The First Smile," in Keble's *Lyra Innocentium*, of which, however, only the first stanza is his.

PELAGIUS.

Replies.

"FRASER'S MAGAZINE": "GALLERY OF ILLUSTRIOUS LITERARY CHARACTERS."

(4th S. vii. 31.)

The list furnished by J. F. M. of the remarkable gallery of portraits which, for the first brilliant decade of her existence, formed so distinctive a characteristic of "Regina," is so nearly complete, that were it not for the opportunity of setting it forth in chronological order from a copy before me, and appending a few notes that may not be devoid of interest, it might well be allowed to remain without alteration or addition.

The first number of *Fraser's Magazine* appeared on Feb. 1, 1830: the "Gallery" was commenced in the number for June following, with the *εἰσὼς* of William Jerdan, accompanied by a quasi biographico-critical sketch, which, we are informed, is "written in our most elaborate style." From this period to Dec. 1836, no month failed to bring forth its portrait and its illustrative page of letter-press. A gap then occurred. An attempt to resume the series was made in 1838; but somehow the old spirit was gone, and the series was closed in the month of April by the partly form of Sydney Smith, of merry and reverend memory.

The following list will be found to present the entire series in due chronological sequence:—

VOLS.

1830.

- | | |
|-------------|-------------------|
| I. June. | William Jerdan. |
| July. | Thomas Campbell. |
| II. August. | J. G. Lockhart. |
| September. | Samuel Rogers. |
| October. | Thomas Moore. |
| November. | Sir Walter Scott. |
| December. | John Galt. |

1831.

- | | |
|----------|-------------------------------|
| January. | William Magian, "The Doctor." |
|----------|-------------------------------|

Just at this period (to digress for a moment) a poem, "In Laudem Reginæ," appeared from the pen of the late F. W. N. Bayley. Although of no special merit, I shall transcribe a couple of stanzas descriptive of the portraits which had already appeared:—

"With portraits of our learned men
It makes the world acquainted;
To see their phizzes pencilled there
Is next to being sainted!
Jerdan was drawn as *Jerdan* is
When evening dews are falling!
Sir Walter walked about his grounds,
To his northern watch-dog calling.
Galt warm'd his inexpressibles
Before a roaring fire!
And *Rogers* looked as much amazed
As one could well desire.

"*Lockhart*, the comet of the North,
His brown cigar was smoking;
Moore gazed upon the clement skies,
And look'd like *Momus* joking!
Campbell, with lengthy pipe in hand,
Seem'd like a god in clover!
Maginn, arrayed in new brown scratch,
A gentleman all over,
Croker, the Irish fairy king,
And *Oberon* of the moderns,
With several others yet to come,
Who doubtless will be odd 'uns!"

But to resume my list:—

VOLS.	1831.
III. February.	Crofton Croker.
March.	Mrs. Norton.
April.	John Wilson.
May.	Mary Russell Mitford.
June.	Don Telesforo de Trucba y Cosio.
July.	The Earl of Munster.
IV. August.	Lord John Russell.
September.	John Wilson Croker.
October.	Tydas Pooh-Pooh, "Our Man of Genius."
November.	Washington Irving.
December.	Lord Brougham and Vaux.

VOLS.	1832.
January.	Robert Montgomery.
V. February.	James Hogg.
March.	The Baron von Goethe.
April.	Israel (<i>sic</i>) D'Israeli.
May.	The Antiquaries.
June.	Louis Eustache Ude.
July.	Rev. Doctor Lardner.
VI. August.	Edward Lytton Bulwer.
September.	Allan Cunningham.
October.	William Wordsworth.
November.	Sir David Brewster.
December.	William Roscoe.

VOLS.	1833.
VII. January.	Prince de Talleyrand.
February.	James Morier.
March.	Countess of Blessington.
April.	"The Tiger" (W. Dunlop.)
May.	Benjamin D'Israeli.
June.	Thomas Carlyle.
VIII. July.	Samuel Taylor Coleridge.
August.	George Cruikshank.
September.	Dr. Moir.

VOLS.	1833.
October.	Mias Landon.
November.	Miss Harriet Martineau.
December.	Grant Thorburn ("Laurie Todd).

VOLS.	1834.
IX. January.	Captain Ross.
February.	Sir Egerton Brydges.
March.	Daniel O'Connell and Richard L. Shiel.
April.	Theodore Hook.
May.	Charles Molloy Westmacott.
June.	Leigh Hunt.
X. July.	W. H. Ainsworth.
August.	Thomas Hill.
September.	Rev. George Robert Gleig.
October.	William Godwin.
November.	James Smith.
December.	Count D'Orsay.

VOLS.	1835.
XI. January.	The Fraserians.
February.	Charles Lamb.
March.	Pierre Jean de Béranger.
April.	Miss Jane Porter.
May.	Lady Morgan.
June.	Alaric Attila Watts.
XII. July.	Lord Francis Egerton.
August.	Henry O'Brien.
September.	Michael Thomas Sadler.
October.	William Cobbett.
November.	Earl of Mulgrave.
December.	Robert Maenish.

VOLS.	1836.
XIII. January.	Regina's Maids of Honour.
February.	Michael Faraday.
March.	Rev. William Lisle Bowles.
April.	Francis Place.
May.	Sir John C. Hobhouse.
June.	Mrs. S. C. Hall.
XIV. July.	Mr. Serjeant Talfourd.
August.	Sir John Soane.
September.	Sheridan Knowles.
October.	Lord Lyndhurst.
November.	Edmund Lodge.
December.	John Baldwin Buckstone.

XV. None.

Here is a solution in the continuity of series. No portraits appeared in this volume, editor expressing in his preface the fear the readers will miss "our old familiar faces—peculiar feature of the magazine—our *Mon Gallery*." He adds:—

"We cannot avoid seeing that our original com of giving our readers sketches of *illustrious* literary racters, can hardly be kept up. . . . Complaints reached us that some, occasionally presented, do not this condition. . . . intend to lie fallow in the G department for a time, hoping that a new crop will up fit for the industry of our labourers."

VOLS.

XVI. None.

VOLS.	1838.
XVII. March.	Sir William Molesworth.
April.	Rev. Sydney Smith.

Here the series terminates, and I am not that other plates appeared. I take the follo

from a later volume of the magazine (p. 21):—

the portraits: omit Tydas Pooh-Pooh, Add Shiel, who appears on same plate Lebbett	78
in "The Fraserians": deduct 18 which previously appeared, leaving	9
in "The Antiquaries": deduct 3 which previously appeared, leaving	15
Regina's Maids of Honour had had a rate plate to herself	"
Total number of portraits	102

raits which appear for the first time in
serians" are—

V. Banks.	Francis Murphy.
chill.	Bryan W. Proctor ("Barry Cornwall.")
er.	Robert Southey.
rd Irving.	William M. Thackeray.
is Mahony.	

can be little doubt that the next figure
to the right of Dr. Maginn is intended
ley; the aquiline contour of the face
that of the Laureate, and the identifi-
corroborated by Mahony in his repro-
of the cartoon for Bohn's edition of *The*
f Father Prout. Still it is curious that in
paper, "The Fraserians" (*Fraser's Mag.*
outhey is not mentioned, and MacIse
as sitting to the left of Barry Corn-
often Croker, in his after-dinner speech,
say:—

we were all chattering and gabbling about the
all kinds of writing-people, we were forgetting
was sitting among us a decent fellow, who
of making faces in a manner never beat yet.
ke mentioning names, for it is dangerous in
times: but there he is, Dan—I beg pardon,
common near making a slip of the tongue—
Mr. Alfred Croquis, sitting cheek by jowl to
Cornwall; and a neat article he is—I mean
ally as well as I mean Cornwall. There he
and demure as a young lady at a christening,
ck to him; only he is caricaturing us all the
he is sitting there as quiet as if he were a
cheese. Nevertheless I give his health, and
e live to sketch and etch. Here's your health,
boy!—Alfred I mean, only it's the same

Doctor" must have made a mistake;
have known his right-hand neighbour—
wed, it is true—but then, it was after

owing appear for the first time in "The
s":—

rdson.	William R. Hamilton.
Brooke.	Alfred John Kempe.
riale.	Robert Lemon.
	J. Martin.
Ellis.	John Bowyer Nichols.
	Sir Harris Nicolas.
ort.	William Henry Rosser.
am.	

Shortly after the discontinuance of the series
was issued in a substantive form "A Collection
of Literary Portraits from *Fraser's Magazine*."
The following were the plates selected:—

- | | |
|--|---|
| 1. The Society of Anti-
quaries. | 17. John Gibson Lockhart. |
| 2. The Countess of Bless-
ington. | 18. Doctor Maginn. |
| 3. Lord Brougham and
Vaux. | 19. Miss Mitford. |
| 4. Edward Lytton Bulwer. | 20. Robert Montgomerie. |
| 5. Thomas Campbell. | 21. Thomas Moore. |
| 6. The Right Hon. John
Wilson Croker. | 22. James Morier. |
| 7. Thomas Crofton Croker. | 23. The Earl of Munster. |
| 8. Allan Cunningham. | 24. Hon. Mrs. Norton. |
| 9. Benjamin D'Israeli. | 25. Samuel Rogers. |
| 10. Isaac D'Israeli. | 26. William Roscoe. |
| 11. John Galt. | 27. Lord John Russell. |
| 12. The Baron Von Goethe. | 28. Sir Walter Scott. |
| 13. James Hogg. | 29. Prince de Talleyrand. |
| 14. Washington Irving. | 30. Don Telesforo de Trueba
y Cosio. |
| 15. William Jerdan. | 31. Tydas Pooh-Pooh. |
| 16. Rev. Doctor Lardner. | 32. Louis Eustache Ude. |
| | 33. Professor Wilson. |
| | 34. William Wordsworth. |

A very limited number of this edition was
printed; price two guineas plain proofs, and three
guineas india proofs, of which latter only twenty-
four copies were struck off. The drawings, we
are told, had been destroyed immediately after
their first appearance; and not one had been suf-
fered to get abroad detached from the magazine.

It is my opinion that the entire series of the
drawings was the production of MacIse. They
form a splendid collection, of deep and increas-
ing interest. Some are free outline sketches with
crow-quill and lithographic ink; some artist's
etchings, and some—as, for instance, the portraits
of Sir David Brewster and Thomas Carlyle—the
most finished productions of the *burin*, in the
highest style of the engraver's art. Hear the
editor's farewell:—

"How can we part from our Gallery, without saying
a word or two about him to whose pencil we are in-
debted for it—our old and much-honoured friend Croquis?
..... He is rising every year to higher honours and
renown, and displaying fresh proofs of unwearied genius;
and though the pictures which he exhibits are of greater
splendour and loftier aspiration, yet, in their own way,
we maintain that the sketches of Croquis display as much
talent as any production of the best R.A. or A.R.A. of
the lot—ay, even if you named MACLISE himself."—
Fraser's Mag. Jan. 1840, p. 26.

Equal in talent are the accompanying letter-
press sketches. Humorous, learned, racy, pointed,
and vigorous; scintillating with wit, biting with
irony, or withering with sarcasm, who could have
produced them but the Doctor himself? In a
feeling and painfully interesting biography written
by his friend, the modern Deipnosophist, and *not*
by Moir, to whom I have seen it attributed, the
following passage occurs:—

"A highly popular and delightful feature in this maga-
zine (*Fraser's*, of the establishment of which the writer
has just been speaking) was the Gallery of Literary Por-

traits, the letterpress for nearly all of which was written by Maginn. These were entirely original in plan and execution, and created a sensation in literary circles not often paralleled. The exquisite sketches by MacIise added not a little to their attraction. As a whole, they are, we think, the most original and sparkling of the Doctor's productions; and when we remember that they were hit off at a moment's notice, we shall be easily able to fancy how meteoric was the intellect from which they emanated. Wit was their principal recommendation. . . . And we never read them without involuntarily thinking we hear the Doctor speak, for they are perfect resemblances of what his conversation was."—*Dublin Univ. Mag.* Jan. 1844, p. 88.

One sketch, however (that of Goethe), was written by Thomas Carlyle, and is included in the American edition of his *Essays*; the drawing, too, was not like the others, *ad vivum*, but copied by MacIise from the full-length portrait by Stieler of Munich.

It must not be supposed that the originals of the portraits were invariably gratified by the manner in which artist or author had set them before their contemporaries. To some an *amende* was made. Thus the editor admits that the observations on Montgomery, Miss Martineau, and Lardner, "though not remarkably harsh, were uncalled-for and unjust." "Lord John Russell," adds he, "and two or three others should not have been there at all"; and "some, as Grant Thorburn, the thrice centenarian, Tom Hill, and Eustache Ude, were no more than curiosities." Alaric Watts, who was depicted as moving off from some studio or auction-room, with furtive speed, a picture under each arm, brought an action against the publisher to recover damages for a libel. He got a verdict for 150*l.* Fraser applied for a new trial, and obtained a rule *nisi*; but on the case being heard *in banco* the trial was refused on a technical point.

"The Fraserians" is certainly the gem of the whole collection, "rendering priceless," as the *Graphic* said lately in its notice of MacIise, "the number of *Fraser* (the 61st) in which it appeared"; nor can I conceive a more interesting or appropriate ornament than it for the libraries of those who are fortunate enough to obtain it.

The accompanying paper, entitled also "The Fraserians," is by Maginn, and in his very best style. Mahony (Father Prout) has written no further account of this exquisite cartoon than a sentence in his preface to Bohn's edition of the *Reliques of Father Prout*, to which, for the first time, the plate itself, with the name of the original appended to each portrait, is introduced as frontispiece. This preface bears the date 1859, and is probably that concerning which J. F. M. inquires. At that time—twelve years ago—only eight out of the twenty-seven guests crowded round Fraser's table were living—

" quot libras in duce summo
Invenies?"

What is now left of that brilliant assemblage of wit and learning?

Of the singular plate, "Tydus Pooh-Pooh, our Man of Genius," I cannot offer any explanation. It is described by Fraser himself as "a joke, the point of which is now forgotten."

A similar series entitled "Our Portrait Gallery," inferior in interest and artistic merit, but with much longer and more serious biographical notices, will be found in the *Dublin University Magazine*. This includes seventy-two portraits, and concludes, I think, with that of Captain McClure, R.N., in the number for March, 1854, vol. xliii. Those of Moore and J. W. Croker, vol. xix.; Dr. Maginn, vol. xxiii.; Crofton Croker, vol. xxiv.; and J. S. Knowles, vol. xl., have their prototypes in *Fraser*, with which they may be compared.

The signature "Alfred Croquis," appended to so many of the portraits in Fraser's "Gallery" by the late Daniel MacIise, R.A., must not be confounded with "Alfred Crowquill," the well-known pencil-name by which that clever humorous artist and author, Mr. Forrester, has been familiar to the public for nearly half a century.

To conclude: "Fraser" remarks—and here, again, do not confuse *Hugh Fraser*, the founder and editor of the magazine, with *James Fraser* of Regent Street, the publisher,—"Fraser," I say, remarks on the conclusion of his "Gallery" that it forms "a valuable present to the future Granger; even as it is, the collection is in no inconsiderable demand for the purpose of illustrating books of contemporary literature. . . . In another generation it will form an object of greater curiosity."

This prediction is verified. What a truly charming book of pictures and prose, the quintessence, as it were, of MacIise and Maginn, giving the very form and pressure of their literary time, would this century of illustrious characters make! But there are, I am afraid, grave difficulties in the way. The stones, plates, and drawings are destroyed, and the necessary process of tracing would be in all cases expensive, in many impossible. The text alone—Maginn's graphic pen-pictures—would of itself form a delightful volume; but then the references to the drawings are so frequent that it would have an unsatisfactory air of imperfection without them. Still, such a reproduction might not be impracticable or unremunerative; and I for one should heartily rejoice in the possibility of the possession, in a commodious form, of that which, from my boyhood, has been to me a source of constant delight and interest.

WILLIAM BATES.

Birmingham.

J. F. M. will find Mahony's account of MacIise's picture of "The Fraserians" for which he inquires, accompanying an engraving of it, in

Bohn's edition (1860) of *The Reliques of Father Front*, which is also illustrated by others of Mac-lisse's pictures, including the portraits of Béranger, Miss Landen, &c.

WILLIAM KELLY.

Leicester.

MOUNT CALVARY.

(4th S. vi. 542; vii. 62, 103.)

In a former communication, at p. 62, I quoted these words from the 13th *Catechesis* of St. Cyril of Jerusalem, of which I need not here repeat the original Greek:—

"That holy and *supereminent* Golgotha; and to be seen at this day, and showing even now how by Christ the rocks were rent."

In his 4th *Catechesis* the holy bishop also says:

Οὗτος ἱσταυρόθη ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ἀληθῶς. ἂν γὰρ ἀρνήσασθαι βουληθῆς, ὁ τύπος ἐλέγχει σε φαινόμενος, ὁ μακάριος οὗτος Γολγοθᾶς, ἐν ᾧ νῦν, διὰ τὸν ἐν αὐτῇ σταυρωθέντα, συγκεκριθήμεθα.

He was truly crucified for our sins. And if you would deny this, the *conspicuous* place will convince you: this happy Golgotha, on which we are now assembled on account of him who was crucified upon it.

Again, in his 10th *Catechesis*:—

Ὁ Γολγοθᾶς ὁ ἅγιος οὗτος ὁ ὑπερανεστηκώς, μαρτύρει φαινόμενος. τὸ μυστήριον τὸ ἀγιοτάτητον μαρτύρει, καὶ ὁ λίθος ὁ μέχρι σήμερον κείμενος.

This holy Golgotha, the *supereminent*, *conspicuously* testifies. The most holy monument bears witness, and the stone lying there even to this day.

Now in these passages we have the clear testimony of an illustrious Father of the Church, who was Bishop of Jerusalem in the fourth century, who lived in Jerusalem, and delivered these catechetical instructions even on Calvary itself—that the same Golgotha, or Calvary, bore evident witness to our Lord's crucifixion by its *supereminent* and *conspicuous* and *rocky* appearance: all of which features prove that Calvary was an elevated spot, and justly called Mount Calvary.

But Mr. Tew dismisses all this copious testimony of St. Cyril as "valueless," because the historian Sozomen tells us that the enemies of the Christian name walled in the holy sepulchre and the place of Calvary, levelled the ground, and built upon it a temple to Venus, having previously covered the place with a huge mound of earth, and raised the ground higher than it was before, "as it now appears"; and St. Cyril lived long after this transaction. But he declares that at the very time when he delivered his catechetical discourses the rocks were conspicuous before his eyes, attesting their being rent at the crucifixion, and moreover that the very stone of the sepulchre was still lying there. Clearly, then, either the rocky surface of Calvary had never been wholly covered up by the heathens, or it had been laid open again by the excavations of St. Helen when she dis-

covered the cross and the holy sepulchre. Sozomen speaks indeed of Golgotha, as seen in his day, being higher than it was before, but it does not follow that it was not high enough before to deserve to be called a mountain. The object of the pagans was merely to bury up and conceal the holy places, but we are still free to believe that they were of a certain height before; while some parts still retained in the time of Sozomen a considerable portion of the additional elevation of the pagan mound. It is not likely, however, that the rocks had ever been covered; and they, and the stone of the sepulchre, before the very eyes of St. Cyril and his hearers, afford evidence surely not to be summarily dismissed as "valueless."

F. C. H.

I am indebted to Mr. Tew for pointing out the inaccuracy of the translation of Sozomen (Bohn's *Eccles. Lib.* 1855) to which, not having the original beside me, I had foolishly enough trusted. Clearly *he* does not make Calvary a mount. But besides Theodorus, whom I have already quoted, the Bordeaux pilgrim as clearly does; and he visited Jerusalem while Constantine's church was building, and about a hundred years before Sozomen wrote—"A sinistra autem parte est *monticulus* Golgotha, ubi Dominus crucifixus est." (Parthey and Pinder's edit. p. 279.) I cannot follow Mr. Tew's reasoning as to Cyril being no authority. The discovery of the sepulchre took place A.D. 326, and he was Archbishop of Jerusalem within twenty-three years after. Most of his catechetical lectures seem to have been actually delivered in the church of Golgotha; and in addition to the passage quoted from these by F. C. H. a similar expression occurs in his tenth lecture, § 10, where he speaks of "Golgotha, this holy place, conspicuously standing up" (*ὑπερανεστηκώς*) as one of the witnesses to Christ.

Whilst upon this subject, I may be allowed to notice that hitherto, while the supporters of Mr. Ferguson's theory that the Dome of the Rock is the Anastasis of Constantine could point to various authors in the early centuries who identified the scene of Christ's passion with the hill on which Abraham offered up Isaac, and to various others who identified this latter with the Temple hill, no single writer has yet been found who could be proved to have held both these positions. St. Jerome, indeed, in his Commentary on Genesis xxi. 2, and again on Jeremiah xxvi. 4, describes the mount on which the Temple was built as that on which Isaac was offered; and he is also stated by Augustine (*Sermo* 71, *De tempore*) to have written somewhere "that he most certainly knew from ancient authors and elder Jews that Isaac was sacrificed on the spot where afterwards Christ was crucified." But no passage to this effect can be found in his extant works, unless we include

the Commentary on St. Mark appended to his writings (edit. Venet. 1771, tom. ii. pars 3, p. 125), but which is generally believed to be from another hand. I have, however, in the version of the tract of Theodorus (to whom I have already referred, and who is held by Töbler, and I believe rightly, to have written towards the close of the sixth century) in the Cottonian Library of the British Museum (Titus, D. III.), found the following remarkable passage, which has never before been published: Dr. Töbler, in his recension of the MSS., having in this place adhered to the Paris and St. Gall versions:—

"From the passion of the Lord, which is the place of Calvary to the sepulchre of the Lord, fifteen paces. There men were purged from their sins." There Abraham offered his son for a burnt offering to the Lord; and because the mount is rocky it is ascended by steps. There the cross of the Lord was found, where it is called Golgotha. There are again some who affirm that the cross itself,† which touched the naked body of the Lord and was dyed all over with His blood, was forthwith carried away from human touch and sight to heaven, and will at last appear at the judgment. And note that the place of Jerusalem, which is called the valley of vision by Isaiah the prophet, is the eminence‡ of Moria, on which summit also is the little hill called Moria on which Abraham sacrificed Isaac. Where the Jews report that after[wards] the Temple was built, and an altar, on which [hill] also Abraham made an altar, and David saw the angel sheathing the sword in the threshing-floor of Orna the Jebusite."

Whatever else may be thought of the above, one thing seems clear, that the writer believed the same spot to have witnessed in succession the offering of Isaac, the vision of the angel at Araunah's threshing-floor, the building of the Temple, and the death and burial of our Saviour.

ALEX. B. M'GRIGOR.

19, Woodside Terrace, Glasgow.

MEANING OF "FOG."

(4th S. vii. 96.)

Fog is a common word, used in South Lancashire, as applied to the *aftermath*, *eddish*, or second crop of grass in meadows.

In the Fylde district of North Lancashire the term *fog* is applied to the long grass in pastures not eaten by cattle, but which becomes withered and bleached by the winter's frost.

Bailey, in the tenth edition of his *English Dictionary*, says:—

"Fog [probably of *affogare* (Italian), to choke, because it is as it were choked with the cold of the following winter]. Corn which grows after autumn, and remains in pasture till winter."

* "*Decalubantur*" read "*decalebantur*" = were whitened.

† "*Pucem onsam*" read "*crucem ipsam*."

‡ The text here is very difficult to decipher, and apparently very corrupt. It seems to read, "... ab Isaia propheta eminentiam Moriam in quoque summo est monticulus Moria dictus."

Also:—

"FOGAGE } Rank grass not eaten in summer."
FOGGZ }

JAMES PEARSON.

Milnrow.

In the parish of Dunino, Fifeshire, was a portion of land or outfield glebe called the "*Fog-gage*," into which the minister's cows were turned to pasture. This, as I remember it, would not be inaptly described by your quotation from Wedgwood, viz. "*grass not eaten down in summer, that grows in tufts over the winter*." This place abounded with whins and broom, and presented all over patches or tufts of dried or weathered grass in various stages of decay. In a *Glossary of the Dialect of Craven* (London, 1828) this word is given—

"Fog, after-grass, aftermath, not in the sense of Dancage in v. *fogagium*, or winter eatage, or in that of Ray. See Junius."

Again:—

"Fog. This word is used when farmers take the cattle out of their pastures in autumn: they say, 'they are boun' to fog them.'"

In Westmoreland *fog* means dead grass. The word seems to be from A.-S. *fage*, dying; Norse, *feigia*, to rot, from which too, doubtless, the Welsh *fug*, otherwise *foog*. Pinkerton tells us that the language that we call Welsh, but which is probably only a corrupt form of the Pictish or early Scandinavian, is full of Danish and English words. Many or most of the place-names in the parish of Dunino are Scandinavian, one of which especially, called the "*Tongues*," which not even the most zealous Celt could claim as belonging to his language.

J. Ck. R.

Bailey defines—

"Fog [*fogagium*, Low Lat., '*gramen in foresta regia locatur pro fogagio*.'—*Leges for Scot.*]. After-grass, or that which grows in autumn after the hay has been mown."

Also—

"FOGAGE, or FOGGE (*forest law*). Rank grass not eaten in summer."

An almost similar explanation will be found in Halliwell's *Dictionary of Archaic and Provincial Words*. I may also mention that *fog*, *foggage*, is by no means confined in its appellation to after-grass in the south of Scotland and Yorkshire; but, like many other words that are set down as belonging to specified dialects, it is used in the extreme north of Scotland (in Caithness) with the same signification as Bailey defines it. I have often been surprised at the similarity of the folk lore of the north of England and the north of Scotland, with a wide space from the lowlands of Scotland to the borders of England, totally dissimilar in the same respect.

D. GIBBS.

Free Library, Blackburn.

This was a common word in Low Latin; but perhaps the most formal use of the word appears to have been in Scotland. Blount (*Law Dictionary*) has—

"FOGAGE, FOGAGIUM, FOG or FEG. Rank grass not eaten in summer.—*L.L. Forestar. Scot., cap. xvi.*"

Maigne d'Arnis, in his abridgment of Ducange (*Paris, 1806*), says:—

"FOGAGIA. Gramen ut *Fogagium*: 'ut facerent oves eas jacere in terra sua et in fogacias' [*sic*] (*Anno 1298*).—*Fogagium*, gramen quod astate non depascitur, et quod spoliatum jam pratis hiemali tempore succrescit.—*Leg. Scot.*"

We should look perhaps in this direction for its derivation.
E. MARSHALL.
Sudford.

S. H. is wrong in saying that the word *fog* "is common in only parts of Yorkshire," as I have often heard the word used in Leicestershire. There it is used to express that grass which has still to be eaten off about Michaelmas, which is very rank and coarse. "Lattermouth" is applied to the after-growth in meadows.
T. A.
Trin. Coll., Cambridge.

THE BLOCK BOOKS.

(4th S. ii. *passim*; vii. 13, 151.)

It is rather agreeable to me than otherwise to find your correspondent J. C. J. has so lively a recollection of the statements made by me in 1868 in relation to the St. Christopher (called) of "1423," and whatever blame can be justly awarded me for my first assertion, "that the date of the St. Christopher had been tampered with," I freely accept, merely observing that in making such a statement I was but fulfilling the instinct of common sense in denouncing the idea that an engraving of the excellence of the "St. Christopher" could by any possibility have been produced in "1423." 'Tis true I had not then seen the engraving, simply because the opportunity of so doing had been wanting; but I venture to submit, that to lay down a proposition that "an opinion on any particular object must not be announced in the absence of an actual inspection of the original" will be found in practice not only extremely inconvenient, but absolutely prejudicial to the true interests of knowledge and improvement.

My conviction that the "St. Christopher" was engraved in "1423" was so dominant, that I was unwilling to be victimised even for a moment by the fallacy which had deceived all men—viz. that the date on the woodcut precluded to correctly state the period when it was really engraved—I endeavoured to suggest a way by which the fraud had been perpetrated; in so doing I but followed in the footsteps of

learned men who had adopted the same practice, among whom I may mention Köning, Sotzman, and Pinkerton, neither of whom, like myself, had ever seen the woodcut. Indeed, if your readers will refer to "N. & Q.," 4th S. ii., Sept. 19, 1868, they will, I believe, find I have there stated the circumstances in as fair and frank a manner as could possibly have been either expected or desired.

Assuming, however, that I was very much to blame for having ventured to hazard a guess as to the manner in which the year "1423" had improperly been adopted as the date of the engraving, I now venture to ask J. C. J. whether he is prepared to dispute my declaration that the "St. Christopher of 1423" was printed with a printing-press and printing-ink, and that the date "1423" is that of the legend and jubilee year of St. Christopher? If so, I am perfectly willing to discuss those questions with him in the columns of "N. & Q."; and J. C. J. will, I hope, forgive me for adding that unless he is ready to do so his warning to your readers will become valueless, and his opinion "*vox et præterea nihil*."

The avowal of J. C. J. that he does not propose discussing the matter of the "block-books" with me, renders it unnecessary I should attach any importance to his placing the onus on me of proving that the "received opinion is false." I have very distinctly laid down the propositions I am prepared to maintain, and I only remain silent in the earnest hope that some among the many of your learned and intelligent correspondents may take up the subject and contest it fairly in all its details. At present I am the challenger, not the challenged. If circumstances should hereafter legitimately arise to change the relative positions, I shall not be found wanting.

HENRY F. HOLT.

King's Road, Clapham Park.

THE ADVENT HYMN: "HELMSLEY."

(4th S. vi. 112; vii. 41, 133.)

HERMENTRUDE asks a very proper question, considering how much cant is talked respecting this or that hymn tune at the present time. I may safely reply, that it is impossible to "make vulgarity" by any combination of sounds apart from words—of musical sounds, that is. "Helmsley" is associated in the minds of some few persons with a Miss Catley, of questionable fame; but even those who talk of "Miss Catley's Hornpipe" can tell little of either the lady or the tune. Those, like HERMENTRUDE perhaps, who have heard "Helmsley" sung by a large congregation to the accompaniment of a skilled organist, will not readily forget the roll of its sentences, nor easily learn to admire the characterless tunes put forward to supply its place. But let me not be

misunderstood: it is possible to make almost any combination or succession of sounds vulgar by the addition of words, no matter how solemn they may be, and I can readily believe that "Helmsley" would, under some circumstances, become vulgar almost beyond endurance. It is a melody made for those who could sing, or who had the feeling of singers. This is an age when singing is somewhat at a discount, and our tunes have become a series of syllabic jerks—have indeed been made for people who cannot sing, but can chatter on like magpies upon a few notes at any pace you please. This explains all. W. J. WESTBROOK.
Sydenham.

There seems to be some confusion respecting the words of the song in *The Golden Pippin*, the melody of which was adapted to form a tune for this hymn. My friend DR. RIMBAULT (4th S. vii. 41) states, and his evidence is corroborated by MR. WILLIAM CHAPPEL (*Popular Music of the Olden Time*, p. 748) and other writers, that the song commences with the lines:—

"Guardian angels now protect me,
Send to me the youth I love."

But I have now before me a copy of the music in *The Golden Pippin*, undated (as usual with music), but which, from the correspondence of the names of the singers prefixed to the several songs, &c., with those of the performers attached to the *dramatis persone* on the first performance of the burletta at Covent Garden Theatre, on February 6, 1773, I believe to be coeval with the production of the piece in which the following song appears in connection with the tune altered for the Advent Hymn. It purports to have been "sung by Miss Catley," who personated Juno:—

"Where's the mortal can resist me?
Queens must ev'ry honour gain;
Paris surely will assist me,
Juno cannot sue in vain.

"Look in my face, my gentle Paris:
Can such beauties e'er despair?
Where's such an eye as this?
Where lips more sweet to kiss?
Oh! may my shepherd hear my pray'r."

There is no song commencing "Guardian angels," neither do those words occur in any of the songs. I have not seen any copy of the piece to compare it with the music.

I should be glad to know how the statement made by gentlemen so conversant with such matters as those I have named, about "Guardian angels" and the indisputable fact above mentioned, can be reconciled. Was one song substituted for the other (to the same tune) during the first run of the piece; and if so, which is the original? *The Golden Pippin* was revived at Covent Garden Theatre on May 11, 1792, not having been played for eight years before; but as Mrs. Martyr then performed Juno, and the tune

in question is always associated with Miss Catley, I imagine the alteration (if any) must have been made long before then.

Can any one tell me the exact date of publication of the *Collection of Psalm and Hymn Tunes* (published for the benefit of the Lock Hospital), in which the tune first appeared under the name of "Helmsley," and in association with the Advent Hymn? I surmise it to have been not very long after the production of *The Golden Pippin*.
W. H. HUSK.

THE BALTIMORE AND "OLD MORTALITY" PATERSONS.

(4th S. vi. 187, 207, 290, 354; vii. 60.)

In answer to your correspondent F. B., I have to state that I was aware of the letter of Sir Walter Scott to Mr. Train, in which he hesitates to accept "the extraordinary connection between the Bonaparte family and that of Old Mortality." I had, however, examined the question as far as I had it in my power, and had satisfied myself that the weight of evidence, though not altogether conclusive, was in favour of this close connection. I had communicated with the descendants of "Old Mortality" in this country, and found that the belief of the family, though they never had any intercourse with their Baltimore connections, was, that Madame Bonaparte was the daughter of John, son of "Old Mortality." Then, as I stated in my former paper, a Baltimore gentleman, who gave his name as Mr. M'Clymont and also his address, though it has been lost, appeared in the churchyard of Dalgarnock within the last two years (and of this there can be no doubt), stating that he had been requested by Madame Bonaparte to visit the site where her grandfather had been buried. I believed that it was the late Jerome Bonaparte who had made the request, but in this I find I had made a mistake, as my friend who had the interview with Mr. M'Clymont tells me that Madame Bonaparte was the party named, and that it was of her grandfather's grave that Mr. M'Clymont spoke. The minister of Galashiels, of whom Sir Walter Scott speaks so favourably, is the Rev. Dr. Nathaniel Paterson of Free St. George's, Glasgow. He states to me, through his daughter, that once "his friend Mr. Binning Home of Auchinbowie, near Stirling, brought a General Stewart from Baltimore to call upon him. This General Stewart knew the Patersons of Baltimore intimately, and talked of them as the descendants of "Old Mortality." It will also be observed that the names of John's children appeared to follow the usual Scottish rule of calling the eldest children after the grandfather and grandmother. Robert seemed so called after his grandfather Robert Paterson, and Elizabeth after her grandmother Elizabeth

Gray. If there be no relationship, this is a curious coincidence. I thought, therefore, that I was justified in assuming that Madame Bonaparte was granddaughter of "Old Mortality," as she herself seemed from Mr. McClymont's statement to believe.

In this opinion, however, it seems that I have been mistaken, as I have received a short time ago the following communication from a friend of Madame Bonaparte in answer to a letter which I wrote with the view of discovering, if possible, whether she could assist in settling the question. Her friend writes to the following effect, repudiating altogether the connection between the families:—

"Baltimore, November 1st, 1870.

"Sir,

"Your letter of date 7th Oct. 1870 reached Madame Bonaparte a considerable time after it had been written.

"I am requested by her to inform you, in answer to the question addressed by yourself to her, that she is not related to, or descended from, the Scotch Patersons, of whom she knows nothing whatever.

"Her ancestors were all born in Ireland, and their names were spelled Patterson (not Paterson). She knows nothing whatever of the Scotch Patersons, except that they are not in any way relatives of the Pattersons of Ireland or of the United States of America.

"Yours respectfully,

"JAMES L. BAYLIES."

This, of course, must be accepted as authoritatively closing the question; nor do I wish, as the inquiry is a mere matter of antiquarian interest, to throw doubts on Madame Bonaparte's disclaimer, yet, as the belief has been so continuous for so long a time that John, the father of Madame Bonaparte, was the son of "Old Mortality," I should like to know whether the Pattersons of Baltimore had ever given currency to this report, or at any time had believed in this descent. P. A. L. (4th S. vi. 141), who was acquainted in 1828 with Mr. Carroll, the maternal grandfather of Mr. Jerome B. Patterson, may be able to throw some light on the opinion then held in Baltimore by the family respecting their connection with the old country.

CRAUFURD TAIT RAMAGE.

PENNYTERSAN (OR PENNYTERSAL), CUNSTONE, ETC.

(4th S. vi. 369, 479; vii. 60.)

Many of the observations of your correspondents J. JEREMIAH and J. A. PICTON seem very probably correct, while, as it must be added, they commend themselves more to the judgment than those of J. C. R. The lands of Pennytersal are not elevated, rather the reverse; still they are situated at the upper end of a long flat piece of marshy land yet remaining unimproved, and possibly unimprovable at any moderate amount of expense. This flat, then, may be the *tir sal* (the poor land) of the name; only we would submit whether

sal may not rather refer to the indigenous *saileach*, *sallows*, *Scoticè saughs*, with which this bog abounds and must have always abounded? *Auchensail* (such is the present spelling and pronunciation) is a farm-town in the neighbourhood, and the name has never been otherwise interpreted than as the "willow inclosure."

Whether Mr. PICTON is as happy in his deduction of *Cun-stone* from *kona* or *kuna*, we may be permitted to doubt. If *cun* in Welsh means a summit, as Mr. JEREMIAH says, or a head (*cwn-ii*) according to Mr. CHARNOCK, may the name not refer to the artificial cairn, mound, or knoll within which was found, in 1782, the *cist-van* mentioned? J. C. R. admits that it may be descriptive of a memorial stone belonging to this cairn. But supposing this view ill-founded, there is another which may be adopted, that suggested by Professor Stephens, in his work on Runic Inscriptions, where he says ("N. & Q.," 4th S. vii. 58) that *cund* or *gund* is an old Northern word signifying battle, war. Hence, assuming that a correct view, may not *Cun-stone* refer to a cairn, or to a *monolith*, reared in memorial of some battle, or of some potent Celtic chief who fell and was interred within the *cist-van*?

We would incline to trace the origin of these place-names to a Celtic, rather than a Scandinavian source; because the most part, if not all, of the ancient names of places in the district fall, we believe, to be so referred. For example, there are Duchall and Ranfurly (two extensive baronies), Dupenny or Dippennie, Selates, Mathnock or Mathernock, Auchenquill, Callsyde or Callasyde, Auchentiber, Auchenbothie, Craigmarnloch, Bardrain or Bardrainy, Auchencloch, Clachera, &c. (farm towns), and many others, all in the vicinity; and it will be seen whether any of these can be claimed by J. C. R. as belonging to the Scandinavian storehouse.

ESPEDARE.

ALEXANDER JAMIESON, M.A. (4th S. vii. 142.)—He had received an LL.D. degree, and was an enthusiastic mathematician and a clever man. He was a map designer, and kept a school in London for a limited number of pupils, and worked most earnestly in his vocation. Afterwards he had a boarding school not far from Sion House, Chiswick, and died about five or six years ago.

C. C.

He was also the author of *A Treatise on the Construction of Maps*, 8vo, London, 1814. I remember him in 1832 as principal of a large private school at Wyke House, near Brentford. He was then called Dr. Jamieson. I have lately inquired in the neighbourhood what became of him, but unsuccessfully.

J. R. B.

WIFE OF GEORGE NEVILLE, LORD LATIMER (4th S. vii. 90, 198.)—Arms: Quarterly, 1 and 4,

Beauchamp (gu. between a fess or, three cross crosslets of the second); 2 and 3, quarterly, 1 and 4, Lisle (gu. a lion rampant arg. crowned or); 2 and 3, Berkeley (gu. a chevron arg. between eight crosses pattée of the second).

HERMENTRUDE.

"THE HEARTS OF MEN WHICH FONDLY," ETC. (4th S. vii. 96.)—The lines inscribed on the cornice of the gallery at Burlington House are taken from Spenser's "Hymn of Heavenly Beauty," verse 3:—

"Vouchsafe then, O Thou most Almighty Spright!
From whom all gifts of wit and knowledge flow,
To shed into my breast some sparkling light
Of thine eternall truth, that I may shew
Some little beames to mortall eyes below
Of that immortal Beautie, there with Thee
Which in my weake distraughted mind I see.
"That with the glorie of so goodly sight
The hearts of men, which fondly here admyre
Faire seeming shewes, and feed on vaine delight;
Transported with celestiaall desyre
Of those faire formes, may lift themselves up hyer,
And learne to love, with zealous humble dewty,
Th' Eternall Fountaine of that heavenly Beauty."

The hymn is printed at length in *Select Poetry*, published by the Parker Society, 1845, 2 vols., edited by Edward Farr, Esq., and from whence this quotation is drawn. DOYLL.

"PHI-BETA-KAPPA" SOCIETY OF BOSTON. (4th S. iii. 108; vii. 96.)—

"I have for a long time been convinced of the worse than useless character of this secret institution. . . . That the Phi-Beta-Kappa Society is a secret association is well known to the public. It is a species of Freemasonry, and bears a strong affinity to it. If the opinion of Mr. Knapp, in his late defence of Freemasonry, be correct, it is a branch of the Illuminati, that spurious offspring of the celebrated Weishaupt. . . . The P. B. K. Society is of foreign manufacture. . . . When and where it originated I never was informed, nor have I at present any means of ascertaining. From its nature and forms it is presumed it must have commenced in some of the infidel schools of Europe in the seventeenth or eighteenth century. It was imported into this country from France in the year 1776, and, as it is said, by Thomas Jefferson, late president of the United States. It was first established at William and Mary's College in Virginia. Upon the decline, and, I believe, the extinction, of that college, during the revolutionary war, a *charter*, technically called an *alpha*, was obtained by the students of Yale College, where it still flourishes. From thence it was imparted to Harvard and Dartmouth; and since that time, charters have been granted to the students of Union College in N. Y. and to Bowdoin in Maine, and very recently, I understand, to Brown's University in Providence, R. I."

The above extracts are from a work by Avery Allyn, published in Boston (U. S. A.) in 1831.

NEPHRITE.

DESCENDANTS OF CHARLES BRANDON, DUKE OF SUFFOLK (4th S. vi. 415, 500.)—Since my former communication on this point, I have found a notice of the family of Mary Lady Montegale, daughter of Charles Brandon. They were—

1. William Stanley, Lord Montegale, married Anne, daughter of Sir James Layborne, and had issue Elizabeth, married Henry Lord Morley.

2. Elizabeth, married Sir Richard Young of Somerset.

3. Margaret, married John Taylere of London, merchant.

4. Anne, married Sir John Clifton.

All the daughters left issue. (Harl. MS. 4031, fol. 42.) HERMENTRUDE.

PATRONYMIC PREFIX "MAC" (4th S. vi. 330.) To what I have affirmed regarding the Gothic origin of this word I am able to add another fact, viz. that in a Manks history by a writer of the name of Booth it is mentioned that among the four Danish prelates who succeeded to St. Brandon was one "Aumond Mac Olave," in A. D. 1077.

A MIDDLE TEMPLAR.

BOWS AND CURTSEYS (4th S. vi. 568; vii. 109.) The lout (the charity-girl's "bob") is many centuries old: the curtsey, I suspect, came from France with Queen Henrietta Maria.

Be it remembered that masculine curtseys were in vogue long before feminine ones.

HERMENTRUDE.

"THE HOB IN THE WELL." (4th S. vii. 201.)—This sign (*not* "Hole in the Well") is taken from an old farce of that name. Several illustrations of it may be seen in the parlour of the "New Globe," Mile End Road. G. WESTLOCK, Cambridge.

SAMPLERS (4th S. vi. 500; vii. 21, 126.)—Since your introduction of the subject of "Samplers" in a late number of "N. & Q." I have made inquiries of several of my aged relatives and friends on the matter, and have seen many specimens of the art that was very prevalent at the commencement of this century, and up to about 1850, since which period I believe a more refined taste has existed, although I do not think one requiring the attention that is displayed in early samplers.

I have now one before me of an elaborate character; it contains several alphabetical specimens, and also a sample of the *distingue* "satin stitch." This has no poetry on it, but the scriptural text, "Remember now thy Creator," &c., and was worked by a lady in Edinburgh as early as the year 1800. Another, worked by my aunt previous to the year 1820, has the following lines thereon:—

"Prayer is the simplest form of speech
That infant lips can try.

Prayer, the sublimest strains that reach
The Majesty on High."

My third specimen contains the appropriate inquiry—

"Tell me, ye knowing and discerning few,
Where I may find a Friend both firm and true:
One who dare stand by me when in deep distress
And then his love and friendship most express."

It is to be remarked, that in all these examples of the manner adopted to instil into the rising members of the female population of a past, rather than the present age, habits of industry, refinement, and rectitude, the teachers have invariably permitted their scholars to omit the year in which the work was produced. Probably this was the last "gratification" that was accorded to the young ladies by their tutors—not to mention other considerations that are a lady's privilege.

EDMUND JOY.

51, Nelson Square, S.E.

THE PRINT OF GUIDO'S AURORA (4th S. vii. 13, 113.)—I am obliged to BIBLIOTHECAR. CHETHAM. for his note to my query about the lines on the plate of "Guido's Aurora," in your issue of Feb. 4. Would he further oblige me by informing me who Alexander Ætolus was, and when he lived?

But still the answer is not complete. BIBLIOTHECAR. CHETHAM. says:—

"The description is worthy of notice, inasmuch as it contains many of the expressions in the verses subjoined, as Mr. Dawson Turner informed us (1st S. ii. 391), to a print of Guido's celebrated Aurora."

"Many of the expressions." He does not say that the lines are the same as those on the print; on the contrary, the words rather imply, that though similar, they are not the same. Can he not tell me where the lines which are actually on the plate exist? It would be a gratification to me, and probably to others, as is evidenced by his own communication. Did Mr. Dawson Turner, who noticed the inscription, not notice also who was the writer, or where the lines are to be found?

S. R.

Wilmelaw.

ORIGIN OF THE SURNAME CUNNINGHAM (4th S. iii. *passim*; iv. 82, 170.)—The following extract from the Kirk-Session records of Dundonald, Ayrshire, if it does not settle this vexed question, is at least very significant:—

"21st June, 1607. flautis giffing vp. Stein Wilsonn agaild to haif schot w^e ane hagbit yis day xv dayes [Sunday] at ye connyngis in corsbies* conyngam In f^eastines."

Chalmers, it will be remembered, rejects the "bunn" theory, and points out that *cuning* is the British = rabbit, and that *cunningham* simply means "the place where rabbits abound." It is curious to find this opinion supported by the actual occurrence of the word here as a common noun.

W. F. (2.)

GOD MADE MAN," ETC. (4th S. vi. 345, 426, vii. 41, 152.)—MR. J. P. MORRIS has certainly presented the most plausible reply which appeared in answer to my query respecting the derivation of the above. But may I suggest,

* The Laird of Crosby's.

with all due deference to the authority he quotes, there is a probability John Oldland may not have been the author of the lines, but have simply, "on the spur of the moment," made a hit in localising them by the addition of the concluding lines given in MR. MORRIS's version? Have any of your readers met with the rhymes of John Oldland in a collected form, as a reference to them would doubtlessly throw light upon the matter? F. S.

ARMS OF THE COUNTS OF PERCHE: NUGENT FAMILY (4th S. vi. 543; vii. 111.)—Perhaps some correspondent would oblige us with a copy of the foundation charter of the "Abbey of Lonley" (eleventh century). *Ordericus Vitalis*, Dugdale, and Palgrave, might then be consulted for annotations. The pretension to represent the house of Belesme, in any of its branches, is too important to be allowed to pass genealogical muster unexamined.

SP.

BARBAROUS MASSACRE (4th S. vi. 526; vii. 101.)

"Je ne chercherai pas dans les relations des anciens voyageurs les traces de la splendeur de Goa, je résiste même au désir de transcrire ici la description d'un de ces brillants auto-da-fé préparés et exécutés pour exterminer les hérétiques et édifier les habitants de cette ville. Il me suffira de remarquer ici que le grand Albuquerque s'empara de Goa le 25 novembre 1510."—L. Langlès, *Monumens de l'Inde*, i. 78. Paris, 1821.

The massacre, compared for sanguinary cruelty to the slaughter of the Jews on different occasions in Europe, for which two dates (A.D. 1469 and 1511) are given by Lafitau, whose account would appear to have been derived from João de Barros' *Asia*, continued by Diego de Conto, seems to resemble more in character the auto-da-fé above referred to than the indiscriminate one at the taking and burning of Dabul in January, 1509. The two affairs are described separately (i. 208 and 319, Lafitau) as belonging to different periods, and cannot therefore be identified—a work which MR. CHARLES NAYLOR had evidently not met with when kindly replying to my query.

R. R. W. ELLIS.

Starcross, near Exeter.

SHERPESHIRE SAYINGS (4th S. vii. 9, 131.)—One other of the wise saws of our Salopian farmer, who was given to boast that he was "born on the top of Radley without a shirt," may be worth preserving as still applicable to the times in which we live.

It was used by him to check extravagance on the part of any one of his daughters who should happen to give outward proof of a desire to imitate the squire's lady in the matter of dress. At such a time he would shake his head, elevate a warning forefinger, and say with befitting solemnity, "Ah! child, many a good horse dies of the fashions."

This peculiar disease among horses, it will be remembered, is referred to in the Taming of the

Shrew, where it is said that Petruchio's steed, amidst his many other afflictions, is "infected with the fashion." Elsewhere I have found the complaint described as a kind of leprosy.

WM. UNDERHILL.

13, Kelly Street, Kentish Town.

HAIR GROWING AFTER DEATH (4th S. vi. 524; vii. 66, 83, 130.)—In the sixth volume of *Norfolk Archaeology* is an interesting account of the discovery of three stone coffins containing skeletons in the beautifully restored church of Drayton near this city. In one the skeleton lay enclosed in a case of lead, which had entirely enwrapped the corpse and taken the form of the inhumed person. Amongst other particulars respecting it, it is stated that "on the posterior part of the skull was a considerable quantity of hair closely matted together," and in a foot-note the writer says:—

"The growth of hair after death is something extraordinary, and presuming the corpse to be of the date circa 1300, examples are not wanting to prove the preservation of human hair from that period to the present in profuseness and even beauty. Some few years since a square box or coffin containing a skeleton was found in the Lady Chapel of Hereford Cathedral. The body had been enveloped in a sheet of woollen fabric. The hair was perfect and in the form of a wig, the bones of the skull having fallen away from it. The colour was a yellow red, and so profuse in quantity as certainly to have grown considerably after death."—*Archæologia*, vol. xxxiii.

"Such growth is frequently attested; but an extraordinary anecdote on the same subject is worth notice here, if only for the singularity of the statement. Douglas says that John Pitt assured him that on visiting a vault of his ancestors in Farley Chapel, Somersetshire, he saw the hair of the young Lady Chandos, which had in a most extraordinary manner grown out of the coffin, and hung down from it; while by the inscription it appeared she had been buried at least, he says, considerably more than a hundred years."

For my part I do not believe that hair can possibly grow after death. I have not succeeded in finding a well-marked instance on record, such an one indeed as would place the matter beyond dispute, and in no physiological work can I meet with any allusion to this circumstance.

CHARLES WILLIAMS.

Norwich.

WULPHRUNA (4th S. vii. 13, 132.)—Appended to Erdeswicke's *Staffordshire*, printed in 1723, is "Some Account of Wolverhampton," by Sir William Dugdale. Therein he writes—

"In this great parish, King Edgar, about the year 979 (anno regni xi.), at the request of his dying sister, Wulphruna (as 'tis said), from whom 'tis called Wulphrun-Hampton, founded a chapel of eight portionaries," &c.

Erdeswicke's text, in allusion to the name of the town, says, "so called because one Wulphruna was Lady thereof about the time that King Edgar was King of England."

Seeing that King Edgar deceased (five years

after Wulphruna is stated to have been dying) "A.D. 975, anno regni 16, ætat. 33," that he owed his throne to the influence of the monks, whose counsels almost entirely guided the actions of his reign, while Ethelred II. during his whole reign was engaged in constant warfare with the Danes, who finally drove him from his kingdom, I think the precise terms of Dugdale's statement carry some weight (they were my authority, *vide* 4th S. vi. 536); and HERMENTRUDE, there can be little doubt, is right in her inference of Wulphruna's parentage.

W. E. B.

ROBERT FITZHARNEYS OR HARVEIS (4th S. vi. 414, 517.)—The answer of S. H. A. H. fails to throw light on the ancestry of Robert Fitz-Herveis. That such a person existed there can be no doubt, but whether he was son of the Duke of Orleans is questionable. Wace, in his *Roman de Rou*, tells us that he was the "son of Erneis by Hawise or Haekwise, and nephew of Raoul de Tesson." The conjecture of Lord Arthur Hervey is open to the objection that the name of "Erneis duc d'Orleans" occurs in several lists of milites (*vide* Foxe's *Roll, Chron. Norman, Stow, &c.*); besides it is hardly probable that the title was added (as conjectured by Lord Hervey) to a person of the name of Erneis in the eleventh century by any one familiar with the story of an Erneis, son of Sampson, Duke of Orleans, in the ninth century. After this Erneis (A.D. 815) the next Count or Duke of Orleans is Odo or Eudes, whose daughter Ermentrude married Charles the Bald in 842 (*vide* Voltaire and Limier); and next to him "Eudes Count of Paris and Orleans" (*Nat. 858*), who was elected King of France in 888, and from this period the duchy of Orleans appears to have belonged to the House of Capet. About 1060 Count Eudes, brother of Henry I. of France, demanded a part of his father's dominions. Is it possible that this Eudes received the duchy of Orleans, or that Orleanois formed part of the duchy of Burgundy (as it did in 562), and that Robert Fitz-Herveis was a son of the Bishop of Auxerre or of a Duke of Burgundy? In *Hist. Norman. Script. Antiq.* I find at p. 1031 "Rob. fil. Erneis," p. 1046 "Eudo fil. Erneis, Erneis de Burone," &c.; p. 1044 "Heirneis," p. 1035 "Comes Herueus" and "Hereus de Vimo," p. 1142 "Herueus de Saira," p. 1036 "Herueus de Lion," &c. &c. Are these of the same or of different families?

Now Mr. Collins says that Robert Fitz-Hervey had several sons, but from the Domesday records we are left to conjecture whether any or all of the Herueus therein mentioned are in any way related to him. It is certain "Rob. fil. Erneis" is not mentioned in the *Survey*, yet it is positively asserted that "Robert, son of Hervey, who gave lands to the Abbot of Abingdon which Henry I. confirmed," was a son of Robert Fitz-Hervey,

Duke of Orleans. Here the chain is broken, and from Henry, or Herveus fil. Hervei, the Herveys, Butlers, and Cliburnes claim descent. If Doumoulin gives the arms of Robert Fitz-Harvey, or of the other Erneis or Herveis, additional light may be thrown on this subject. NIMROD.

PEDIGREE OF MORTIMER* (4th S. vii. 12.)—Before it can be discovered how the Lady Mauritania was related to Leonor the Faithful, we must ascertain her father's name with rather more certainty. Different writers call him Sir William de Fenolles, de Fandles, de Findlass, and sundry other variations. Now none of them sound particularly Spanish, and it is just possible that the relationship may have come through the queen's French mother, Jeanne Countess of Aumale and Ponthieu. Her mother was Alice of France; the kinship (if in this direction at all) must be sought on the father's side. HERMENTRUDE.

THE STRASBURG LIBRARY (4th S. vii. 120.)—In the interests of literature one rejoices to learn that efforts are being made to give Strasburg once more a library worthy of the town; but is it not worth inquiring how or by whose default its late famous collection has utterly perished? Few perhaps who have not seen books in or after a fire know how rarely what newspapers call the "devouring element" effects the complete destruction of such a mass of them, but to those who do, it must seem almost incredible that a great deal of valuable salvage did not remain.

Supposing, however, that the ravages of fire were as destructive as they have been represented, what claim has a town or corporation to a new library when it took no pains to preserve the old one? Was it nobody's business because everybody's to place such treasures as the Gutenberg MS. or the Hortus Deliciarum in a place of safety even at the very commencement of the siege? G. M. G.

BENJAMIN CARRIER (4th S. vii. 97, 130, 150.) A few additional particulars of the life of Dr. Carrier may not be unacceptable. He was chaplain and preacher at the court of King James I., and always inclined to pacific measures in matters of religion. In his letters he appears to insinuate that James was disposed to attempt a coalition between the Catholic and Anglican churches. Dr. Carrier, however, convinced that such a scheme was impracticable, resolved to embrace the Catholic faith. He obtained leave of the king to go to Spa, on account of his health, where his conversion was completed. James ordered Casaubon and others to write to him, and send him a peremptory order to return to England, having a strong suspicion of the doctor's intention. When his conversion became known, the king highly resented it. He had indeed so great a regard for Dr. Carrier, that he was believed to have been the con-

fidant of his majesty's private sentiments as to religion. Carrier received many letters congratulating him on his conversion, from Rome, Paris, and several other places. At the invitation of the Cardinal Du Perron he went to Paris, and died there in June 1614. His works are—*Sermons* preached while he was a Protestant; *A Missive to his Majesty of Great Britain*, containing the motives of his conversion (Liege, 1614), and *A Letter of the miserable Ends of such as impugn the Catholic Faith*, published in 1615 after his death.

See Dodd's *Church History*, vol. ii., who wrote his account from several original letters in his keeping from Carrier, Casaubon, Du Perron, &c. F. C. H.

POST PROPHECIES (4th S. vi. 370, 396, 488; vii. 42, 151.)—A. R.'s *jeu de mots* was *réchauffé* in Paris in September 1866 thus:—

"L'Italie est faite
Et Rome contrefaite,
L'Autriche est défaite,
Et l'Allemagne refaite,
La Prusse est surfaite,
La France est parfaite,
Et l'Angleterre satisfaite."

W. T. M.

DENARIUS OF DRUSUS, SEN. (?) (4th S. vii. 95, 148.)—This piece is not a coin of Drusus, Sen., but of the Emperor Nero when a young man. The obverse legend is "NERO CLAYD. CAES. DRVSVS GERM. PRINC. IVVENT." Young bust, bare; and the reverse, "SACERD. COOPT. IN OMN. CONL. SVPR. NVM. EX S.C.," which interpreted reads "Sacerdos cooptatus in omni conlegio supra numerum ex senatus consulto." Type—simulacrum, tripod, lituus, and patera. The coin will be found in Eckhel, who gives explanatory notes, and in Cohen.

F. W. M.

MENTAL EQUALITY OF THE SEXES (4th S. vii. 97.)—Nearly twenty years ago a "calculating girl" appeared in Ayrshire, in the neighbourhood of Kilmarnock. Accounts of her wonderful feats appeared in the Glasgow papers and attracted notice. Some persons (among whom was, I think, a member of the Hastings family) interested themselves in her, and she was sent to Edinburgh to be educated, where she attended the school of my late friend Mr. Peter Currie, George Street. Although, I dare say, I must have seen the girl in his school, he never exhibited any of her feats to me; but he often spoke of them, and many persons, including ladies of title, visited the school for the purpose of witnessing her wonderful powers. It would be quite unsafe for me to attempt to give any detailed account of these, but I remember that Mr. Currie used to speak of the marvellous rapidity and accuracy with which she multiplied a long row of figures by a multiplier some four or five deep without using pen or pencil. I make no question but that many of her schoolfellows,

including Mr. Currie's own children, would be able to furnish further particulars, as well as the girl's name. She was in attendance at the school about sixteen years ago.

J. H.

I can attest to the possession of this remarkable gift by a highly intelligent young lady. At eight years of age she would answer the most difficult questions in mental arithmetic with only a few minutes' consideration—questions, be it understood, that posed older and more learned persons.

M. C. Lr.

"HE THAT BUYS LAND," ETC. (4th S. vii. 99.) Either W. E. 'A. AXON's "old friend" or the schoolmaster "named Byrom" were evidently acquainted with the old drinking song which has been reprinted by Mr. Wright from an ancient manuscript in his possession:—

"Bring us in good ale, and bring us in good ale,
For our blessed Lady's sake, bring us in good ale.

Bring us in no brown bread, for that is made of bran;
Nor bring us in no white bread, for that is only grain;
But bring us in good ale.

Bring us in no beef, for there are many bones,
But bring us in good ale, for that goes down at once.
Then bring us in good ale.

Bring us in no bacon, for that is passing fat;
But bring us in good ale, and give us enough of that.
So bring us in good ale.

Bring us in no mutton, for there be seldom clean;
Nor bring us in no tripes, for they be seldom clean.
But bring us in good ale.

Bring us in no eggs, for there be many shells;
But bring us in good ale, and give us nothing else.
Then bring us in good ale."

R. R.

Boston.

MEDIEVAL BARNs (4th S. vii. 95.)—In forming a wooden house the uprights at the ends would be best made of a tree of which one of the branches was cut off at the fork of the Y, and the roof tree attached by pegs and cords. The remaining branch sloped outwards, and was richly carved, as we see in engravings representing Norwegian and Icelandic halls.

On the attack on Gunnar of Lithend (*Njala Saga*, i. 244):—

"Some ropes lay there on the ground, and they were often used to strengthen the roof. Then Mord said, 'Let us take the ropes and throw one end over the end of the carrying beams, but let us fasten the other end to these rocks and twist them tight with levers, and so pull the roof off the hall.'"

"So they took the ropes and all lent a hand to carry this out, and before Gunnar was aware of it, they had pulled the whole roof off the hall."

A finial, then, was not an ornament, but "ornamented construction."

W. G.

I cannot agree with the statement that the *leaning finials* alluded to are ugly. It seems to me but pleasing variety, and on this account no

doubt they were made. No special meaning can be attributed to them. The one at Bathampton is in conjunction with a straight or upright one. The two best ecclesiastical barns in England, those at Pilton and Glastonbury, have upright finials.

P. E. MASEY.

VESE: FEESE: FEAZE (4th S. vi. 105, 421, 553; vii. 109.)—As no reply has yet appeared to MR. ADDIS's query regarding the word *feaze*, I have to say that it is in constant use in Fife, and is invariably applied to express the fretting away of the hem of a garment, or the edge of a piece of cloth, by the separation of the woof from the warp. It is so explained by Jamieson in his *Scottish Dictionary*. It also signifies "the ravelling out of any rope or cable at the ends," as stated by Bailey. This meaning makes clear the quotation given by MR. ADDIS, which the sense of "driven away" does not do. I cannot detect in Pickering's edition the line in Chaucer referred to, and therefore I am unable to say whether the sense above given explains the passage; but in regard to the quotation from Fuller—"Bishop Turbervil recovered some lost lands, which Bishop Vaysey had *vezed*"—the gloss by Fuller of "driven away" is decidedly wrong. Lands cannot be driven away, but they may be *fretted* away by encroachments or petty sales. It was such lands, beyond a doubt, that Bishop Turbervil recovered. The same sense explains the verse quoted:—

"be xi. dai fare windis sal rise
be reinbow þan sal fal
þat al þe fentis sal y agris
and be ifesid into helle."

A *fent*, in manufacturing phraseology, means a small piece left of a web; the *fentis* of the *reinbow* are the fragments of the bow after the cloud becomes broken, and they were *ifesid*, fretted away into *helle*, darkness, or concealment. Perhaps the connection between fretted away and whipped or beaten is to be found in the fact that the armies brought into the field at that period were levied for the immediate occasion, at the call of their feudal superior, and on a defeat they embraced the opportunity of returning to their homes; in fact, *feazed* away, which from this circumstance came to signify being defeated or beaten. A. L.

TITLERS OF SUGAR (4th S. vi. 569; vii. 110.)—F. C. H. says that a titler weighs about ten pounds. I have before me the bill of a large London grocer in which occurs the item "1 Titler Sugar 35½ lbs."

H. P. D.

"SCIENCE" AND "ART" (4th S. vii. 89.)—The confusion of use of these words was very well cleared some years ago by a writer in *Chambers's Journal*. He said "science" had exclusive reference to the works of God; "art" exclusive reference to the works of man. The line thus drawn is probably as good as any that can be drawn. It

is certainly time some rule was laid down, for no two words in the language are more used wrongously.

W. H.

Cupar-Fife.

THOMSON A DRUID (4th S. vii. 97.)—I believe that Collins here uses the word "Druid" in the sense of British bard, or national poet. Without asserting the peculiar propriety of this epithet as applied to Thomson, I submit that this is the usual meaning of the word in poetry, which naturally disregards the sacerdotal and other sides of the Druid's life, except that of bard. Compare in the same poet's ode to Liberty:—

"The chiefs who fill our Albion's story
Hear their consorted Druids sing
Their triumphs to th' immortal string."

Also Cowper's conception of a Druid in his "Boadicea."

J. H. J. OAKLEY.

Croydon.

Is not STEPHEN JACKSON's query answered by the last verse of the dirge itself?—

"Long, long thy stone and pointed clay
Shall melt the musing Briton's eyes:
O! vales and wild woods, shall he say,
In yonder grave your Druid lies."

Collins, I think, considered him (Thomson) as Nature's high priest and poet; delighting, like the Druid sage, in leafy solitudes and in the silent but eloquent language of hills and vales and founts and babbling streams.

J. A. G.

Carisbrooke.

FEAST OF THE NATIVITY (OF OUR LORD) (4th S. vii. 142.)—That there was among the Orientals a great diversity in celebrating the day on which our divine Redeemer was born, is evident from the early Fathers. St. Clement of Alexandria, who died very early in the third century, observes that there were some who were not only curious to assign the year, but even the day of our Lord's nativity, which they said was in the twenty-eighth year of Augustus, and on the 25th of the month Pachon (the Egyptian month beginning on the 26th of April).

Εἰσι δὲ οἱ περιεργότεροι τῇ γένεσι τοῦ Σωτῆρος ἡμῶν οὐ μόνον τὸ ἔτος, ἀλλὰ καὶ τὴν ἡμέραν προστίθεντες ἢ ἡ φάσις ἔτους κ' ἢ Δυγούστου, ἐν πέμπτῃ Πάχων καὶ εἰκαδι.

He goes on to state the practice of the followers of Basilides in celebrating the times of our Saviour's baptism and of his passion; and adds that some of them also said that he was born on the 24th or 25th of Pharmuthi (which began on our 27th of March).

Ναὶ μὴν τινες αὐτῶν φασὶ Φαρμουθὶ γενένησθαι κ' δ', ἢ κ' ε'.

S. Clem. Alex., *Stromat.*, lib. 1. *post med.*

Cassian testifies that the more common practice of the churches of Egypt was to keep the nativity of our Lord on the 6th of January. (Cassian.

Collat. x. cap. ii.) The same is stated of the churches of Cyprus, Antioch, and other Oriental churches, by St. Epiphanius (*Exposit. Fidei*, xxii.): and St. John Chrysostom (*Hom. xxi. de Natali Christi*) informs his hearers that the Eastern churches towards the end of the fourth century, being taught better by those of the West, fixed the day on the 25th of December.

"Hic dies, quum ab exordio iis, qui in Occidente habitant, cognitus fuerit; nunc ad nos demum non ante multos annos transmissus ita increvit," &c.

Z. Z. further inquires at what time the festival of Christmas assumed the character of saturnalia. Probably very soon, from the proneness of men to turn the most sacred festivals into seasons of profane joy and worldly festivity. Thus we find the emperor Theodosius the younger, in the early part of the fifth century, severely prohibiting games and public spectacles on the nativity of our Lord, the same as on Sundays. (*Cod. Theodos.*, lib. xv. tit. 5, *de Spectaculis*.)

F. C. H.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ (4th S. vii. 9.)—After the curious and valuable piece of evidence communicated by MR. SLEIGH as to the authorship of this celebrated book, the opinions of so capable a critic as Southey may be read with some interest:—

"Among other books I have been reading the *Εἰκὼν Βασιλική*, which never fell in my way before. The evidence concerning its authenticity is more curiously balanced than in any other case, except perhaps that of the two Alexander Cunninghams; but the internal evidence is strongly in its favour, and I very much doubt whether any man could have written it in a fictitious character, the character is so perfectly observed. If it be genuine (which I believe it to be as much as a man can believe the authenticity of anything which has been boldly impugned) it is one of the most interesting books connected with English history."—*Life and Letters*, v. 81.

Again:—

"Wordsworth, the Master of Trinity, has just published a volume concerning the *Εἰκὼν Βασιλική*, a question of no trifling importance, both to our political and literary history. As far as minute and accumulative evidence can amount to proof, he has proved it to be genuine. For myself, I have never, since I read the book, thought that any unprejudiced person could entertain a doubt concerning it. I am the more gratified that this full and satisfactory investigation has been made, because it grew out of a conversation between the two Wordsworths and myself at Rydal a year or two ago."—*Ib.* 139.

To this may be added the testimony of South, which I happen to have just come across:—

"... Let his own writings serve for a witness, which speak him no less an author than a monarch, composed with such an unflinching accuracy, such a commanding majestic pathos, as if they had been written not with a pen but with a sceptre: and as for those whose virulent and ridiculous calumnies ascribe that incomparable work to others, 'tis a sufficient argument that those did not, because they could not write it. 'Tis hard to counterfeit the spirit of majesty, and the inimitable peculiarities of

an incommunicable genius."—A Sermon preach'd on the xxxth of January. (*Posthumous Works of the late Rev. Robert South, D.D.*, 8vo. London, 1717, p. 153.)

WILLIAM BATES.

Birmingham.

THE STRAIGHT GATE AND NARROW WAY (4th S. vii. 93).—In reference to the "Broad and Narrow Way," the following extract from Winwood Rende's *Savage Africa* (p. 539) may be thought interesting:—

"The Ibo negroes describe the soul of man as possessing the same subtle nature as his shadow. They say that each soul is accompanied upon the way to its appointed place by two spirits—a good and an evil one. It has to pass over a dangerous wall, by which the road is divided. The good spirit helps the soul happily; the evil one knocks his head against it. After this two roads appear, one is narrow and the other broad. By the narrow road the good soul is led by its guardian genius to God the merciful and supreme; by the broad road the wicked soul is led by its demon to a place which is always dark."

Surely this must be the remains of Christian teaching.

CLIFFORD W. POWER.

St. John's Coll., Camb.

The passage from Kêbes quoted by the Rev. Mr. Tew is quoted by the late Dean Alford, in his Greek Testament on St. Matt. vii. 14.

W. A. B. C.

The parallel passages from Matthew vii. 14 and Cebes (Tabula) would certainly furnish curious matter of comparison if the latter had been written four hundred years before the former, as MR. TEW assumes. But the truth is, that the genuineness of the Tabula of Cebes has been, to say the least of it, seriously disputed. Some ascribe it to another Cebes, who lived under Marcus Aurelius; some, who believe it to be partly authentic, suspect it of having been much "cooked" by restorers, as indeed is in some places indisputable. The inference is very strong that the later Stoic who composed this interesting parable borrowed from Scripture. JEAN LE TROUVEUR.

MORE FAMILY (4th S. ii. 365, 422, 440; iii. 266; iv. 61, 82, 104, 147).—I have been hoping that MR. ALDIS WRIGHT, or some other gentleman, would have given me a solution of the inquiry I sought as to the armorial bearings given to the chancellor's family in the MS. collection of Roman Catholic families I alluded to, viz., "Or, a torteau charged with a moorcock ar. and two lions passant guardant in pale gu. between as many flanches ar. each charged with a fleur-de-lis sa."

Although in the MS. the pedigree is given at length, no allusion is made to the other bearings of the family, yet I cannot find any record of the family ever having borne the arms stated in the MS. I can only suppose my theory to be the most probable one, i. e., that these arms were granted by the exiled Stuart kings to Basil More, who went into exile with them at St. Germain's;

and that the MS. being exclusively of Roman Catholic families who adhered to the fallen dynasty, would not recognise the coat ratified by the heralds of the heretic monarchs, more than it does those members of this same family who "degenerated from the religion of their ancestors," and became "lost" in the estimation of the direct branch, and struck out altogether from the genealogical tree.

I have never been able entirely to discard the pedigree ascribed to Sir Thomas More in that curious book by Thomas de Escalliers de la More, Barrister of Gray's Inn, published in London in 1649, where he makes him descend from—

"Laurentius de la More, qui erat in exercitu Willielmi Bastardi Regis in Conquestu suo Regni Angliæ, and Sir Thomas de la More, Knight, who was a courtier in the reigns of Edward the First, Second, and Third, and was a servant (and wrote the life) of King Edward the Second."

I do not see why this is not as likely to be correct as the tradition which Cresacre More mentions, as "having heard" that (his family) "either came out of the Mores of Ireland, or they came out of us"; for, as he says, "Although by reason of King Henry's seizure of all our evidences, we cannot certainly tell who were Sir John's ancestors, yet must they needs be gentlemen." That they did not come out of the Mores of Ireland is clear, as the families he alludes to did not settle in Ireland till after the chancellor's death, and in the other case, which is not improbable, it would in no way militate against the pedigree above stated, whether the writer was, as he calls himself, a grandson, or any more remote descendant of the illustrious chancellor. Will MR. WRIGHT or some of the gentlemen who have turned their thoughts to the history of this great man, lend me their assistance in unriddling the mystery attached to his ancestry? C. T. J. MOORE.

Frampton Hall, near Boston.

LEIGH HUNT'S "THE MONTHS," ETC. (4th S. vi. 108, 245).—The most observing writers have often made most serious mistakes as regards the proper time of the annual or exact appearance of certain flowers, serving their purpose in a poem or work of fiction. Not all are so careful as Goethe, who, in his *Sorrows of Werter*, gives almost the exact day of—

" . . . the Lime, the odorous Lime,
With tassels of gold and leaves so green,"

being in its full beauty at dear little *Wahlheim*. I remember (but cannot lay hands on the volume in question) Sir John Barrow in his *Autobiography* speaking of a mountain-ash (*Sorbus aucuparia*, L.) in his native home being covered with its handsome shining scarlet berries in the month of June. And in Scotland, too, where this could never take place before the end of August. Of modern Eng-

* Francis Bennock, b. 1812.

lish writers of poetry and fiction, ladies as a rule pay greater attention to this kind of thing than the "strong sex" (with the exception of the all-observing Wordsworth of course); and of the former, "George Eliot" (I am just thinking of her descriptions of the hedgerows in *Adam Bede*) seems to me the most acute. The remarks of the graceful Caroline Bowles will verify my own remark.

HERMANN KINDT.

ASHBURNERS OF FURNESS (4th S. vi. 411, 582; vii. 131.)—With respect to query 5, p. 413, last volume, a correspondent of the *Ulverston Advertiser* has supplied the following:—

"The Rev. W. Ashburner was the son of Geo. Ashburner of Seales, Low Furness, and was baptised at Aldingham Church on the 5th of January, 1763; his father, Geo. Ashburner (son of John Ashburner of Aldingham), was baptised at the same church on June 13th, 1731. Further research at Aldingham church and Dalton church would, no doubt, bring further particulars respecting other members of the family of Ashburners to light."

The writer of this believes himself to be descended from the William and Thomas Ashburner of Dublin mentioned by the correspondent of "N. & Q." in the article published about November last, and would be glad to communicate with the said correspondent, under cover of address, "J. R. R., *Advertiser* Office, Ulverston, North Lancashire."

J. R. R.

I regret I have not had time to thank your courteous correspondents earlier for the information they have already kindly given me. I believe a moiety of the advowson of Urswick at one time belonged to the family. Of course it would be very interesting to trace the forefathers of the Aldingham Ashburners as far back as possible. Although there is no certain place at present in the pedigree for them, some further information would no doubt fix the particular branch to which they belong. It is highly probable that the Rev. Wm. Ashburner's line was always regarded by the Paddock Hall Ashburners as being their near kinsmen, and I think it will be found that they come from Francis of Frith in Cartmell, the brother of Thomas of Paddock Hall, *temp.* Car. II.

T. HELSBY.

Miscellaneous.

NOTES ON BOOKS, ETC.

Tales of Old Japan. By A. B. Mitford, Second Secretary of the British Legation in Japan. In Two Volumes, with illustrations drawn and cut on Wood by Japanese Artists. (Macmillan.)

Striking and characteristic as are the illustrations of this work before us, which, designed by a Japanese artist, have been cut on wood by a famous wood-engraver at Tokyo, they are not one whit more so than are the incidents in these tales from the Land of Sunrise which are intended to represent. The very first story in the book, that of "The Forty-seven Rōnins," exhibits a sense of devotion on the part of his retainers towards a feudal lord—and be it remembered that the story

is a true one—which it would be hard to parallel. While, if the heroism and vengeance have in them something barbaric, the conduct of the actors in the fearful tragedy exhibits a desire to spare the innocent and protect from injury the neighbours of their victim, which is essentially chivalrous in its nature. And when we find, as we do from Mr. Mitford, that the old civilization of Japan is fast disappearing before the new ideas which the intercourse of the last eleven years with the western races has introduced into the country, we feel that that gentleman has rendered good service by these translations of a selection of the most interesting national legends and traditions. In these tales, with the exception of the Emperor and his Court—respecting whom Mr. Mitford could find no tales in which they played a conspicuous part, and the exception is a remarkable one—every class in Japan, the lord and his retainer, the warrior and the priest, the humble artisan and despised Eta or pariah, all tell their own tales, and describe themselves in a way which brings their social condition and course of life far more vividly before the reader than could be obtained perhaps in any other mode: while the backgrounds of the pictures are filled up with incidental allusions to manners and customs, the arrangements of the household, the forms of worship, the divisions of the day, the natural history of the country, and innumerable little touches illustrative of Japanese life and manners—which give a completeness to the work, and make it what we believe it to be, by far the most striking, instructive, and authentic book upon Japan and the Japanese which has ever been laid before the English reader.

Diary of the Embassy from King George of Bohemia to King Louis XI. of France. From a contemporary Manuscript, literally translated from the original Slavonic. By A. H. Wratislaw, M.A., &c. (Bell & Daldy.)

George of Bohemia, regarded as the wisest statesman of his day in Europe, having declined to render obedience to the Papal See in certain matters, endeavoured to bring about a council of crowned heads with the view of allaying the confusion existing in Europe, and of restraining and regulating the encroaching spirit of the Roman Curia. For this purpose he despatched an embassy to Louis XI. of France, and this little book is a Diary of such embassy, and a very curious Diary it is. It would indeed have been more so, but that the jealousy of the Austrian censorship cut out many passages from the transcript; and something of a kindred feeling seems to have led to the abstraction of the original MS. from the archives of Budweis in Bohemia, where it was formerly preserved, but where it is no longer to be found. Still the book presents many curious pictures of social life, and half an hour may be spent very pleasantly in its perusal.

BOOKS RECEIVED.—*Transactions of the Historical Society of Great Britain, Vol. I., Part I.* (Printed for the Society), contains several interesting papers, among which we would notice that by Mr. Bond "On the Christian Era."—Sir John Bowring's *Latin Aphorisms and Proverbs, versified by Shakespeare*; and Dr. Roger's *Memoir and Poems of Sir Robert Aytoun*.—*The Herald and Genealogist*, by John Gough Nichols, F.S.A., Part XXXVI. (Nichols), contains, among other papers of great value and interest, one on "Royal Descents of Peers," by the late Lord Farnham, which is followed by a Memoir of that able and accomplished nobleman.—*The Bookworm; an illustrated Literary and Bibliographical Review*, Part XII., for 1870. Our readers will share our regret that owing to the late horrid war, this number which completes the fifth volume closes this curious and instructive periodical, the only one which is exclusively devoted to bibliography.

THE publishing firms of London have just lost two well known and most respected members of that body. Mr. Henry Blackett, of the firm of Harst & Blackett of Great Marlborough Street, died on Monday last from an attack of apoplexy, in his forty-fifth year. Mr. Sampson Low, Jun., whose name was well known in connection with many philanthropic institutions, and who was not only a publisher but an author—as his useful *Account of the London Charities*, frequently reprinted, amply testifies—died on Sunday last, aged forty-eight, after many years of suffering borne with Christian resignation.

AUTOGRAPHS.—The following are the prices of a few of the more important lots which have been recently sold by Messrs. Puttick and Simpson:—Lot 16, King Edward IV. and his brother, when thirteen years of age, 32*l.*; 68, Correspondence relating to the Marriage of Charles I. and Henrietta Maria, 9*l.*; 93, A Signature of Oliver Cromwell, 3*l.* 1*s.*; 118, Queen Elizabeth, signature on vellum, 3*l.* 13*s.*; 150, Letter of Henry Hammond, the eminent Divine, 5*l.*; 236 to 244, Nine Letters of Lord Nelson, 34*l.*; 294, Voltaire, signed in full, 3*l.* 15*s.*; 307 to 309, Three Letters of John Wesley, 9*l.* 18*s.*

THE *ATHENÆUM* has the following:—Mr. E. Brock's re-edition of the fine alliterative poem of "Morte Arthure" is nearly ready for the Early English Text Society.

THE RED RIVER EXPEDITION. —Messrs. Macmillan & Co. will shortly publish a "Narrative of the Red River Expedition," by Captain Hayshe, who accompanied the expedition in the capacity of private secretary to the commander, Col. Sir Garnet Wolsley.

AMERICAN BOOKS.—In the year 1870, 2,004 new books, including new editions, were published in the United States. 1,250 were original American works, 382 were reprints of English books, and 172 were translations or reprints of foreign books. Classified according to subjects, 254 belonged to theology, 336 to fiction, 151 to law, 83 to arts, sciences, and fine arts; 83 to trade, commerce, politics; 54 to travel and geographical research, 166 to history and biography, 122 to poetry and the drama, 112 to medicine and surgery, 111 were educational works, 60 were annuals, 283 were juvenile works, 180 were miscellaneous works.—*Sampson Low's Monthly Bulletin*.

The *Past* says:—We hear that Sir Robert Peel has sold a valuable collection of pictures, works of the old masters, comprising the finest Hobbema in existence, as well as the "Chapeau de Paille," and a number of other *chef-d'œuvre*, to the nation. The Government have become purchasers at a price of some 70,000*l.*—a figure which does credit to Sir Robert Peel's liberality, for he could have commanded far more money at Christie's. The purchase will not disturb Mr. Lowe's Budget, as the trustees of the National Gallery have 9,000*l.* in hand from last year, and with this their annual subsidy of 10,000*l.* a year will enable them easily to make all necessary arrangements.

THE ABBEY OF ST. ALBANS.—Not only English churchmen, not only ecclesiastical antiquaries, but all who know what a centre of civilisation St. Albans was in former times, will hear with deep regret that the recent dry summers have so affected the foundations of the venerable abbey as to render imperative immediate steps for its preservation. It is said that to do this effectually no less a sum than 40,000*l.* will be required. But the state of the tower requiring instant attention, a preliminary meeting of gentlemen connected with Hertfordshire has been held at Lord Verulam's, and a subscription entered into to defray the expenses of securing the safety of that important part of the abbey.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

CLAUSTRUM ANIME. The reformed Monastery, with Frontispiece, 1675 (1677).
PATTERN FOR YOUNG STUDENTS IN THE UNIVERSITY, set forth in the Life of Mr. Ambrose Boscawene. London, 1722.
MINOR MORALS, by John Bowring. Vol. III.
FELIX SCHMERL'S HANDBOOK FOR THE CITY OF CANTERBURY, 12mo, 1835.
LIVES OF THE ENGLISH SAINTS. Nos. 13 and 14. Tootes, 1845.
ROMNEY'S VIEWS OF ANCIENT BUILDINGS IN CHESTER. 1840.
ANDREWES (LANCELOT), LATE BISHOP OF WINCHESTER, AN ETC. NARRATIVE OF THE LIFE AND DEATH OF—. 8vo. 4to. London, 1650.
Ditto, Reprinted. 8vo. Newcastle, 1817.
THE LIFE OF LATE REV. JOHN JOHNSON, A.M., &c., by the late R. Thomas Brett, LL.D. 8vo. London, 1748.
ARCHBISHOP SASSEBOFF'S OCCASIONAL SERMONS, with some Reminiscences of his Life, &c. 1694.
WALTER POPP: An Appendix to the Life of Seth, Lord Bishop of Salisbury. London, 1697.
Wanted by Mr. J. F. Streetfield, 15, Upper Brook Street, London. (Only if quite clean and perfect.)

SARUM MISAL. 1515. All or part.
HISTORIUM LEOPISTES. 8vo.
SARUM, or York Service Books.
JAMES I.'s Works, folio. Large but imperfect copy will do.
Early Serap Books.
Prints by Snyderhoof, Rembrandt, and Early Engravers.
Portraits of Lord Dudley and Ward. 1780, &c.
English Manuscripts.
Title to Crispin Pass's Bible Prints.
Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amburst Road, Hackney, S.E.

MEDWIN'S LIFE OF SHELLEY.
TRELAWNEY'S LAST DAYS OF BYRON AND SHELLEY.
MADAME DELOUC'S LIFE OF LORD BYRON.
BYRON: his Biographers and Critics, by J. S. Moore.
MEMOIR OF BYRON, by H. L. Bulwer.
LIFE OF BYRON, by Ainsworth.
THE RIVULETS: a Dream, by M. F. Rossetti.
Wanted by Mr. John Wilson, 30, Great Russell Street, W.C.

PEACOCK'S GENIUS OF THE THAMER.
HEADLONG HALL, &c., being Vol. LVII. of "Bentley's Standard Novels."
Wanted by Mr. Mortimer Collins, Know Mill, Berks.

WRIGHT'S HISTORY OF ESSEX. The Parts containing pages 125 to 130 (Vol. II.)
Wanted by Mr. E. Smith, 5, Pembroke Road, Walthamstow.

Notices to Correspondents.

COUCH THE ALLEGED CENTENARIAN.—In the note which we appended to MR. FOUR CAREW'S proof that Couch was 95 and not 110 (ante, p. 200), we omitted the name of the ship on board of which he entered when nineteen years of age in June, 1794. It was the *Bienfaisant*, which was commissioned in that year.

MAKROCHEIR will find the couplet—

"Who makes the quarter loaf and Laddites rise?
Who fills the butchers' shops with large blue flies?"
in the Rejected Addresses.

W. G. STONE.—"Eastern Story" will be found answered at p. 131. You appear to have been anticipated, but we shall be glad to insert further information.

ERRATA.—4th S. vi. p. 167, col. ii, line 1, for "name" read "namer"; line 2, for "voice" read "vôle"; p. 138, col. ii, line 28, for "Diogenes's Laertius" read "Diogenes Laertius."

DR. LEOCKE'S WAFERS.—More Cures this week (Feb. 27, 1871) of Bronchitis, Voice, Chest, Cough, and Throat Complaints.—From Mr. Earle, M.P.S., 22, Market Place, Hull.—"Your Wafers are invaluable for the Voice, Throat, and Chest. All sufferers from Bronchitis, Hoarse Cough, and deprivation of rest should take them.—Instant relief and quick relief." Dr. Leocke's Wafers rapidly cure whooping cough, consumption, coughs, and all disorders of the breath, throat, and lungs. Sold by all Druggists, at 1*s.* 1*d.* per box.

LONDON, SATURDAY, MARCH 18, 1871.

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Notes.

A LETTER OF EDWARD IV.

Among a collection of autographs recently sold by Messrs. Puttick & Simpson was one document that will certainly possess some interest for any future historian of the Wars of the Roses. It professes to be a letter from Edward IV., then Earl of March, and his brother the Earl of Rutland, written on December 10, 1460, within three weeks before the battle of Wakefield, in which the latter was slain; and so greatly was its curiosity esteemed by the sellers, that it is transcribed at full length, although with some inaccuracies, in the sale catalogue. It was sold for thirty-two pounds. As it has not been secured by the British Museum, and there are several points in connection with it that suggest inquiry, I beg leave to send you a more accurate copy than that in the auctioneers' catalogue:—

The Earls of March and Rutland to the Duke of Milan.

"Illustrissime Princeps et Excellentissime Domine, post officiales salutationes. Ex relatione spectabilis et generosi viri, domini Antonii de Turri, Regie Majestatis nostre nuntii et armigeri, intelleximus de honorificentia et gratitudine illi exhibita pro reverentia Sacre Regie Majestatis et etiam respectu nostro, ac etiam de favore sibi prestito in Romana Curia apud Pontificem Maximum pro nostris votis et honestis desideriis impetrandis, et de singulari caritate et benevolentia quam ad nos et statum nostrum Excellentia vestra gerit, pro quibus rebus prefatus Excellentie vestre cumulatissime regratiamur. Et quoniam multa sunt nobis cordi que D. v.

jam cupimus revelari, ideo eundem dominum Antonium duximus remittendum ad Sanctissimum Dominum nostrum Papam et vestram Excellentiam de intentione ac desideriis nostris plenissime informatam. Quo circa rogamus E. vestram Excellentiam ut illum more suo solito gratiose suscipiat et audiat ac plenam illi fidem adhibeat, et per eundem respondere dignetur. Speramus in Domino et in virtute Reverendissimi Domini Legati Apostolici apud nos existentis; cujus status cum nostris fortunis est conjunctus, quod rerum nostrarum successus erit gloriosus sicut idem dominus Antonius, lator presentium, latius explicabit. Valeat Excellentia vestra, ad cujus beneplacita parati sumus. Datum Londonie, die x. Decembris mcccclx.

"Excellentie vestre amici et consanguinei Eduardus Marchie et Edmundus Ruthlandie Comites, filii Illustrissimi Principis Ricardi, veri, justi, et legitimi heredis regnorum Anglie et Francie, ac Dominii Hybernie, Ducis Eboraci, etc.

"E. MARCH. E. RUTLAND."

[Addressed]—"Illustrissimo et Excellentissimo Domino, Domino Francisco Sfortie Vicecomiti etc. Duci Mediolani, inelyto amico nostro honorando."

[Endorsed]—"Dominorum consilio ad Ducem Mediolani."

It would be very desirable that some information could be obtained about the pedigree of this document. On the first blush there appear some reasons for questioning its authenticity. For one thing, it contradicts the received historical account as contained in Hall, according to which the Duke of York left London with his son, the Earl of Rutland, on December 2—that is to say, eight days before this letter was written, and sent to his other son, the Earl of March, to follow him into the North. Both of these sons had been with him in Parliament on October 31 (see *Rolls of Parl.* v. 379); but since that day it would appear that Edward must have left London, and we know from Hall that the news of his father's death at Wakefield, on December 31, reached him at Gloucester, from which place he then removed to Shrewsbury, and was still not far from the Welsh border when he fought the battle of Mortimer's Cross on February 2. Moreover there are some things in the style of the document which might reasonably be regarded with suspicion. "Regie Majestatis nostre" is, to say the least, a very singular expression to be used by either March or Rutland at a time when Henry VI. was acknowledged as king even by their father.

If the document is genuine, I should be disposed to say that it must have been drawn up in the name of Henry VI., although signed by the two earls, who had the king practically in their power; and yet the language a little further on seems hardly consistent even with this view of the case. The expressions "pro reverentia Sacre Regie Majestatis et etiam respectu nostro," according to any ordinary interpretation, surely imply that the letter was not to be subscribed by

the king, but by some other persons. In short, I see nothing for it but to acknowledge that the writers partly identified themselves with the king, and yet allowed themselves in one place to speak of the king as a third person.

From these circumstances no one will be surprised to hear that very strong suspicions have been entertained as to the authenticity of this document, or, at all events, of the subscription and signatures. There is, however, something to be said on the other side in favour of its genuineness. A letter very much the same in substance was certainly written by Henry VI. to the pope on the very day on which this letter was dated. A contemporaneous copy of it is preserved in the archives of Milan, and will be found noticed in Mr. Rawdon Brown's *Calendar of Venetian State Papers*. In this letter, as in the document under consideration, Antonius de Turri, or della Torre, is spoken of as "our envoy," as an ambassador of Henry VI., who had been lately sent to the pope, had returned, and was about to be despatched again—although, as we find from Mr. Brown's *Calendar*, the critical situation of affairs induced him to remain in London for at least a month longer, that he might be able to report the issue of events. There is also in both letters a reference to Coppini, bishop of Teramo, the legate sent to England by Pius II. to reconcile the contending factions; and the manner in which his services are referred to are quite what we might have expected.

In Henry's letter to the pope, preserved at Milan, he is said to have effected much good, and the king hoped that he would effect more if assisted. But in the letter of the two sons of the Duke of York he is almost claimed as a partisan on their side ("cujus status cum nostris fortunis est conjunctus"), which there is no doubt he practically was by the moral support he gave to their cause.

All this is certainly in favour of the genuineness of the document. It has nevertheless been suspected by gentlemen whose opinion in such matters is worthy of all deference, that, although the body of the document be genuine, the subscription and signatures may be forgeries. This supposition would leave us free to believe, according to the received accounts, that neither of the supposed writers was at the time in London; whereas, if we uphold the genuineness of the signatures, we must conclude that the chroniclers were wrong, not only as to the Earl of Rutland having gone with his father to the North, but also as to the Earl of March having by that time left London.

I believe myself it is quite possible that the chroniclers were wrong in both these points, and that the document in question thus supplies us with new and more accurate information. But

before we can presume that this is so, it is very desirable that the document itself should be submitted to critical inspection by competent judges as to the authenticity of the signatures. I myself inspected the MS. in the sale-room before my attention was drawn to any of the points of suspicion, and the handwriting did not strike me as in any way liable to question; but I will by no means warrant that under the circumstances I may not have been deceived.

I would, therefore, beg leave to suggest to the present owner of the MS. that he would be doing a service to English history if he would consent to lend it for a short time to the trustees of the British Museum, who, I have no doubt, would be glad to take it into their custody that it might be carefully inspected by palaeographers, and the signatures compared with other signatures of the Earls of March and Rutland, so that its exact historical significance may be the better ascertained.

JAMES GAIRDNER.

ON THE CONJOINT PROPRIETORSHIP IN BEN JONSON'S WORKS.

In a former note (4th S. v. 574), when speaking of the second volume of the folio Ben Jonson published by Meighen in 1640, but containing three plays published by Allot in 1631, I wrote as follows:—

"As to the three plays of 1631, Allot may have sold them to Meighen, or, as is more likely, agreed to a conjoint publication. A similar conjoint proprietorship is, I think, to be found in the first volume [of 1640]. *Poetaster*, though evidently printed at the same office with the rest, and though bearing one of Bishop's devices [the publisher of the volume], has Young's, not Bishop's, name on its title-page. The probable explanation of this is, that Young held the right of publishing the *Poetaster*, and by placing his name on the title page kept his proprietorship intact, and ensured his right to that much share (about one-twelfth) in the profits of the volume. The same occurs in the Bible of 1637."

Two days ago, while arranging the loose leaves of a first folio of 1616, I observed similar differences in its particular title-pages. The general engraved title bears, "Imprinted at London by Will. Stansby," and the title-pages of all three plays, save two, bear, "London | Printed by William Stansby." One of these two, *Every Man Out of his Humour*—the only play that has two engraved head-pieces instead of one, and where alone in the volume is a tail-piece to be found—has also the only engraved and ornamented particular title-page, and it bears, "London | Printed by W. Stansby | for I. Smithwicke." The other or *Poetaster's* title-page bears "London | Printed by William Stansby | for Matthew Lowmes," the quarto edition of the *Poetaster* in 1601 having been "Printed for M. L." and "sould in St Dunstan's Church-yard." It is therefore clear that though Stansby (or Jonson) had managed to ob-

tain the right of publishing all the other previously published plays, Smithwicke, to whom the original proprietor of *Every Man Out of his Humour* had assigned his rights, and M. Lownes, the original holder of the *Poetaster*, had refused to part with their rights, but had allowed of the reprinting of their pieces without prejudice to themselves, and on condition either of a sum down or of a share in the profits. It is curious to find that, so long after as 1640, Robert Young, who must in the mean time have obtained the proprietorship formerly held by Lownes, again refused to part with the *Poetaster*. Either this indicates the continued popularity of the libellous satire, or the determination of Young to drive a hard bargain in a matter in which he had the mastery. That Smithwicke held to the other play in 1616 on account of its popularity seems proved by Jonson's words of preface to the folio edition, and by Smithwicke's godfatherly care in decking it out.

There is yet another difference in this volume of 1616. The five title-pages of "The Epigrams," part of the "King's Entertainment on passing to his Coronation," "A Panegyre, &c.," "A Particular Entertainment . . . at Althorpe," and of "Masques at Court," are without name of printer or publisher, and merely bear the imprint, "London | M.DC.XVI." Why this difference was made I do not know, but my conjecture is, that for the sake, or for the chance, of greater profit (may the shade of William Gifford not take this as another slander on his favourite!), Jonson kept the proprietorship of these in his own hands. It would have looked strange in that day to have put "Printed for the Author | by | W. Stansby," and therefore I think all mark of proprietorship was omitted beyond the words "by B. L.," which on such omission would, I conceive, be held as legal proof of the author's ownership of the pieces. The four title-pages of the 1640 edition (that of the "Panegyre" being left out), an edition published after the author's death, bear the usual imprint of all the others—"London | Printed by R. Bishop."

BRINSLEY NICHOLSON.

LANCASHIRE FUNERAL CUSTOMS.

In the Furness district of North Lancashire some interesting customs existed within a few years ago. Singing or chanting psalms or hymns as the sorrowful train wended its way towards the church was very common and is still practised. I have an extract from an old lady's will made in 1704 which shows the importance attached to this ceremony. It bequeaths "twenty shillings, to be distributed by my said Son in Law to such young men and others who shall sing Psalms before my Corpsse to y^e Church all y^e time of my funeral."

Is this a relic of pre-reformation times? The old Sarum Use provided for singing as the corpse was borne to the grave the "Non nobis Domine" or Psalms xxv. and cxiv., according to the distance, and on returning from the grave at the conclusion of the ceremony "De profundis," &c.

Another custom was to give to each individual a small cake made of the purest wheat flour (oat-bread being in general use) called "*arval* bread," which he or she was expected to carry home and eat with the rest of the family. A large number of persons was usually "bidden," and it was considered a great slight if each family did not send at least one representative. Is this word *arval* derived from the Anglo-Saxon *ar-ful*, respectful, awful, full of reverence; or from the Hebrew word *ahval*, to hang down, to mourn? In some parts of Furness, where the parish church was at a considerable distance, the bearers, who carried the corpse on a rude kind of bier, were obliged to rest at intervals along the road; and places were erected by the roadside here and there, called "resting-stones," upon which the coffin was placed until a relay was provided and all had rested. In these districts it was common to distribute the *arval* bread before starting, and each person received a cake and a quarter. The quarter was generally eaten during a halt about half way to the church.

H. BARBER, M.D.

Ulverston.

SWISS SPRING SONG.

As the "question of Savoy" has been recently agitated, and, so far at least as a neutral zone or portion of Chablais is concerned, is likely to form a subject for future discussion and deliberation between France and Switzerland, I send a translation of a poem by Doctor Ziegler of Soleure, which came out shortly after the present Sir Robert Peel so eloquently defended the cause of Switzerland in the British Parliament. The original is entitled "*Frühlingsgrusz an Sir Robert Peel, in Genf.*" To show the beauty and melody of Ziegler's stanzas, I give the first verse:—

"Frühlingslüfte in den Thälern,
Blauer Himmel in der Höh',
Grüne Matten, grüne Triften,
Bergesblumen unterm Schnee.
Auf den Flüssen weisse Segel,
Auf dem See geschüft'ger Kiel,—
Sei willkommen in unsern Bergen,
Edler Britte, Robert Peel!"

"Strains of spring salute the valleys;
In the lift the heaven is blue;
Verdure decks the fields and hedges;
Flowrets peep the snow-drifts through;
On the lake—the white sails streaming—
Pleasure plies the active keel.
Welcome now amidst our mountains,
Noble Briton—Robert Peel!"

[* Consult "N. & Q." 2nd S. iv. 366, 423; vi. 468.—Ed.]

"Many a great mind dwells among us;
 Alien poets tune the lay,
 And reward proverbial friendship
 With the works that live for aye.
 Thou hast uttered words of freedom—
 Words our wounded spirits feel;
 Therefore welcome to our mountains,
 Brave protector—Robert Peel!

"Thou hast girded on thine armour,
 Aimed the well-directed lance,
 Waved Helvetia's white-cross banner
 In the face of grasping France.
 Hearts like thine will guard our birthright
 From the bruise of despots' heel,
 Therefore welcome to our mountains,
 Bold confederate—Robert Peel!

"Monarchs shower their decorations,
 Buttoned ribbon, cross of gold;
 Such exotic plants we grow not,
 They would droop in Alpine cold.
 Idiots' straws and children's haubles
 To their slaves let tyrants deal;
 Fame for thee has brighter honours,
 Generous stranger—Robert Peel!"

JAMES HENRY DIXON.

JOHN DYER.—The poems of Dyer are to be found in Johnson's *Poets*, although the editor was unable, apparently, to claim for them any merit to justify their preservation. In his life of Dyer we read—

"Of 'The Fleece,' which never became popular, and is now universally neglected, I can say little that is likely to recall it to attention."

It is not of the poems, however, but of the author's portrait prefixed to his life (Johnson's *Poets*, 1790, vol. v.), that I wish to put a note on record, on the authority of "Malonianna" (published at the end of Prior's *Life of Edmund Malone*, p. 423), where, writing of Samuel Dyer, one of the members of the Literary Club, (who, by the way, was supposed to have written the *Letters of Junius*), Malone says:—

"Sir Joshua Reynolds painted the portrait of Mr. (Samuel) Dyer, which is now in Mr. Burke's possession. There is a mezzotinto from it, which has been copied for *The Lives of the Poets* by mistake, as if it were the portrait of John Dyer, author of a poem called *The Fleece*."

CHARLES WYLIE.

RECOVERY OF FEOCK CHURCH REGISTER.—The local papers announce the recovery, by the Rev. W. Iago, of Bodmin, of an old volume of registers for the parish of Feock between Truro and Falmouth:—

"He met with it in London, and finding that it had no descriptive title, but evidently belonged to some Cornish parish, consulted documents in the registry at Bodmin (by permission of Mr. Collins), and was thus enabled to identify it as one of the parish registers of Feock, lost very many years ago. It records baptisms, marriages, and burials during the incumbencies of three vicars (Jackman, Coode, and Ange) between 1671 and 1724."

E. H. W. DUNKIN.

Greenwich.

RASH STATEMENTS.—As a remarkable instance of this, take the following from Gibbon (*Decline and Fall*, vol. i. chap. v.):—"An hundred well-disciplined soldiers will command with despotic sway ten millions of subjects." This is *one man* against *one hundred thousand*. Now, according to ordinary computation, if this one man had to call over the muster-roll of these one hundred thousand, and were to continue without intermission from eight o'clock in the morning till four in the afternoon—no trifling day's work—he would not get through it under *three days*.

Another, not much inferior, is quoted by Faller (*Holy State*, book iv. chap. xvii. s. 2) from Tilman Bredenach, *De Bello Livon*.:—

"I can scarce believe what one tells us, how Walter Pletemberg, Master of the Teutonic Order, with a small number, slew in a battle a hundred thousand Muscovite enemies, with loss of but one man on his side."

Scarce believe! I should think not indeed, as who could, unless he had deluded himself into the belief that the Munchausen lies were *aked* truth.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

MS. NOTES ON FLY-LEAVES.—On the fly-leaf of a MS. treatise on Wines, thirteenth century, in a very cramped and almost illegible hand, much contracted:—

"I Julius cesar y^e hegh emp^r
 In frythe and in feld still fair was my fame
 Of Rome & of Romans I bare ay y^e flour
 and thens caput mundi wes I called be name.

"I Alisaunder conquered to paradys gate
 Sane y^e ile of women all y^e world I it wan
 In achayer thai me sent a laudi of state
 Wytnies of Arestotle y^e dwelt w^t me than.

"I am ector of troy & duk of ægipt
 mony bethen haue I kyld & hedyde at any^e
 I conquered y^e grekis to y^e grek see
 and emang thame I dyed & thar
 lyes my bonyes."

On a leaf at the end of the same MS. occurs the following charm, apparently to be used as a styptic:—

"In nomine patris & filii et spiritus sancti, when our lorde Ihesus was don on y^e cros, than com longinus thider & smot hym w^t hys sper in y^e ayde blud & water com out at y^e wounde & wyped hys eghene & sawe anone. thregh y^e holy vertewe y^e god dyde gofe. I comaunde y^e blude y^e com night out of y^e compytyma. In nomine patris &c. Say y^e thrys."

West Derby, Liverpool. JOHN ELIOT HODGKIN.

"WELL-NIGH" FOR "ALMOST": "ONCE AND AGAIN."—Who brought into fashion the word *well-nigh*, which within the last year or so has come to be commonly substituted for *almost*? One has always been familiar with *well-nigh* in old English, and in our northern counties it has never gone out of colloquial use; but in ordinary English speech, and in writing, it had become nearly

obsolete. All persons now-a-days read newspapers and novels, and many read nothing else, so that a word once started by a popular novel-writer or journalist becomes within a few months adopted by the public in a truly remarkable manner. One cannot now take up a newspaper, magazine, or popular tale without coming upon *well-nigh* in such a position as *almost* would have held a year or two ago.

Once and again is another pet phrase of quite recent popularity. If a thing occurred repeatedly we used to say it happened "again and again," but now people write (I do not observe that they say) *once and again*. Mr. Trollope, if I remember rightly, uses the phrase; perhaps he set the fashion. Like *well-nigh*, *once and again* was formerly in use (1 Thess. ii. 18), and perhaps it has survived as a provincialism, and has now become popularised by some favourite author, who has himself retained it through his early provincial up-bringing.

JAYDEE.

"MOTHER RED CAP."—I forward you a print of "Mother Damnable," a few copies of which I have now in my possession, and shall have pleasure in distributing them amongst collectors of rare prints, as I believe this to be a specimen. I am collecting accounts of notorious and eccentric individuals, and shall feel obliged if any correspondent could furnish me with any information about the female thus described:—"Mother Damnable, the remarkable shrew of Kentish Town, the person who gave rise to the sign of the 'Mother Red Cap' on the Hampstead Road, near London, A.D. 1676. Taken from an unique print in the collection of the late I. Brindley, Esq."

Mercury Office, Cheltenham. THOMAS HARPER.

WORDSWORTH: CONSTABLE, ETC.—There is a sonnet by Wordsworth, appended to the edition of *Waltim's Lives*, published by Henry Washbourne in 1840, in which the following lines occur printed in italics, doubtless with a view of calling the reader's attention to their beauty:—

"The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropt from an angel's wing."

The idea is certainly felicitous, but it did not originate with Wordsworth: for, in a sonnet addressed "To the King of Scots," by Henry Constable, a poet now scarcely remembered, the concluding lines are as follows:—

"The pen wherewith thou dost so heavenly singe
Made of a quill pluck't from an angell's winge."

And the same thought he thus varies, in one of his "Spiritual Sonnettes," in praise of "St. Katharine":—

"My muse doth needs

An angell's feathers, when thy prayse I syng."

In addition to the above extracts from Henry Constable, let me add the following from the

quaint author of the *Emblems*, who rises to unusual elevation in his poem on "Faith":—

"But would'st thou conquer, have thy conquest crown'd
By hands of seraphims, triumph'd with the sound
Of heaven's loud trumpet, warbled by the shrill
Celestial choir, recorded with a quill
Pluck'd from the pinion of an angel's wing,
Confirm'd with joy by heaven's eternal King:
Conquer thyself, thy rebel thoughts repel,
And chase those false affections that rebel."

Surely these passages prove that Wordsworth's imitation of both or either of these poets must have been more than accidental. T. C. S.

[Attention has already been called in "N. & Q." (1st S. vii. 191) to the former of the passages from Constable quoted by T. C. S. In the same volume attention is directed to a similar thought in some verses by Dorothy Berry, prefixed to Diana Primrose's *Chain of Pearls*, 1639:—

"whose noble praise

Deserves a quill pluckt from an angel's wing."]

CURIOUS PROPHECY.—In a register of the sixteenth century, preserved in the archives of the Palais de Justice at Bruges (Varia, No. 511), is the following; I copy *litteratim*:—

"Gallorum levitas Germanos ducet ad astra:
Italiae gravitas Gallo depresso vigebit:
Succumbet Gallus; Aquilae victoria cedet:
Papa cito moritur, Caesar regnabit uterque
Sic quo cessabit tunc vani gloria mundi."

Congregati sunt leo et pardus, dicentes: Ut quid Gallus gallinaceus excutit in alas suas, et superbia sua exultat vocem suam, non enim est contentus granis suis, nec cessat rapere aliena: venite ergo, cedamus eum virgis sanguinolentis, et amoveamus ab eo plumas suas, et adstringamus eum adeo ut paucis granis sit contentus; et illud quod habet auferre ab eo, et scit a filiis hominum quod humiliabitur valde superbia eius.

"Haec enim scripta sunt anno Domini 1506, decima quinta Septembris, ex uno antiquissimo libro, qui liber non creditur scriptus in ducentis annis."

W. H. JAMES WEALE.

WILD FRUITS IN GERMANY.—The present low prices of wild fruit in Germany seem to be a consequence of the raging war, as thousands of barrels full of them are annually exported to France for the fabrication (or so-called colouring) of the "pure St. Julien claret," the "University claret," or other "choice clarets of various growths." I am especially alluding to wild raspberries and bilberries (*Vaccinium myrtillus*, L.); a measure of the latter of which, equal in weight to five pounds, was offered to me this morning (July 27) for a little more than twopence. An equal quantity of beautiful wild raspberries was selling for about sevenpence. Cartloads of the wholesome, aromatic, but bitter cranberry (*Vaccinium vitis idaea*, L.) will arrive in a short time, selling from three to four pence the same quantity. Beautiful ripe sour black cherries (*Persica cerasus*, L.) are selling a little more than a halfpenny a pound. These, too, as also the bird-cherry (*Persicum avium*, L.),

were exported for the same purpose. Immense quantities of the bilberry and the cranberry are preserved without sugar for the winter, will keep for years, and are sweetened when used. Russian cranberries (a jelly of which is often put on the top of other preserves, as a good way of "keeping" them) are considered the best, never possessing a stringent or sorbate taste.* The present province of Hanover formerly exported the greatest quantities of wild fruit for the above-named purpose to France, amounting, if I am rightly informed, to more than 300,000 francs a year. Claret will rise!

HERMANN KINDT.

Germany.

Queries.

ALBANEY AND AMONDEVILLE.—In the list of arms and quarterings of Worcestershire families given by Nash in his history of that county are these two entries:—

"Albaney: Azure, a chevron ermine between three fleurs-de-lis argent.

"Amondeville! Argent, a cross moline . . ."

Neither of these coats is given in Papworth's *Ordinary*, and I have many reasons for supposing them to be wrongly appropriated. They are both given by Berry in his appendix, but he has copied many of Nash's errors.

I wish to know to what families they really belong, and by what Worcestershire family they were quartered.

The latter coat I take to be that of Uvedale; for I find among the quarterings of Lord Howard de Walden, in Edmondson's *Baronagium*, the coat of Amundeville (Azure, a fret or) preceded by that of Uvedale (Argent, a cross moline gules).

Did Uvedale marry an heiress of Amundeville?

H. S. G.

ARUNDEL AND ARUNDELLO.—In one of the valleys of the Canarese, or province of Ivrea, in Piedmont, there are the ruins of a castle bearing the name of Arundello. It was built after the year 1176 by one of the many branches of the noble family of San Martino, who bore the title of Lords of Arundello down to the last century, when they became extinct. Could it be possible to explain the identity of name between the Italian castle and the English castle and town, or at least between the family of the Italian Lords of Arundello and that of the English Earls of Arundel? The first Earls of Arundel in England, from 1139 to 1221, were the Albini—one of whom came with the Conqueror to England. The earl-

dom then passed by marriage to the Fitzalans till 1580, when again by marriage it became the heritage of the Howards, who still hold it. It is well known that in the thirteenth century, in the reign of Henry III., the princes of the House of Savoy, and especially Peter II. (the little Charlemagne), and Boniface, Archbishop of Canterbury, were in high favour at the English court, and London was crowded with their nobles from Savoy, Vaud, and Piedmont. It is possible that one of these nobles became connected with the Arundel family of those times (1241-1268), and upon going back to his country, out of regard for English associations, gave his castle the name of Arundel; precisely as Cardinal Gualo reproduced the architecture and the name of St. Andrew's church of Chester in the beautiful Sant' Andrea of Vercelli. That in those days the intercourse between Italy and England and the connection between the families of the two countries was not unfrequent, we may argue from the fact that John Fitzalan, seventh Earl of Arundel (1268-1302), married Alice, daughter of the Marquis of Caluzzo. It is also on record that in 1333, at Bourbourg in Flanders, Amadeus VII. of Savoy (called "The Red Count") held a tournament, attended by several English lords; and that one of these, the "Earl of Arundel," was unhorsed by the Savoy prince. The English nobleman alluded to could only be Richard Fitzalan, tenth Earl of Arundel.

Can learned historians or genealogists throw any light on this subject? Go.

MORDECAI CARY.—Mordecai Cary of Trinity College, Cambridge, went to Ireland as chaplain to the Duke of Dorset, Lord-Lieutenant; he became Bishop of Clonfort in 1731, and was promoted to Killala in 1735. He married Catherine, daughter of ———? I shall be obliged by an account of his ancestry.

Y. S. M.

ANNE (CHAPMAN) KNIGHTLEY.—"Anne, daughter of Sir John Chapman, Lord Mayor in 1688, was the wife of ——— Knightley." Who was her husband? He does not appear in Baker's pedigree of the Knightleys of Fawsley.

C. D. C.

[It appears that Sir John Chapman died May 7, 1735, leaving two daughters: the elder married Sir Oliver Ayscomb, Bart., of Lyfford, in Berkshire; the younger, Bethia, died unmarried.—Burke's *Extinct Baronetage*.]

MRS. MARY CHURCHILL.—In the parish church of Minterne, Dorsetshire, there is a memorial by Mrs. Mary Churchill "in commemoration of her husband John Churchill, Esq.," who, according to the register—for there is some little confusion as to the dates on the stone—seems to have died April 3, 1659.

From a comparison with other memoranda, it seems hardly possible to doubt that this John

* The bramble (*Rubus fruticosus*, L.) is less thought of in Germany than in England, furnishing as it does an excellent preserve. A French lady of my acquaintance would never allow her children to eat blackberries, as she is sure of their bringing on a headache. J

Churchill was the grandfather of the great Duke of Marlborough, who is stated by all the Peerages and in Hutchins's *History of Dorset* to have married Sarah, daughter and co-heir of Sir Henry Winston. If so, Mrs. Mary Churchill must have been his second wife; and the questions arise, who was she, and when did Sarah Winston die, and where was she buried? Mrs. Mary Churchill, the wife of Mr. John Churchill, Esq., was (according to the register) buried July 19, 1677. Answers to these queries will greatly oblige

C. W. BINGHAM.

LORD DUDLEY AND WARD, 1784.—Has any portrait of Lord Dudley, about 1784 or so, been engraved?

J. C. J.

WILLIAM FENWICK, MAYOR OF HULL.—Can you procure me information as requested concerning William Fenwick, who was mayor of Hull in 1709 and again in 1727? He married Melior, daughter of Isaac Fairfax of Thornton, in Pickering, and Catherine his wife. William Fenwick was "Chamberlain of Hull, 1699," and was son of "Nicholas Fenwick." I should be glad to know which branch of the Fenwicks he belonged to. Communications to be addressed to me,

MRS. BARWICK BAKER, Hardwicke Court, Gloucester.

GERMAN PRINCE.—In *The Spiritual Exercises of St. Ignatius* (London, Burns, n. d., p. 51) there is mention of—

"A German prince," who, "wishing to inspire his son with a great horror of war, ordered a painter to represent the different scenes of a bloody battle, and to write these words at the bottom of the picture: 'Behold the fruits of war!'"

What was his name?

E. MARSHALL.

"GOD'S BARY."—Is this beautiful expression actually in use in London among the lower orders? In Mr. George MacDonald's exquisite little book, *At the Back of the North Wind*, it is constantly made to appear that such is the case, as in the following:—"The cabbies call him God's bary," she whispered. "He's not right in the head, you know. A tile loose." (p. 187.) The meaning of the term is here supplied.

JAMES BRITEN.

GOOD SIR AND DEAR SIR.—Some letters in my possession from Isaac Maddox, bishop of Worcester, dated the early part of the last century, commence with "Good sir." How long has the interventional form "Dear" prevailed in epistolary correspondence? In the Paston Letters the style between kindred resembles state documents of the sovereign, where they address each other as "Right worshipful father" or "husband."

THOMAS E. WINNINGTON.

Lines on the Human Ear.—Where can I find some clever lines which appeared in one of the cheap periodicals of, say, some fifteen years back, describing the functions of the human ear in the shape of an address of a father to his little daughter, explaining to her how she heard St. Pancras bell?

E. L.

79, Gloucester Terrace, Hyde Park.

GEORGE LONDON.—This great gardener, founder of the Brompton nursery, superintendent of the Royal Gardens, Page of the Back Stairs to Queen Mary, the friend of Evelyn, and companion of the Earl of Portland when Ambassador Extraordinary to the court of France, died in 1713. Can any of your readers tell where he was buried? His daughter Henrietta married Sir John Peachey, Bart.

J.

MACAULAY'S BALLADS.—The eighth and last volume of *The Works of Lord Macaulay* (complete), edited by his sister, Lady Trevelyan, and published by Longmans, Green, & Co. in 1866, professes and is generally supposed to contain the more approved or popular portion, at least, of the distinguished author's poetry. I miss from this collection the truly heroic ballad of "The Siege of Rochelle," which, when I read it some thirty years ago (in my Cambridge days), I thought as good as any other lay or ballad he ever wrote, "The Armada," "Naseby," "Ivry," and the best of the *Lays of Ancient Rome* not excepted. Neither is—

"Rochelle, our own Rochelle, proud city of the waters," in the separate poetic volume in which the Roman and others of his heroic lays have been published these many years.

Am I right in attributing this favourite of my young days to Macaulay, and where can I renew my acquaintance with it?

A thought has struck me recently that it may have been a joint production to which Fraed lent a hand, or some other of the brilliant Cambridge eclectics who commenced their literary career in Charles Knight's *Quarterly*.

THE KNIGHT OF INISHOWEN.

Junior St. James's Club, St. James's Street.

MEDICAL ORDER OF ST. JOHN.—Can any of your correspondents, versed in the history of religious and charitable orders, give me any information on the subject of the "Medical Order of St. John"? This order is very cursorily mentioned in Voltaire's *Philosophical Dictionary*, under the heading "Physicians," as being founded by St. Jean de Dieu, and as being in some way connected with the profession of medicine. And Fleury, in his *Histoire ecclésiastique*, gives an account of the life of St. Jean de Dieu, and of the establishment of the order of the "Brothers of

Charity," but makes no mention of its being especially a medical order.

The questions I wish answered are—Was this a strictly medical order? Is it in existence at present? Does any other author give fuller information on the subject?

BELGIQUE.

MEANING OF "NACCARINE."—In the *Life of Edward Lord Herbert*, ed. 1771, p. 161, is—

"Every bout tied with a small ribband of a Naccarine, or the colour that the Knights of the Bath wear, gave a very gracefull mixture," &c.

What was naccarine?

E. H. KNOWLES.

Kenilworth.

PAUL V. AND THE VENETIANS.—Will some reader of "N. & Q." kindly refer me to a full collation of the—

"Controversiæ Memorabiles inter Paulum V. Pontificem et Venetos In Villa Sanvincentiana apud Paulum Marcellum. Sumptibus Caldoreanæ Societatis, Anno MDCVII."

Freytag, in his *Analecta* (ed. 1750, p. 269), gives the collation as part I. pp. 242; part II. pp. 276, in 8.

My copy agrees with the title-page as given by Freytag, but the collation differs very considerably. Part I., though not so called, agrees with Freytag, ending with "Finis" on p. 242: its contents also agree with the index which follows the general title (there are no separate titles for parts I. and II.) Part II. consists of 672 pages, and its contents are all noted in general index with the exception of the last item, sixteen stanzas of Italian poetry, pp. 669-672. The pagination of the index does not, however, correspond with the first four articles in part II.; the first of which, e. g. "Cardinalis Baronij Parænesis," &c., is paged 245, as if it should be found in part I.; from p. 173, part II., the index and pagination of the part agree.

There are three tractates bound up in the volume, but they do not belong to the work as above described.

AIKEN IRVINE.

Clerical Club, Dublin.

PIPE ROLL, 5 STEPHEN.—Your correspondent NIMROD, in his note on "Herveus," quotes this Roll as the authority for one of his statements. May I ask whether there be such a Roll? Is not this the Roll identified by Mr. Hunter as that of 31 Hen. I.? I put the question for information, and by no means as wishing to be regarded as myself an authority. I should have known nothing probably of the matter, but for the suggestion of an able, but now deceased, friend. W. M. H. C.

PUNCH-LADLE OF GEORGE III.—I the other day bought a silver punch-ladle with a gold seven-shilling piece let into the bottom of it. It bore the cipher "G. R.," and an inscription "Ex

dono Georgius III. Optimo Regi 1773," and on the stalk the initials I-A. The bowl was rather artistically embossed with the English rose and Scottish thistle in high relief; the handle was of ebony.

As I am informed by one who still recollects the days of George the Good that he was in the habit of presenting such gifts to many persons he took a fancy to, perhaps some of your readers may be able to afford me a little farther information on the subject.

IL IL.

Portsmouth.

SERJEANT SALKELD.—I am desirous to have some account of the ancestors and descendants of William Salkeld, serjeant-at-law and reporter of the King's Bench from 1689 to 1702. I believe he came from Rock in Northumberland. W.

[William Salkeld was descended from a very ancient family in Cumberland. The Salkelds possessed the manor of Corby, upon the attainder of Andrew de Harela, by a grant from Edward III. to Richard de Salkeld, Knt. Afterwards came Hugh de Salkeld, John de Salkeld, and Richard de Salkeld. The latter died 17 Henry VII. The last Thomas Salkeld sold Corby to the Lord William Howard, third son of Thomas, great Duke of Norfolk. Serjeant Salkeld was born at Fallodur, or Falloden, in Northumberland, in 1670, and was the eldest son of Samuel Salkeld, Esq., of the same place. This Samuel was of Fallodur and Swinhoe, near Newcastle, properties which his son inherited. He died intestate in 1692. The serjeant obtained Fifeshed Nevil, in Dorsetshire, by marriage with Miss Ryves, an heiress. He was educated at Oxford, and admitted a student of the Middle Temple on May 2, 1692, and called to the Bar in 1693. He died on Sept. 14, 1715, aged forty-five or six, leaving three sons and three daughters: William, the possessor of Fifeshed, died in 1782, unmarried. Robert was the second son, who married his first cousin, the daughter of James Salkeld the younger, brother of the serjeant. Robert married, secondly, Sarah the widow of P. Ruffe, by whom he had one son, William, a physician, who married first Elizabeth Palmer, one of Sir Joshua Reynolds's nieces. His second wife was Anne, the eldest sister of James Clitherow, of Boston House, near Brentford. Charles, the youngest son of the serjeant, is supposed to have been connected by marriage with the Rev. Charles Simeon of Cambridge. This Charles had a daughter, whose descendants in Dorsetshire possess a good share of the family pictures. The serjeant had three daughters: 1. Mary, married first Edmund Gay, of Blandford; secondly, Thomas Waters, of Blandford, by whom she had a son and three daughters. 2. Elizabeth, married the Rev. James Dibben, rector of Fontmell Magna. 3. Anne, died unmarried in 1741. For other details of this family, consult Woolrych's *Lives of Eminent Serjeants-at-Law of the English Bar*, 2 vols. 8vo, 1869, vol. II. pp. 482-495.]

SICKLE BOYNE: BOYNE MONEY.—In a lease dated Oct. 28, 1578, is a condition that the tenant is to find one "sycke boyne" to cut corn (*blades*) in autumn, for one day. Again, Feb. 8, 1771, the corporation of this borough ordered that their tenants, who had usually paid to the mayors "boine money," should thereafter pay the same to the

mayors for ever. Can any one explain the meaning of "boyne"?
 Doncaster.

CHARLES JACKSON.

TRAPP'S "VIRGIL."—What are the merits of the work? I have never met with it. I have amongst my collections the following anonymous epigram:—

"On hearing Glover's *Leonidas* compared to *Virgil*.

"Like unto Virgil 'tis, perhaps;

But then, by Jove, 'tis Doctor Trapp's."

Trapp was a very learned man, and if there was any resemblance between his style and that of Glover, he cannot have been such a very bad poet after all. Trapp lived at a time when blank verse was not much esteemed—when, in fact, Frenchified jingling, miscalled *heroic* verse, was the fashion, and Milton had to succumb to Boileau. Trapp must have been thoroughly acquainted with his author. Whether he had sufficient poetic genius to transmute Maronian hexameters into the blank verse of Shakspeare and Milton is what I should like to know. Perhaps some reader of "N. & Q." will oblige by sending an extract—say twenty or thirty lines—from one of the eclogues. Blank verse seems the proper medium for hexameters and pentameters.

STEPHEN JACKSON.

[Another version of the epigram on Glover's *Leonidas* reads as follows:—

"Equal to Virgil? It may perhaps,

But then, by Heaven, 'tis Dr. Trapp's."

Trapp's translation of *The Æneid* of Virgil into blank verse, published in 1717, in two vols. 4to, is in little estimation, and is a complete failure as a work of art. Dr. Johnson observed that "Trapp's book may continue its existence as long as it is the clandestine refuge of school-boys." It is "indifferently executed," remarks John Nichols. In 1758 Dr. Warburton was thus complimented for his "Dissertation on the Sixth Book of Virgil":—

"Sure, in that Hell which you design'd,
 For miscreants vile of ev'ry kind;
 Bad Criticks well deserve a place,
 Nor mercy e'er should find, nor grace.
 Translators too those realms should hold,
 Who put off dress instead of gold.
 Chief, those who thy bright Muse disgrace,
 And hide with stains her beauteous face.
 There creeping Lauderdale should lie,
 Cold Trapp, and murr'ring Ogilby."*]

LANCASHIRE WITCHES.—The ladies of Lancashire are spoken of and toasted as "Lancashire witches." Under what sobriquets do the gallants of other English counties celebrate the beauty of their fair enslavers?
 PRESTONIENSIS.

WOODCUT INITIAL LETTERS.—Can any of the correspondents of "N. & Q." inform me who was the designer and who the engraver of the initial letters (many of which are very beautiful) to be chapters in Whitaker's *Richmondshire and*

* Three translators of Virgil.

Leeds? Many of these are views of places in Yorkshire which are easily recognised, but it would be interesting to know the whole, and it is to be hoped that in the new edition which is promised an index of their names will be given.

G. D. T.

Huddersfield.

Replies.

GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 80, 204, 237; v. 17, 35.)

Since this subject was last before your readers (Jan. 8, 1870), and created a widespread interest, much progress has been made towards settling the question as to which of the two "Blue Boys" is the original picture, and thereby entitled to the "blue riband" of the fine arts. With your approval the subject will be resumed and completed.

Amongst your contemporaries who have commented on the facts disclosed in your columns, *The Queen** concludes an interesting article, accompanied by a sketch of the "Blue Boy" printed in colours, with the following pertinent remarks:—

"Until last year," says *The Queen*, "the fact that there were two 'Blue Boys' was not generally known. But, as now-a-days there is always something new turning up, or some article of faith ruthlessly swept away, the Westminster 'Blue Boy' is not exempt from what appears to be a general rule. The question as to which of them is the original and which the replica has been argued with great spirit in our contemporary, *Notes and Queries*. For many years the Marquis of Westminster's picture has been the unchallenged claimant of the original honours; but at the conversations of the Institution of Civil Engineers in 1867, after a lifetime's obscurity, a second 'Blue Boy' formed one of the works of art lent for exhibition, and the second claimant has been pronounced by competent judges to be a very fine work of art."

Here it will usefully refresh the memory to quote the conclusions formerly arrived at. On September 18, 1869, they were—

"That the 'Blue Boy' which was in the possession of Mr. Hoppner, R.A., is not the one now in the possession of the Marquis of Westminster; that it is more likely to be the one which was the property of the late Mr. Hall, as exhibited at the conversation of the Institution of Civil Engineers in 1867; that if one of the two 'Blue Boys' has been copied from the other, it is the Westminster one, which is a copy of the rival picture; and that if both pictures are Gainsborough's, then the least-known one is the finest work of art."

And on January 8, 1870—

"That the inferences formerly drawn in favour of the least-known Blue-clad have been virtually confirmed by subsequently received facts; that the original 'Blue Boy,' as well as several other Blue-clads, were, in all probability, painted *before*, and not *after*, the delivery of Sir Joshua Reynolds's cold-colour discourse in December, 1778; that it is probable the original 'Blue Boy' passed

* April 30, 1870.

direct from Gainsborough's studio to the gallery of George Prince of Wales, afterwards George IV.; that, at any rate, it belonged at one time to the Prince, and was by him sold to John Nesbitt, Esq., M.P.; that the very remarkable coincidence between the early description of the picture in Mr. Nesbitt's possession (by Mr. Peter Coxe), and the recent description of the least-known "Blue-clad" (by Mr. R. J. Lane, A.R.A.) is presumably due to their actually referring to the same picture; that about 1806, if not previously, two 'Blue Boys' appear, of which the original was in Hoppner's care, and the unknown one in the Grosvenor collection; and that there are excellent reasons for now recognising the least-known 'Blue Boy' as the same picture which was successively the property of (or was held by) H.R.H. George Prince of Wales, John Nesbitt, Esq. M.P., and John Hoppner, Esq., R.A."

So far as we know, these conclusions have not been controverted by a single fact advanced against them, although the will to rebut them has not been wanting. On the contrary, further discoveries and closer examinations of both pictures have virtually established them.

For example, as regards the origin of the "Blue Boy," it appears it was painted in 1769 and exhibited in 1770, to confute, as it did successfully, Reynolds' depreciation of Gainsborough's skill in portraiture, several years *before* the cold-colour axioms were launched against the successful picture and its painter.

To Mr. Joseph Hogarth, the well-known and respected veteran in works of art, Mount Street, Grosvenor Square, we are indebted for the information that the portrait in a Vandyke dress which achieved for Gainsborough so great a success at the R. A. in 1770* was the "Blue Boy," and that it was the picture of which Miss Mary Moser said, "Gainsborough beyond himself." This discovery throws a flood of new, if less pleasant, light on the policy of Reynolds towards Gainsborough; but this interesting subject must, for the present at least, be deferred.

It also adds much weight to the tradition, which it is said the late Mr. Turner, R.A., was disposed to believe, that the original "Blue Boy" represented a youth connected with the Molyneux, now the Selton family; for Gainsborough exhibited the portrait of Isabella Lady Molyneux the previous year. This lady had two brothers—Viscount Petersham, then sixteen, and Henry Fitzroy Stanhope, a younger one, sons of a soldier of high distinction—Earl Harrington. Now, one of these youths may have been the model boy, and thus account for the fine military attitude of ease, grace, and elegance, "as if to the manner born," which so prominently distinguishes the least-known "Blue Boy" over the rival picture, as the best judges tell us.

Moreover, the "Blue Boy" was painted at Bath, so that it is more probable one of the youthful aristocrats who visited Gainsborough's studio in

that city became the model boy, than that the son of a London ironmonger did so.*

From a pedigree point of view, two important discoveries have been made which practically complete the history of the least-known "Blue Boy" as the original picture. They are (1) that Nesbitt, the owner of the original "Blue Boy," in the beginning of the century, had the picture with him at Heston between 1815 and 1820, where it seems to have been a well-known picture, and (2) that Hall, so long the owner of the least-known "Blue Boy," purchased it as the original, with its pedigree complete, the Prince of Wales portion included, and used the information thus obtained, no doubt from Nesbitt, as authoritative proof for stating openly on every opportunity that his was the original "Blue Boy," and the Grosvenor picture only a copy of it. Hall's statement, it is said, reached the notice of the late Marquis of Westminster, and led him to make inquiries about the "Blue Boy's" history, as if there was a loose screw, from Mr. Rogers, the poet and collector of works of art, some twenty-two years ago. In connection with this matter, there is an incongruous "Blue Boy" story fathered on Rogers, which we would like to know if any of your readers ever heard him mention. It is, that Rogers bought the original "Blue Boy" at a sale, let Hoppner have it to copy, and that Hoppner dishonorably and surreptitiously sold the original to Earl Grosvenor—a libel doubtless on both gentlemen, as it is known to be on Hoppner, who did not sell the original "Blue Boy" to Earl Grosvenor. To us it appears to be merely a perversion of facts, having nothing whatever to do with the original "Blue Boy," put forward as a forlorn defence of the damaged pedigree of the best-known "Blue Boy;" but if wrong we will be glad to be corrected.

Briefly these facts are:—(1.) Rogers' much enjoyed and spoken about purchase of "Puck" by Reynolds—not the "Blue Boy" by Gainsborough—at a sale, where Lord Farnborough and Dance the painter were with him, after having all breakfasted at his residence; and (2) the quarrel between Rogers and Hoppner, not about the "Blue Boy," but an artist whom the former desired to become a member of the Council of Trent Club, but was strongly opposed by the latter, who bitterly reproached Rogers for this desire, which led Rogers to say of Hoppner, "He has an awful temper—the most spiteful person I ever knew."

* A foot-note of dubious origin in Edwards's *Anecdotes of Painters* appears to be the sole authority for using the name of Buttell, either as the model or the owner of the original "Blue Boy." But this might have been added after the death of Edwards in December, 1806, and when the work was going through the press in 1807; for, according to the Grosvenor Gallery statements, that picture was then in existence, even if unnoticed by Edwards.

* *Fulcher's Life of Gainsborough*, p. 79.

But to return to Hall: it is certain that he was proud of his "Blue Boy" on account of his royal antecedents, which he took care should be known, until the picture acquired the title of the *Prince of Wales' portrait* among those about him, and was so catalogued after his death. In this way the dead was unwittingly made to bear evidence that when living he knew well that the picture had once belonged to the Prince of Wales, and consequently that it was the celebrated original "Blue Boy," well worth 1500*l.* to keep and not to sell.

Another and a satisfactory proof of the originality of the least-known "Blue Boy" appeared at the Winter Exhibition of the Royal Academy in the form of a very fine Gainsborough, recently valued for legacy duty at 1500*l.* It is No. 102 in the Catalogue, and is a companion picture to the least-known "Blue-clad," in the description of canvas used, in the very thin but brilliant water-colour-like style of painting so characteristic of Gainsborough's portraits painted at Bath, and even in their ground-plan, the pictures differing little more than necessary for the positions and dresses of those represented.

This test picture, as it may be called, contains the portraits of the Countess of Sussex and her daughter, Lady Barbara Yelverton, afterwards Baroness de Ruthyn, as lent for the Exhibition by the Countess of Loudon.

Now, exactly a century ago Gainsborough exhibited this very picture at the Royal Academy the year after he had exhibited the "Blue Boy," therefore a similarity of materials and "hand-writing" might be expected and is found.

Tried by this test, the Grosvenor "Blue Boy" hardly looks a Gainsborough. The canvas is different, the vehicle different, the painting thicker, the colouring less delicately managed, and the general effect disappointing.

But place the least-known "Blue Boy" by the side of the ladies, and they will have met, perhaps, more than their match in general attractiveness, but in materials and execution they would stand forth a well-matched pair, to prove a common artistic paternity, in a very convincing manner.

Before proceeding with the history of the "Blue Boy," it may be as well to give a description of the two pictures, and the chief differences between them. Some of these differences have been noticed in your columns, but the exhibition of the Grosvenor "Blue Boy" last year at the Royal Academy, and subsequently at South Kensington, enabled a satisfactory comparison of the two to be made by competent judges.

It is a pleasure to bring about a public side-by-side comparison between them, which have failed, owing to the absence of the best-known "Boy" to enter against the other.

Differences in the shades of the blue colours

of the chivalrous young athletes of Oxford and Cambridge, who annually contend for the "Blue Riband" of rowing, is well known; and as with these colours, so with the two pictures—one of them presents a darker and older appearance than the other. They might therefore be distinguished as *Light Blue* and *Dark Blue*.

But there is a depth and delicacy of light and shade about the older-looking picture which is not found on the other; and the colour on the figure of the former, if ever bright blue, has mellowed pleasingly in a *greenish* direction. On the younger-looking "Boy" the colour is *paler* and has a hardness, which gives the picture, as Allan Cunningham said, "a somewhat startling" first impression character.

Connoisseurs might therefore prefer to call the lighter picture the "*Pale Blue Boy*," as Leslie did when writing about it, and the darker one the "*Green Blue Boy*," as it has been designated.

The *Light* or *Pale* "Blue Boy" belongs to the Marquis of Westminster, is a well-known picture, and has a sight size of 70 inches by 48 inches.

The *Dark* or *Green* "Blue Boy" has a sight size of 71½ inches by 50½ inches, but owing to the misfortunes which befel its owner in 1802, and drove both into obscurity, it is now comparatively little known.

Modern descriptions of and eulogiums on the Grosvenor "Blue Boy" are well known and need not be epitomised here. It is otherwise, however, with the green "Blue Boy," now seen to be the original; therefore it is proposed to quote two descriptions of the original, when it was known as such, and some of the green "Blue Boy," comparative and otherwise.

The earliest description of the original "Blue Boy" yet met with has appeared, but may be repeated. It was written in 1802, by Mr. Peter Coxe, for Nesbitt's sale, and is as follows:—

"No. 63.—Gainsborough.—A whole-length Figure with a fine Landscape in the Background. This most incomparable performance ranks this very celebrated Master among the first class of Painters, both Ancient and Modern. It has the Grace and Elegance of Van Dyck in the Figure, with a Countenance as forcibly expressed and as rich as Murillo, with the management of Titian. It is a Picture which cannot be too highly spoken of or too much admired."

The green "Blue Boy" shows that this is not only not exaggerated praise, but hardly does justice to the present rich ripe attractiveness of the life-like presence on the canvas.

The second description yet seen of the original "Blue Boy" was written by Edwards in 1806, about four years after Nesbitt's sale, when Hoppner was still the holder of the picture for Nesbitt, whose affairs were not settled until about 1815. As an echo of the title under which the "Blue Boy" was catalogued in 1770, this description is at once historical and highly laudatory.

Edwards describes the picture as "A whole-length portrait of a young gentleman"—exactly as catalogued in 1770—"in a Vandyck dress"—as explained in 1770 by Miss Moser—

"Which has obtained the title of the 'Blue Boy' from the colour of the satin in which the figure is dressed. It is not exaggerated praise to say this picture might stand among those of Vandyck. It is now in the possession of Mr. Hoppner, R.A."

This shows conclusively that whatever "Blue Boy" the first Earl Grosvenor, who died in 1802, did purchase, it could not be the original picture which, four years afterwards, was in the hands of Hoppner.

So far as we know, that high, if not highest of living authorities on Gainsborough's "hand-writing," R. J. Lane, Esq., A.R.A., was the next to express, in 1869, an opinion on the green, or original "Blue Boy." This opinion has appeared in your pages, but with a sentence accidentally omitted (about the colouring) which is now supplied:—

"I have," says Mr. Lane, "carefully examined the picture (the green Blue-clad.) The figure is more elegant than the Grosvenor picture—the colouring clearer—the character of the face far more pleasing—the minutest touches of the subordinate parts palpably Gainsbro's."

Like Mr. Coxe, who wrote sixty-seven years previously, Mr. Lane selects the elegance of the figure and the beauty of the face for special praise, and well they merit it.

Hear, also, what an able art critic, commenting on the facts which appeared in "N. & Q.," and who carefully examined the "Green Blue" before he wrote, says in *The Graphic* "about the green 'Blue Boy's' face:—

"If," says the critic, "this newly-discovered 'Blue Boy' is not by Gainsborough, by whom is it? Who could imitate the wonderful *bravura*? Who could have made the red blood glow through those brown cheeks? Who could vivify those intelligent eyes? The face is too graceful for Wilson the portrait-painter. It is beyond what Hoppner could have done; as for Beechy, he only imitated Gainsborough's landscapes. Is this second 'Blue Boy' to remain an endless *crux* for modern art critics?"

No, the puzzle is solved in favour of "Green Blue," and of his face it may be fairly said—

"'Tis beauty truly blent, whose red and white
Gainsbro's own cunning hand laid on."

The following artistical comparison of the two "Blue Boys" by a good judge speaks for itself—

"London, Jan. 1870.

"GAINSBOROUGH'S 'BLUE BOY.'—Having seen by *The Times* that the Westminster 'Blue Boy' was at the R.A., I went to see and examine it, as I had previously seen and examined the other picture, which has, I may say, both the body and soul of Gainsborough. I certainly was disappointed at the Westminster picture, for I could not perceive those qualities in such perfection in it as in the other picture. The manipulation in it is weak, and the touch not so free and decided as in the other. The

blue is crude (Allan Cunningham said rather startlingly so) and the folds of the dress cripplingly, which certainly gives an idea of a copy of the other picture by a tolerably good artist. There is also another sign of their not being painted by the same artist, which is, in the nature of the vehicle used. I consider the other picture (the 'Green Blue Boy') contains the perfection of Gainsborough's colour, vehicle, touch, and mind, which I must say I cannot discover in the Westminster picture. I think if they had been hung together, any connoisseur who did not know which was which would have taken the other for the original and the Westminster picture for a tolerably good copy of it."

A high authority, after more than one examination of both pictures, recently expressed a similar conclusion in these words:—

"I have closely examined the Grosvenor 'Blue Boy' at South Kensington, and I am firmly impressed by its great inferiority to the other 'Blue Boy' in grace and elegance of form and feature as well as in delicacy of colour. I think that the qualities which I observed in the other picture are strong evidence of its originality; and that if the two pictures could be put side by side, my opinion would be maintained."

Decided as both these opinions are in favour of "Green Blue," it can scarcely be doubted that they would be fully confirmed by the public generally, and the Grosvenor "Blue Boy" be deemed to be comparatively a manner-looking and less-attractive picture.

Still more recently a connoisseur of high reputation as a judge of painters' handwriting—a correspondent of yours of many years' standing, who took much interest in the former discussion, went with a friend to see and criticise the "Green Blue Boy." The result was warm praise, for he arrived at the conviction that the picture was by far the finest Gainsborough he had ever seen, and he would venture to say the finest of his works in existence, as it strongly reminded him of a high-class Velasquez.

In conclusion, at present the artistic character of the "Green Blue Boy" may be summed up, not at all inaptly, as

"Perfected loveliness. All the harmonies
Of form, of feature, and of soul displayed,
In the bright creation."

J. SEWELL.

The Lombard, E.C.

BRITISH SCYTHED CHARIOTS: MRS. MARKHAM.
(4th S. vii. 95.)

Mr. Trollope's note in his edition of *Cæsar's Commentaries*, denying the truth of the stereotyped statement that the ancient Britons armed their war chariots with scythes, deserves to be thoroughly discussed before being accepted as correct. In the first place, we have the evidence of Richard of Cirencester, who says:—

"The Britons not only fought on foot and on horseback, but in chariots drawn by two horses, and armed in

a Gallic manner. Those chariots to the axle-trees of which *scythes* were fixed were called *corini* or wains."

This passage I quote from Dr. Giles's edition of *Six Old English Chronicles* (Bohn, London, 1866), who appends the following note:—

"The Britons, however, appear to have devised an improvement in this mode of warfare, which was unknown to the Greeks. Their chariots seem to have been of two kinds—the *corini* or wains, heavy and armed with scythes, to break the thickest order of the enemy; and the *essede*, a lighter kind, adapted probably to situations and circumstances in which the *corini* could not act, and occasionally performing duties of cavalry."—P. 425.

Dr. Giles does not seem to doubt the veracity of Richard of Cirencester, although in his preface he rejects other of his productions as valueless; but to that on the "ancient state of Britain," from which I have made the above extract, he attaches some importance.

Mr. Trollope of course can select whom he pleases to vent his displeasure upon; but in justice to the excellent Mrs. Markham, and also the much-honoured Eugène Sue, I cannot refrain from expressing my astonishment at this kind of *fair* selection, whereby he proceeds to disabuse the popular mind of the so-called delusion. Surely he ought to have castigated Richard of Cirencester and his English editor, but in doing this he would have to encounter another excellent authority, who is equally guilty of this just discovered crime. Mr. Francis Palgrave, in his *History of England* (Anglo-Saxon period), says, in speaking of the valour of the ancient Britons:—

"But the valour of the Britons was displayed on land; they were brave and sturdy warriors; and when they went forth to combat they rode in chariots with blades of scythes fixed to the axle-trees of the wheels. Engaged in battle, they urged their horses to their utmost speed, and the sharp edges of the scythes mowed down the enemy." P. 6.

Neither Tacitus nor Cæsar notices the scythed chariots, but it does not follow that there were none in use at one time.

I cannot imagine that three distinct authorities besides Mrs. Markham and Eugène Sue could have been led into one common mistake, unless it can be proved that *all* the modern writers have been misled by Richard of Cirencester, who of course must be shown to be in error. The *onus* of this task devolves upon Mr. Trollope. I am sure that many will feel extremely grateful to him should he undertake this; none more so than

J. JEREMIAH, JUN.

THE COMPLETION OF ST. PAUL'S CATHEDRAL.
(4th S. vii. 185.)

I observe in "N. & Q." that a rumour—only a rumour, I hope—as to the intended arrangement with regard to the organ at St. Paul's Cathedral

is referred to as a matter for extreme satisfaction: "the position of the organ has been decided as only it should have been." It is to stand, we are informed, against the blank walls where now stand the Nelson and Cornwallis monuments.

To say that the ultimate success of all future operations in this work depends upon the position of the organ—as if folks were to go to church to hear the organ, or listen to the music—is too ridiculous; but setting aside this question, it is quite sufficient to condemn the project if the architectural effect it will produce is considered.

A large sum of money has been expended in the purchase of a powerful organ, and in placing it in a good position acoustically. Now it is coolly suggested to do away with all this, and using up the materials of the choir and transept organs, to make one mighty whole, which is to be placed in the narrowest part of the cathedral, so as to make that which is already far too small considerably less.

I am sure that no lover of organs would desire that Father Smith's venerable instrument, which with its recent additions is a very perfect and beautiful work, should be engulfed by the transept organ, excellent as that may be; and when we read of "considerable additions"—the two instruments together, without additions, would give us eighty stops at least—the practical question of the amount of room such a leviathan would occupy becomes very important.

As I have already remarked, the position said to have been selected is that point at which the main avenue, running through the cathedral from east to west, is most contracted. It is there little, if at all, over forty feet in width. No amount of piling up, even to the springing of the roof, could reduce the organ itself to a less projection than five feet from the wall, and this on both sides would reduce the centre passage by some ten feet; leaving for the communication between a dome of over one hundred feet in diameter, and a choir more than forty feet in width, a restricted opening probably not thirty feet wide.

How exceedingly bad this is, I need not point out. Your correspondent is of opinion that two choirs are necessary for the services of the cathedral, and I quite agree with him; but I do not think we are at all of the same mind as to how this arrangement should be effected.

I have gone into this question very thoroughly, but will not occupy your columns by repeating here what is fully entered into by me in conjunction with Mr. J. T. Micklethwaite in the first number of *The Sacristy*, to which I would refer Y. C. E. SOMERS CLARKE, JUN.

3, Delahay Street, Great George Street.

[By reference to *The Times* of Wednesday last it will be seen that Y. C. E. was correct in his statement as to the decision with regard to the organ.—Ed.]

SIR WILLIAM ROGER, KNT.

(4th S. i. iv. v. vi. *passim*: vii. 22, 165.)

As this discussion is waxing personal, and the real point getting lost sight of, perhaps a word from the original raiser may be permitted in the hope of closing it.* I think we may conclude that the late Mr. ROGER of Dundee and his son Mr. J. C. ROGER had been misled by "some person or persons unknown" in the matter of the three coats of seals, and induced by these "focogniti" to favour the idea of a connection between the unfortunate musician "Sir William" No. 1, his (unknown elsewhere) son, "Sir William" No. 2, and the parish of Galden in Ayrshire; while Dr. ROGER has shown (4th S. vi. 483) that "individuals of the name, not of knightly rank, did exist in the sixteenth century in the neighbouring parish of Ochiltree. Not a vestige of proof has been adduced to supply the remarkable disappearance of the two deeds, to which the original seals are said to have been attached. The phraseology in which those deeds are mentioned, and the names of the parties concerned (see 4th S. i. 458), convince me that they are fictitious, if indeed they ever existed as fictions. If so, the seals go too. But even these contain internal evidence of their worthlessness. I did not mention it at the time, but remarked to myself the curious way in which the legend of each "coat" supplies something wanting in the other. Thus the first is, "S^r Willelmi . . ."; the second is, "S^r . . . Roger"; and the third, the fictitious son's, blazes forth in full—"S^r W . . . Roger Mil." The "unknown" manufacturer of these has been an adept at his trade. Yet Mr. H. Laing evidently had doubts of their authenticity, as I pointed out in my first communication.

MR. J. C. ROGER's assertion that Deuchar "forged" a coat of arms for the reverend parish minister of Dunino, is scarcely warrantable. "Forging a coat" I take to mean, asserting that it was conferred at some mythical period, or for some mythical exploit, or on some fictitious ancestor of its wearer, but honestly "making up" a new one is a very different thing. The taste of such a proceeding may be another question; but in the early part of the present century the Lyon Office itself perpetrated many grievous blunders, known to the initiated as "Prince Regent" heraldry, and Deuchar simply followed in their wake. I quite agree with Mr. ROGER in his estimate of some of these books, and am rather amused at his information that the coat which we have been discussing had been appropriated by the late Glasgow wood-merchant of the name, who probably knew nothing, and cared less, about its (presumed) first wearer, "Sir William."

ANALO-SCOTUS.

ENGLISH DESCENT OF DANIEL O'CONNELL.

(4th S. ii. 72.)

Bearing in mind the truthful remark of Mr. Edwards in the first sentence of his *Life of St. Walter Raleigh*, that "Whatever may be the triumphs which the future keeps in store for democracy, the pedigree of a famous man will never quite lose its interest," I crave the favour of space in "N. & Q." to correct a misstatement of Mr. Maurice Lenihan's respecting what he calls the "pure Celtic blood" of the "exclusively indigenous genealogical series" in O'Connell's pedigree. Mr. Lenihan's acquaintance with Celtic genealogies is, I believe, most extensive, and my own is very slight; still, in common with the majority of the inhabitants of Daniel O'Connell's native county, I know very well that he was the direct and immediate descendant of a lady of English race, through whom he inherited the blood of Jenkin Conway and Edmund Roe, Elizabethan undertakers (and also, I believe, the blood of Sir James Ware the elder), and was not very distantly related to a number of Anglo-Irish and Protestant families in Munster at the present day. In Cronelly's *History of the Gandhals*, and in all other published genealogies of the O'Connell family that I have ever seen, it is distinctly stated, that the great-great-grandmother of Daniel O'Connell was a member of the Anglo-Norman family of Segrave, and that his great-grandmother was Elizabeth Conway, the granddaughter of a Captain James Conway, who came to Kerry after the Restoration, and married Elizabeth Roe, the only child and heiress of Edmund Roe, of Cloghane, County Kerry, the above-mentioned undertaker. Edmund Roe had married the only daughter of Jenkin Conway, whose castle of Killorglin, granted to him by Elizabeth, with 5,200 acres, including the beautiful island of Innisfallen, is mentioned in *Poeta Hibernia*. I doubt if a single instance could be brought forward by the most enthusiastic and learned admirer of the Irish "pure Celt," of even one man of that race who achieved real greatness in literature, science, art, political or military life. The great men of Ireland have been the men of mixed race—the greatest, as Swift, Goldsmith, Wellington, &c., have had but a very slight share of Celtic blood, if any at all. This is not the assertion of partial bigotry regarding race or creed; it is simply the statement of a fact patent to the calm impartial observer who knows Ireland and the Irish. I admit that in former times the Irish Celt was heavily and unfairly weighted in the race for fame, but it is long since his last and least burden has been removed, and yet he is still behindhand; while the one here bearing a Celtic name of whom the Irish Celts are most proud, glorying in him as their repre-

* This communication must close it.—Ed. "N. & Q."

representative man—"Irish," says Mr. Lenihan "in every element of his being, head, heart, blood!" is no "pure Irish Celt" at all—but, there is small doubt, inherited his clear-headedness, foresight, indomitable energy, and perseverance, from the able if somewhat unscrupulous Elizabethan undertakers and Kentish and Yorkshire colonists of Ireland in the sixteenth century. II.

DR. JOHNSON'S WATCH (4th S. vi. 275, 405; vii. 55.)—This watch is in my possession. My mother was niece to the sister of George Steevens, which sister inherited this watch with the rest of George Steevens's property. It is a metal watch with a tortoiseshell case; no maker's name. The dial is inscribed, as mentioned by Boswell, with the words *νυξ γαρ επηραι*, "for the night cometh." Boswell says the dial-plate was given to Steevens. It seems unlikely that the dial should be separated from the doctor's watch, to which it evidently belonged, and which was worn by him. The watch also has inside the case the words "Samuel Johnson, London, 1784." It was in December, 1784, that Johnson died. JAMES PYCROFT.
Brighton, Jan. 20, 1871.

[We regret that this reply has accidentally been delayed.—ED. "N. & Q."]

STAMP ON PICTURE CANVAS (4th S. vii. 97, 106.)—What occurred, to my recollection, will be found in 3rd S. v. 141, 1864, on "Stamp Duties on Painters' Canvas," by J. H. BURN, in answer to a communication under the same heading in 3rd S. v. 99, from L. F. N., where the excise mark is given in letterpress, and not as an engraving, as I have stated at p. 195. ALBERT BUTTERY.
Court of Chancery.

[We are obliged by this correction. In the fifth volume of our Third Series will be found a query by L. F. N. as to the period during which painters' canvases were stamped. This was answered by Mr. J. H. BURN at p. 141, who stated, but very incorrectly, that the practice originated in 1803, and that any picture painted on stamped canvas purporting to be painted by Gainsborough or Reynolds could not therefore be genuine; but was more correct in stating that the order for the non-collection of the duty was issued on March 17, 1831. In the same volume (p. 182) J. K. S. writes to show that the duty existed from July 20, 1712-13, to March 1831.—ED. "N. & Q."]

STILTS = CRUTCHES (3rd S. vii. 478; viii. 178, 229, 278.)—When I introduced this subject to the readers of "N. & Q." some little time ago, I quoted a passage from Kit Marlowe, in which the word *stilts* was used synonymously with *crutches*. I am now able to give an earlier instance, from the "*Life of Joseph of Armathia*," printed by Richard Pynson A.D. 1520." (Vide E. E. T. S., No. 44.) A woman was taken to Glastonbury for the purpose of receiving a miraculous cure of her lameness, and for this "*Thyder was she brought*

in-to the chapell, verely she was heled, and lefte her *stylyes* thore, and on her fete wente home reasonably well."

II. FISHWICK.

ELECAMPANE (4th S. v. 595; vi. 103, 205, 264.) For an account of this plant, which two of your correspondents say is used medicinally, see

"Botanicum Officinale; or, a compendius Herbal: giving an account of all such Plants as are now used in the Practice of Physick, with their descriptions and virtues, by Joseph Miller." London, 1722, p. 185.

The copy of this work now before me exhibits in many places the ravages of that little insect the bookworm, so lately introduced instructively into your pages. J. MANUEL.

BOOK ORNAMENTATION (4th S. vi. 567; vii. 111, 147.)—The fashion of painting over and under the gold leaf on the edges of books is an old one. I have seen MSS. with illuminated edges (the patterns being like the floreated borders) as early as the end of the fifteenth century. I have a Bible (London, printed by E. T. for a society of stationers, 1655,) in old morocco, with the side and back inlaid with differently coloured pieces of about the same date. Under the gold in the front is a large heart surrounded with flowers and fruit, and bearing an inscription. Of about the same date, I think, was a Bible for sale in a London bookseller's catalogue not very long since, which had an excellent picture of the Last Supper under the gold. J. C. J.

LA CARACOLE (4th S. vii. 34, 149.)—*Caracole* was a word adopted from the military. It is thus explained in the *Vocabolario degli Accademici della Crusca*. I cannot find an etymological derivation of it:—

"CARACOLLARE. Far caracoli. Volteggiare.

"CARACOLLO. Rivolgimento per lo più di truppe da imo a sommo (from the rear to the front rank). Lat. evolutio aciei."

C. C.

WHO IS A LAIRD? (4th S. vi. 482; vii. 12, 175.)—Sir George Mackenzie (*Works*, vol. ii. p. 583) says:—

"Such as did hold their lands of the prince were called *lairds*; but such as held their lands of a subject, though they were large, and their superior very noble, were only called *goodmen*, from the old French word *bon homme*, which was the title of the master of the family."

But even in Sir George's day the distinction was falling into desuetude, and last century every Scottish landowner was called "the laird" and his wife "the lady." But a distinction was made, and is still observed, between the "many-acred" laird and the "little" or bonnet-laird. The former was styled thus: "the Laird of Keir," "the Laird of Drum," &c.; the latter merely had the title prefixed to his surname, e. g. "Laird Black," "Laird Brown," &c. My friend Dr. ROGERS' remark, that "in the Scottish 'inquisi-

tions' *dominus* frequently precedes a name which has *portionarius* after it," is new to me, and perhaps he will substantiate it by a few examples.

ANGLO-SCOTUS.

I am credibly informed that the paternal grandfather of the REV. DR. ROGERS had an elder brother whose surviving daughter married a farmer of the name of West, and whose son, Mr. William West, is farmer in Mayrigga. By the Scottish law of succession, the portion of Coupargrange which belonged to the Rogers, had it continued in the family, would now be in the possession of Mr. West. This being the case, how could DR. ROGERS, "without presumption," take a title from an estate belonging to another man? and if, as is alleged, he be only the descendant of a younger son, how can he in any sense be the representative of the "portioners of Coupargrange"?

ION.

Kensington Gardens.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (1st S. iv.; 3rd S. vi., viii.; 4th S. i., iv. *passim*; vii. 56, 173.)—Like all your other correspondents I have failed to find the origin of the above line; but the following bit of information may, perhaps, render the search for it a little easier. Some time since, I mentioned the query respecting it to a relative now dead, who informed me that, though she was unable to say where the line in question occurred, she knew that the one which followed it was—

"The absent claim a sigh—the dead, a tear."

This would show that "Though lost to sight, to memory dear," is not a whole line, but only the last four feet of an ordinary five-foot iambic verse.

W. A. SMITH.

Newark.

REV. S. HENLEY'S ENGLISH "VATHEK" (4th S. vii. 35, 113, 174.)—Whether by Henley or some other hand, an English translation of Beckford's story had appeared prior to June 1, 1815; this is shown by the preface to the first French edition published in England. As the preface is very short I annex it. The volume is published "A Londres, chez Clarke, Mount Street, Berkeley Square":—

"Les éditions de Paris et de Lausanne étant devenues extrêmement rares, j'ai consenti enfin à ce que l'on republiât à Londres ce petit ouvrage tel que je l'ai composé. La traduction, comme on sait, a paru avant l'original; il est fort aisé de croire que ce n'étoit pas mon intention—des circonstances, peu intéressantes pour le public, en ont été la cause. J'ai préparé quelques Episodes; ils sont indiqués à la page 200, comme faisant suite à Vathek; peut-être paroîtront-ils un jour.

"1 juin 1815.

W. BECKFORD."

The printer's name appears at the foot of the notes on page 218: "De l'Imprimerie de J. F. Dove, St. John's Square."

W. H. P.

Belfast.

HOELTY, THE GERMAN POET (4th S. vi. 177, 288; vii. 174.)—Four translations from Hölty are printed in the "German Anthology" which forms part of *Poems by James Clarence Mangan*, New York, 1859. The "German Anthology" is stated in the introduction (p. 23) to have been collected and published in Dublin in 1845, under the title of *Anthologia Germanica*.

T. W. C.

THE DRAGON (4th S. vii. 12, 125, 174.)—I forward you a few copies of a lithographed drawing of the St. Bees dragon.

The impost on which it is cut is one of a very Irish-looking and early shape, and is, I doubt not, ante-Norman.

The dragon also of the twelfth century, figured in Mr. Cutts's *Manual of Sepulchral Monuments*, Plate XXXII., is two-legged. E. H. KNOWLES, Kenilworth.

WEAVER'S ART (4th S. vii. 57, 149.)—There is not likely to be found much upon this subject in our standard poets; it is rather in the line of our obscure. I have heard of a book entitled *Minerva; or the Art of Weaving*, in verse, 1677, which, if to be found, would likely supply the want of R. P. Q. A much commoner volume is *Weaving Spiritualised*, by the Rev. Dr. Collings of Norwich, 12mo, London, 1675. In the course of his sermonising, the art generally is treated of, and the whole interspersed with poetical moralising.

The editions of this are very numerous. I have myself some three or four, and can accommodate your correspondents with a sight of the book if desired.

The weaver's occupation is favourable to the cultivation of the muse, and I doubt not many examples might be found of his art rendered into verse.

Here is one at hand. James Maxwell, "poet in Paisley," who in earlier life published at Birmingham, 1756, *Divine Miscellanies*, in which, under the head of "Weavers' Meditations," he moralises in verse, and in a Hogarth-like frontispiece represents himself as the diligent apprentice at the loom:—

"Lo! here 'twixt heaven and earth I swing,

And whilst the shuttle swiftly flies,

With cheerful heart I work and sing,

And envy none beneath the skies."

He is, however, I find, altogether spiritual, and does not, like Dr. C., "raise heavenly meditations from the several parts of their work." A. G.

SHERWORT (4th S. vi. 502; vii. 25, 151.)—The plant I am inquiring for may very probably be that referred to by F. C. H. (Murithian); but I am sorry to say that I am unable to identify it from his description. Can any Dorset correspondent help? It is certainly not the *Aster Tripolium*, with which MR. PEACOCK appears to connect it.

JAMES BRITTON.

BADGER (4th S. vi. 544; vii. 166.)—"As impudent as a badger's horse" is still a common proverb in the North of England. One can easily understand how a horse with a corndealer for its master must be the most impudent of its species.

H. FISHWICK.

COBBLERS' LAMPS IN ITALY (4th S. vii. 11, 132.) Before the introduction of gas the large globes filled with water were very commonly used by framework knitters, particularly those making lace or fine stockings. I dare say that in many parts of the Midland Counties they are still common.

ELLCEB.

Craven.

"QUEEN ARGENTIS" (4th S. vii. 140.)—About the time this poem appeared (1839) the Rev. Matthew Bridges lived at Babbicombe (Babbacombe is said to be the more correct orthography), and published several poems. He was not improbably the author of the poem in question. MACROCHEIR can easily ascertain this, no doubt, if he thinks the scent worth following.

WM. PENGELLY.

Torquay.

MEMMERS: WAITS (2nd S. x.; xi.; xii.; 3rd S. i.; iv. *passim*; 4th S. vii. 52, 121.)—These come every January to Sir George Bowyer's shooting cottage in Radley Park. I saw them there this year; they were very well got up with shreds and patches of coloured calico and paper hangings, and the parts of the doctor, the wounded man, and St. George were enacted in capital style. The waits also pay their visit; these are usually girls, who come in two parties from the respective villages of Radley and Sunningwell. Both waits and mummers go the rounds of all the farm-houses on the property.

W. J. BERNHARD SMITH.

Temple.

"HILARION'S SERVANT, THE SAGE CROW" (4th S. vii. 11, 112, 178.)—The quotation is not quite correct. For six years, read sixty. It is taken, of course, from St. Jerom's Life of St. Paul, the first Hermit, who relates the miraculous incident in these words:—

"Inter has sermocinationes suspiciunt alitem corvum a tamo arboris condesisse; qui inde leniter subvolans integrum panem ante mirantium ora deposuit. Postquam abscessum, 'Eia,' inquit Paulus, 'Dominus nobis prandium misit, vere pius, vere misericors. Sexaginta annos autem cum accipio dimidii semper panis fragmentum, verum ad adventum tuum militibus suis Christuplicavit annonam.'"

A. G. wishes for information about his "dumpy quarto" *Lives of the Saints*. He has admirably described it. My own copy is of similar texture, and bound up in green vellum. The work was written in Spanish by Alphonsus VII., and translated into English by Rev. Edward Smith, S. J. of Louvain. A. G.'s copy was sold at St. Omer's in 1623; mine at Douay

eight years previously—in 1615. The arrangement of the two editions differs; mine has 945 consecutive pages, beginning with January and ending with December. These are followed by an appendix of perhaps 160 pages; but my copy is defective, and has only about 140 pages of appendix. In this are the lives of several more recent saints, "lately canonised and beatified by Paul V. and Gregory XV."—SS. Isidore of Madrid, Ignatius of Loyola, Francis Xavier, Philip Neri, Frances of Rome, Terese, Aloysius, Stanislaus Kostka, and Alphonsus Rodriguez. At the end of these lives, which fill 78 pages, comes the "Approbatio" cited by A. G., but it should have been thus printed: "Horum sanctorum vitæ," &c., without the word "approbator" at the beginning, which is ungrammatical and unintelligible. My volume, however, does not end here, but has several additional pages dated 1636, with the lives of St. Patrick, St. Bridgit of Kildare, and St. Columba, the last of which is wanting, with part of the life of St. Bridgit. This collection is chiefly compiled from legendary accounts, and is of small value and authority.

F. C. H.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK (4th S. vi. 542, 577; vii. 40, 172.)—After reading the last communication upon this subject of F. C. H. at p. 40, I felt inclined to offer a further remark on some details in the picture upon which I still think your accomplished correspondent mistaken, but I forbore for the reason with which he commences his note—I did not wish to seem contentious. One of the points I had intended to notice—that the dogma of F. C. H., as to the representation of immediate beatitude being inapplicable to any ordinary individual, was disproved by two or three such upon sepulchral brasses which I remembered—has, I am pleased to see, been taken up and completely disposed of by MR. WALTER, whose authority is indisputable. It is a sentence in that gentleman's communication that induces me to address you again. He seems to agree with the assumption that the death-bed depicted is that of a lady, although not that of the blessed Virgin, but there is not a feature remaining from which the sex can be inferred, neither can any inference be drawn from the figure of the ascending soul; for, if my memory is not at fault—and MR. WALTER can correct me if it be—in no instance where the soul is represented as borne to heaven is the sex indicated. There is, therefore, an equal probability that the soul in this case is that of a male. MR. WALTER's remark upon the importance of the arms as a key to the whole subject is most true, but here unfortunately they cannot be produced in evidence. One thing, however, is certain, and in this I am obliged to contradict F. C. H., the arms of Sawtry Abbey are not like anything to be traced upon the shield, nor had that abbey the remotest con-

nection with the advowson of Starston, or any manor or land in the parish or hundred. I may add, that I still retain the opinion, in which I am not singular, that the circlet worn by the female figure standing by the bedside was, when perfect, a coronet, not merely an ornamental headband.

G. A. C.

A BLACK-COUNTRY LEGEND (4th S. vii. 71, 197).—This anecdote has been told also of General Burgoyne (of Saratoga notoriety) when he was commanding officer of a regiment which had to stop a night at Bolton-le-Moors. According to the newspaper story which I read some years ago, one of a club of Bolton gentlemen who were dining in a different room from the officers was pot-valiant enough to send up a very handsome gold watch and seals with the message indicated. Burgoyne kept the watch and returned a pistol, saying that the regiment must march at nine, but if the gentleman would come with a friend before that hour he should have his watch, and should know what o'clock it was. When morning came Burgoyne was early lounging out of the window, looking up and down the street, stretching his legs before the door, &c.; but no one came to claim the watch, so he left Bolton taking it with him.

P. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Novels and Novelists of the Eighteenth Century in reference to the Manners and Morals of the Age. By William Forsyth, M.A., Q.C., &c. (Murray.)

Few who take an interest in the history of the social condition of the people, the state of public morals, and the progress of civilization, but must have felt, when turning over the novelists and letter-writers of the last century, the wish that some one qualified for the task would collect the materials illustrative of these various but cognate topics scattered through the writings we have alluded to, and bring them together in some pleasant and readable form. Happily the idea has suggested itself to one every way competent to do it justice; and we feel confident none of our readers will judge the time ill-spent which they may devote to the perusal of Mr. Forsyth's recently published volume. In its pages the author makes use of fiction as the exponent of fact, and shows what information is to be gleaned as to the habits, manners, morals, and social life of our ancestors from the novels, essays, and letters of the last century; and not only this, but he draws some comparison between those morals and manners and the morals and manners of our own day—not always to the advantage of the latter. After illustrating the fashions, dress, amusements of our forefathers—the coarseness, drunkenness, duelling which prevailed—the conditions of different branches of society, such as the country squires, justices, and “parsons” as depicted by the several classes of writers to which we have referred—the book concludes with a rapid but instructive review of the most distinguished old English writers of fiction, from Mrs. Behn, Mrs. Manley, and Mrs. Heywood to Richardson, Fielding, Smollett, Goldsmith, Miss Burney, Miss Edgeworth, and Jane Austen.

Select Charters and other Illustrations of English Constitutional History, from the Earliest Times to the Reign of Edward the First. Arranged and edited by William Stubbs, M.A., Regius Professor of Modern History. Clarendon Series. (Macmillan.)

In the well-founded belief that a knowledge of constitutional history should be a recognised part of a regular English education, inasmuch as without it no knowledge of English history can be sound, the Regius Professor of Modern History at Oxford has prepared the book before us. It is intended to be primarily a treasury of reference, or easily handled repertory, of the *origines* of English constitutional history; and, therefore, it embraces every constitutional document of importance during the period which it covers. While, with the view of making it a manual for teachers and students, the editor illustrates these documents by pointing out their bearing on one another and on the national polity, “supplying in the introductory sketch a string of connection, and some sort of continuous theory of the development of the system.” The value of such a book, if properly executed, is evident; and on this point we can safely say, to those who know the lucid and masterly prefaces by which Mr. Stubbs has introduced the several *Chronicles* edited by him for the Master of the Rolls, that the work before us is every way worthy of the author of those admirable essays.

A DESCENDANT OF CROMWELL.—A Cincinnati paper records the death of Joseph Howard Cromwell, a lineal descendant of Oliver Cromwell. He was formerly captain of an American merchantman, which, in the war of 1812, became a privateer, and was captured by a British man-of-war. The captivity of the captain did not last long. He was afterwards, for thirty-four years, an hotel keeper in Cincinnati, and retired in 1862 to Yellow Springs, Ohio, where he died on January 31, in his eighty-fifth year, leaving children and grandchildren. The deceased is reported to have been a descendant of a grandson of Oliver Cromwell's son Henry, Lord Lieutenant of Ireland, who settled in Maryland early in the eighteenth century. [There can be no foundation for this statement. Mr. Oliver Cromwell, the great-grandson of Henry, and the last of the male descendants of the Protector, died at Cheshunt on May 5, 1821.—See *Gen. Mag.* for 1821, part i. p. 563.—ED. “N. & Q.”]

NAMES OF LONDON STREETS.—The superintending architect of the Metropolitan Board of Works reported to the Board last year that in fourteen years 4,194 subsidiary names of streets had been abolished, 1,849 new streets had been named, and 94,532 houses had been renumbered. The object is greater precision of reference, which is promoted to a large extent for commercial, social, sanitary, medical, and other purposes, and tends greatly to the convenience of the public. The rules of the Board require that, as far as possible in selecting names for new streets, no names shall be repeated.

WE recently announced the appearance of *El Aguador*, a Spanish Notes and Queries. We have now to chronicle the appearance of another journal, which will be of interest to Spanish students. It is an *avo sheet*, which is to appear on the last day of each month, under the title of *Revista de Archivos, Bibliotecas y Museos*.

THE FARNHAM MSS.—We learn from *The Herald and Genealogist* that the valuable genealogical collection formed by the late Lord Farnham, and which fill about fifty volumes of pedigrees were, by the administration of his estate, presented to his friend Sir Bernard Burke, as by so doing they believed they were best carrying out the wishes of Lord Farnham.

THOMAS WILLEMENT, ESQ.—We regret to announce the death on the 10th instant, aged eighty-five, of this

much respected Fellow of the Society of Anti-
Mr. Willement's *Regul Heraldry*, published in
well known to all heraldic students. He also
in 1827, *Heraldic Notices of Canterbury Cath-*
1829, *Index to Roll of Arms temp. Henry VIII.*;
a similar *Index to Roll of Arms temp. Richard*
in 1844, an *Account of the Restoration of the*
St. George's, Windsor.

PREPARE PLAYS FOR SCHOOL USE.—An edition
of plays for school use, edited by several of the
masters, is in preparation. Four plays have
appeared separately; these are to be followed by
As About Nothing.

"In the arrangements for the forthcoming
National Exhibition, this term is to bear a very wide
extension. Pictures, sculptures, wood-carvings, tape-
stry, and other objects of art, in short, of a
nature is to find a place in the Art Galleries.

DIRECTORSHIP OF THE NATIONAL GALLERY.—
He will be pleased to learn that Mr. Boxall has
resumed this post.

ROYAL SOCIETY.—Fifty candidates offer them-
selves for election this session. From this number fifteen
elected by the Council and recommended for
next June.

MR. ROBERT LEIGHTON.—A petition, numer-
ously and influentially signed, has been presented to Mr.
on behalf of the family of the late Robert
of Liverpool. In a letter from Cambridge,
Longfellow observes: "Of the power and
Robert Leighton's poems you know my opinion;
I merely hope the effort to secure a pension for his
children may prove successful."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

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me by whom they are required, whose names and addresses
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Historians of India, excepting Osorio, Faria de Souza,
&c., &c.

Wanted by Col. Ellis, Sturges, near Exeter.

Notices to Correspondents.

not undertake to send written Replies to Queries.
if suitable, will be inserted, and be answered in the
next.

—The poem purporting to be written by Milton
address, commencing—

"I am old and blind,"

is by Miss Lloyd of Philadelphia.

Kingsbridge.—The Devonshire custom of offer-
ing trees is recorded in our 1st S. iv. 309; v. 148.

will find an account of Trajano Boccalini in any
good dictionary.

DARRETT will in like manner find an account
of Maittaire.

SHERIDAN.—We do not remember to have re-
ceived from you on the subject of your communi-
cation, at p. 153 of our present series you will

find a notice of the object you have in view, and concerning
which we shall be glad to hear from you.

M. A. H. (Tralee).—We crave your patience.

ANONYMOUS BOOKS.—Queries respecting the authors of
recent anonymous publications are not inserted, for the
obvious reason that the writers have a right, if they think
proper, to remain unknown.

W. H.—Sir J. Bowring's paper is in the first volume of
Transactions of the Historical Society, which is printed
by Messrs. Ridge of Bartholomew Close, "for the Society"
only.

L. T. A.—"The Boy and the Mantle" is the first ballad
in the third volume of Percy's Reliques.—See Chappell's
Music of the Olden Time for reply to your other query
about Scotch tunes.

PRISONER'S BAR OR DOCK.—Our experience happily
does not enable us to answer R. H.'s query—Where an old-
fashioned bar, which admitted the whole figure of the pri-
soner to be visible, can now be seen?

A. S. ELLIS.—Your article is in type.

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Notes.

ON THE TITLE OF KING OR QUEEN OF
MAN.

On looking over some of the early volumes of
"N. & Q." I met with, in 1st S. v. 205, MR. JOHN
GOTTON NICHOLS's paper on "Isabel Queen of the
Isle of Man" in reply to MR. W. S. GIBSON's on
the same subject, in which he appears to question
the right of the Lords of Man to be styled kings,
saying "they do not appear to be recognised by
records, but merely by the chroniclers," and that
"the word *dominus*, not *rex*, is employed in Latin
records, and *seigneur* in French."

I have always looked upon any statement from
MR. NICHOLS's pen to be entitled to every degree
of attention and credit, knowing that his object is
only to state facts as far as those facts can be
ascertained; and as "N. & Q." is now so universal
a medium for obtaining information, I offer a few
remarks on the subject of Manx kings in the hope
that some of your correspondents may throw
some additional light on the matter.

That the early chroniclers are entitled to some
degree of credit will surely be granted, for we
find many things mentioned by them which are
established facts, yet not to be found in records.
The Isle of Man has so often been the battle-field
for its possession in early days, that its sovereigns
are found at one time to be independent, and at
another doing homage to Denmark, Norway,

Scotland, or England, whichever might be para-
mount at the time, but never losing the attributes
of a king in Man. Besides many other earlier
Kings of Man which are recorded by the chroni-
clers, we find that Macon, King of Man in 960,
was one of the kings that rowed in King Edgar's
boat on the Dee, sitting at the third oar, thereby
having precedence over the other kings, and
showing the importance that Kings of Man were
held in at that time, Edgar himself presiding at
the helm as king paramount over all, as he
claimed.

At the time of the Conquest, 1066, Godred, the
son of Sytric, then reigned in Man; and after that
a long succession of kings of the Norwegian and Scot-
tish line to whom they were expected to do homage.
About the year 1205 the usurper Reginald agreed
to do homage to King John of England for the
Isle of Man; and in the letters patent of that
monarch, in the sixth year of his reign, to Reginald,
he is styled Lord of Man only; but this surrender
was as invalid as that of Reginald's of his do-
minions to Pope Honorius in 1219, in which he
is styled "Reginald, King of the Isle of Man."
Also in a roll 4 Hen. III. (1220) he is again
styled "Rex de Man," and again in the letter of
Pope Honorius to Reginald (A.D. 1223) he is
styled "Reginaldo Regi Insularum illustri." In
12 Hen. III. Olave had safe conduct to come into
England under the style of "Olave Rex Mannie
et Insularum"; and again in 19 Hen. III. (1235),
dated at Windsor, April 13, we find it stated
that—

"We have taken under our safe and sure conduct our
beloved friend, Olave King of Mann and the Islands,
whilst coming into England to confer with us, and whilst
tarrying there and in departing thence."

Also another protection from the same monarch,
dated May 24, 1236, "of all the lands and posses-
sions of Olave, King of Mann and the Islands, on
his going over to Norway." (Vide *Foedera*.)

According to the chronicle preserved in Castle
Rushen we find it stated—

"In the eighth year of King Edward the Third, William
Montague, Earl of Salisbury, conquered the Isle of Man
out of the hands of the Scots, which Isle the King gave
unto the said Earl, and caused him to be crowned and
entitled King of Man, 1344."

Sir John Stanley, the second King of Man of
the house of Stanley, succeeded his father in 1414,
and one of the oldest records in the Rolls Office,
Castle Rushen, printed in the statute-book of the
island, states that in 1417 he held a court of Tyn-
wald at the Tynwald Hill, St. John's, when he
was informed by his deemsters and keys how he
should be governed on his Tynwald day as fol-
lows:—

"This is the Constitution of old time which we have
given in our days, how you should be governed on your
Tynwald day. First you shall come thither in your royal
array, as a King ought to do by the prerogatives and

royalties of the Land of Man, and upon the Hill of Tynwald sit in a chair covered with a royal cloth and cushions, and your visage unto the east and your sword before you holden with the point upwards," &c.

After fence is made—

"That no man make any disturbance or stir in the time of Tynwald, or any murmur or rising in the *King's presence*, upon pain of hanging and drawing, and then shall let your Barons and all others know you to be their King and Lord," &c. "And in as much as you are by the grace of God now *King and Lord of Man*, you will now, that your Commons come unto you, and shew their charters how they hold of you, and your Barons, that made no faith or fealty unto you, that they may now," &c.

The language of this is only here modernised.

Thomas, the second Earl of Derby and fifth King of Man of the house of Stanley, came to the throne in 1504, and during the reign of Edward IV. he dropped the title of King and made use of that of Lord of Man and the Isles, saying that to be a great lord is more honourable than a petty king; but this change of title did not of course derogate from the sovereign rights or affect the relationship between them and their subjects.

In the fourth part of Coke's *Institutes of the Laws of England*, 1671, he states—

"This isle hath been an ancient kingdom, as it appeareth in li. 7. in Calvin's Case." "And yet we find it not granted or conveyed by the name of a kingdom, *sed per nomen Insule, &c. cum patronatu Episcopatus*. He hath the patronage of the bishoprick of Sodor, which is a visible mark of a kingdom. Vide lib. MS. in receipt. Scaccarii, fol. 166, and lib. Parliam. in Turri London. temp. E. I. fo. 19, 21. (Walsingham, p. 287.) William le Scrope emit de domino Willielmo de Monte acuto Insulam Eubonie (i. e. Mannie); est nempe jus ipsius Insule ut quisquis illius sit dominus Rex vocatur, cui etiam fas est Corona aurea coronari."

In the case of the daughters of Ferdinando the eighth Lord of Man, as heirs general, and William the sixth Earl of Derby, as brother and heir male of the deceased Ferdinando as to the right to the island, 1595, it was decided by the Lord Keeper Egerton and the rest of the judges, "That the Isle of Man was an ancient kingdom of itself, and no part of the kingdom of England." Selden, also, in his *Titles of Honour*, 1631, ranks it as an ancient subordinate kingdom, observing that its kings styled themselves as Kings of Man and the Isles, and were so styled by their superior lords. Both Coke and Selden prove their assertions from the records, and Blackstone in his *Commentaries* confirms this. James Earl of Derby was styled "King of the Isle of Man" in 1716 in an appeal case heard before a committee of the Privy Council in London.

In the sale of the island with its royalties to the British crown by the Duke of Atholl in 1765, the negotiations for which were not finally concluded until 1828, the sovereignty of the island was one consideration, and although they had for a long series of years been content with the title

of Lords, the sovereignty however was not diminished by the change of name; for the Isle of Man is traceable as a kingdom into times—probably centuries, but certainly many years—prior to the Conquest. This was fully discussed and allowed when the Duke of Atholl's Isle of Man case came to be heard before the Privy Council.

It may be remarked that from time immemorial the Isle of Man has been governed by its own laws, made and allowed with the consent of their kings or lords by his council and the keys of the island, and which mode was continued during the Commonwealth of England while Lord Fairfax was lord of the island, and on to the present day, the same being first promulgated to the people from the Tynwald Hill at St. John's.

I hope what has been here stated may induce MR. NICHOLS to investigate this subject again, and also induce MR. W. S. GIBSON* to believe that the crown of the kings of the Isle of Man was not a "shadowy crown," but a substantial and real one.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

HUNSDON CHURCH.

This church was built about A.D. 1400, and is in the Early Perpendicular style. It consists of nave, with western tower and spire and north porch; chancel, with north aisle and south transept. The tower contains five fine bells. The porch is of oak, of the same date as the church, and in very good preservation.

The church was once very rich in stained glass, placed there in 1440 or 1450 by Sir Wm. Oldhale, Speaker of the House of Commons, a staunch adherent of the House of York, and at that time owner of Hunsdon House, which is close to the church. Much of this glass has since disappeared, but there still remain in head of east window the Annunciation of our Lady, and our Lord in glory adored by saints. In chancel window, several white roses of York, and two fetter-locks, another badge of the House of York; also four canopies, which no doubt once surmounted figures of saints. In a window of the nave, six Apostles and other fragments.

Hunsdon House subsequently belonged to King Henry VIII., and was used during his reign as a residence for his children. Mary (afterwards queen) lived here during the reign of Edward VI. and Elizabeth during the reign of Mary. The palace of the Bishops of London was then at Hadham, four miles distant, and Bishop Ridley is known to have come over from Hadham to preach in Hunsdon church. There are also records in the parish register of Queen Elizabeth having

[* MR. GIBSON died on Jan. 3, 1871. See p. 48 of our present volume.—ED.]

twice stood as sponsor in the church—in 1575 and 1584. When Elizabeth came to the throne she gave Hunsdon to her cousin, Sir Henry Cary, and created him Baron Hunsdon. The third Lord Hunsdon, who was sent to bring King James I. to England on his accession to the English throne, built the south transept, and placed in it a large monument containing figures in alabaster of himself and his wife, but he was not buried here. There is an extremely fine oak screen between the transept and the nave, and it seems that when this was erected the whole church was reseated, and a new pulpit set up; so that the church, which continues at present in the state in which it was put then, is rich in Jacobean oak work. Unhappily the rood-screen, which must have been very fine, of the same date as the church, was then cut down, and the lower half only remains; part of the remainder was worked into the pulpit, and other fragments have been found during the restoration of the church, but not enough for the part destroyed to be restored. A few of the old original seats are left, and an ancient oak alms-box of the same date. There are other monuments and brasses. One brass, date 1591, to the memory of a "servant to the Right honorable the L. Chamberlaine, and keeper of the greates parke at Hunsdon," represents the keeper shooting a stag with a crossbow, and Death standing between them striking each with a dart. The chancel aisle is at present entirely separated from the church by a solid wall which bears two large marble Corinthian monuments with inscriptions of the period (circa 1720). It is proposed, by removing these monuments to the wall of the aisle, to restore the aisle to the chancel, using it as an organ-chamber and vestry.

It is not known to whom this church is dedicated. The rector will be obliged to any one who can give him any information on this point.

S. N.

EARLY VERSES OF JAMES MONTGOMERY.

A manuscript containing a juvenile production by this eminent poet and hymn-writer has just come under my notice, and appears to me to be of sufficient interest to deserve a place in your columns. It is a little book in which several pupils of the Fulneck Moravian seminary have written verses, of their own composition and in their own handwriting, and signed with their names, in honour of their teacher on his birthday. (In the *Memoirs of Montgomery*, by Holland and Everett, there is a reference to this birthday custom, i. 47.) On the first page is written, "For Brother Ash on his Birthday, June 24th, 1787." This gentleman, who long afterwards enjoyed the friendship of Montgomery, was father of my friend Rev. Benjamin Ash, in whose possession this book remains.

There are nine short pieces. The names of the writers are—James Montgomery, J. Lees, Robert Montgomery, Samuel Angerman, I. Angell, John Gottwalt, Frederic Diemer, John Steinhauer, and Samuel Unthank. They are just such pious verses as we might expect from boys taught to venerate the memory of Count Zinzendorf, who wrote some thousands of hymns, and who says of his hymn-writing—

"After the discourse, I generally announce another hymn appropriate to the subject. When I cannot find one, I compose one; I say, in the Saviour's name, what comes into my heart."

In seven of the pieces the physical sufferings of Christ are made prominent. Montgomery's piece stands first: he was probably the leader and inspirer of the hymnwriting band. In a letter written in 1807 he says:—

"When I was a boy I wrote a great many hymns . . . But as I grew up and my heart degenerated, I directed my talents, such as they were, to other services; and seldom indeed, since my fourteenth year, have they been employed in the delightful duties of the sanctuary."

But this seems to have been written in his sixteenth year, the year in which he left Fulneck. It is as follows:—

"O thou most gracious Lamb of God,
Who bore our sin and guilt,
Bless him with thy atoning blood,
Upon mount Calv'ry spilt.

"And clothe him with thy righteousness,
That clean and spotless vest;
Adorn his soul with love and peace:
Thus he'll be highly blest."

JOSIAH MILLER.

Newark.

EXTRAORDINARY LEGEND FROM GAINSBURGH.

I enclose you an extract from the *Gainsburgh News* of March 4, 1871, containing an account of the appearance of an angel in that town in the year 1819. The story is causing considerable sensation in this part of the world; I am therefore anxious to know if any of your correspondents can throw any light upon it. My impression is that I have met with a very similar story in some seventeenth-century book, but I am quite unable to call to mind where or when I came across it.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Extraordinary Legend from Gainsburgh.

"The Vicarage, Gainsburgh,
February 27th, 1871.

Dear Sir,—I send you the enclosed papers, which speak for themselves. I should be glad to know whether any of your readers can throw light upon the legend, or trace it to its source. So far as I can find, the only Mr. King who exercised the office of the Christian ministry in Gainsburgh was the Mr. King who was pastor of the Independent congregation from July, 1819, to June, 1826.

and I cannot trace out a Mr. Horn at all in connection with any religious body in the town.

No doubt the present prevalence of the small-pox has given the legend a longer existence than its mythical and indefinite character warranted, but, assuming that it must have some slight foundation, it is a matter of interest to discover the molehill which has grown into a mountain.

I am, dear Sir, faithfully yours,

J. CLEMENTS."

The papers enclosed are—

1 and 2. Letters from Rev. W. du Heaume, M.A., Rector of Trinity, Jersey.

3. Letter from Rev. M. Gallienne, Wesleyan minister, Jersey.

4. The broadsheet circulating in Jersey, in French.

5. A translation of the same into English.

[Enclosure 1.]

"Trinity Rectory, Jersey, October 18th, 1870.—Rev. and dear Sir,—Would you kindly give me some information, if in your power to do so, respecting some extraordinary circumstance which is said to have arisen in your own parish church on the 5th of April, 1819? I make this request because the poorer and more illiterate people about here are being persuaded that no less than an angel did on that day appear to, I suppose, your predecessor, as the document is signed 'King, rector,' and (I quite forget their names) the two churchwardens; and if, as I believe, the document is false, I shall make it my duty to say so. It is stated in that paper that a child was found ringing the bells at dead of night, and after having prophesied the present state of France, and the overthrow of all rule in that country, disappeared suddenly, summoning those present to appear before God. All this and much more purports to be signed by the then rector, as I have said. It is printed by a person of the name of Besley at Lincoln itself. The whole affair is to me so ridiculous that I am really ashamed to trouble you about it, but I am requested to do so, and to beg of you to allow me to show your answer.—I am yours very truly, WM. DU HEAUME."

[Enclosure 2.]

"Trinity Rectory, Jersey, November 2nd, 1870.—Dear Sir,—Pray accept my best thanks for your kind answer to my letter. I have at last obtained a printed copy of the famous circular. It is rather soiled, but I can get no other. You need not return it. You cannot imagine what an impression the contents of that paper has produced among the lower orders in this small community. It has been circulated amongst the Dissenters chiefly. Our own people attach no importance to it. I have known a gentleman of the name of King on this island, about eight or ten years ago, but I cannot ascertain what has become of him. He was a very superior man, about 60 or 70 years old then, and too gifted, as I think, to be the author of such a story. We shall all be rejoiced if you can take the trouble to read this paper. I send it as it is, in French, which is our language, as used in the parish churches and officially, although we are daily getting more Anglicised, and are proud of becoming more and more like other English subjects in habits, and even language.—Yours very truly, WM. DU HEAUME.—The Rev. J. Clements."

[Enclosure 3.]

"22, Vauxhall-street, Jersey, February 19th, 1871.—Sir,—The enclosed paper is being circulated in this island. It purports to be the translation of an account of the apparition at Gainsburgh, in Lincolnshire, in 1819, of an angel in the form of a young female, who, it is said, caused the bells of the church to ring by breathing upon

them, and declared that she was sent to warn England of her sins. She likewise prophesied bad times for France. The names of the clergymen in Gainsburgh who heard her testimony are mentioned—Rev. King and Horn; and the parties attesting the truthfulness of the account are added—William Chambers, John Coulston, and John Boole. Can you inform me whether the names mentioned are real or fictitious, and whether, for instance, the clergymen of your town in 1819 were those named; and whether there are, either in the records of the church or in the memory of some inhabitants at present 70 years old, any circumstances occurring on the 4th of April, 1819, which may have given rise to the legend? I shall feel extremely obliged by a word in reply, and enclose my address.—I am, dear sir, yours respectfully, M. GALLIENNE (Wesleyan Minister)."

[Enclosure 4.]

This is the 'broadsheet in French, a translation of which is appended.

[Enclosure 5.]

"A true and circumstantial account of the apparition of an angel, who was seen by the minister and church officials of the parish church of Gainsburgh, in the county of Lincoln, on Sunday, April 4th, 1819, with a report of the conversation which took place between these last, the angel and the minister, in the course of which the angel exhorted the English people to repentance. The present account, in token of truth, has been attested by these gentlemen, who have affixed their respective signatures to it.—On Sunday, the 4th of April, 1819, from the bells of the parish were heard sounds more soft and harmonious than had ever been heard before, which filled the inhabitants with the greatest surprise and astonishment, upon which three of them, Mr. John Coulston, the clerk, and the sexton, who kept the keys of the church and the belfrey, repaired to the church to learn the cause of this extraordinary circumstance. One said to the other, 'Let us fetch Mr. King' (the minister who was to preach that day), and all having stopped for an instant before the church, were unable to recover from their surprise on hearing the bells ring so sweetly. Mr. King said, 'In the name of the Lord let us open the door,' but first he exhorted them to say the following prayer: 'O Lord God, give us all needful time to think of our latter end, deliver us not over to the horrors of death and eternal torments, but grant us grace to prepare to make ourselves worthy of Thy goodness and infinite mercies, through the merits of our Lord Jesus Christ, to whom with Thee and the Holy Spirit be all honour and glory, now and ever, amen.' After which Mr. King said, 'O Heavenly Father, we yield ourselves to Thy call.' Then the clerk, at the name of the Lord, opened the door. After having prayed together in the church, they ascended to the belfrey, where they saw the bells ringing as before, and looking round them they perceived a child, apparently about seven years of age, dressed in white, and having a crown of gold upon his head, who, by the mere power of his breath, set the bells in motion, and caused them to ring in this harmonious manner, to the great astonishment of those present. Mr. King, acting as spokesman, said to the child, 'In the name of the Lord, who art thou?' 'I am,' he replied, 'the messenger of the Lord, and I am come to exhort all men to repentance.' The minister then said to him, 'And for what reason do you bring us this message?' 'I am sent by the Lord to induce you to attend without ceasing daily to your prayers, night and morning—to perform as in God's sight all spiritual acts, and to pray every day, especially that He will prepare you for the last day, that dreadful day of judgment, when the world will be destroyed by fire.' And he added, 'There will come again

calamitous times upon all Europe in proportion as men prove themselves ungodly, irreligious, and ungrateful, especially in the countries where virtue and truth ought to shine most brightly. God has looked long for the fruits of justice, and has seen everywhere, instead, fruits of wickedness; wherefore saith the God of Heaven, "I will torment the Christian nations in my anger; I will punish them for their wickedness; I will smite them with a scourge of small-pox and divers other diseases, because they have provoked my wrath." But before these calamities arrive the King of France will endeavour to aggrandize his power; grand preparations for war will be made in all parts of Christendom; but the King of France will see his power humbled, for discord will trouble and destroy his kingdom." The messenger from heaven still continued to exhort them to repentance, by telling them that the day of judgment approached. Then the minister said to him, "How do you know all these things?" The angel replied: "My Heavenly Master reveals nothing to his servants for their own use, but has sent me to you, to warn you to repent of your sins before He lays His heavy hand upon you." And he added, "Come with me, I have still another miracle to show you." Having conducted them into the interior of the church, he said to them, "Lift up this stone." All having endeavoured to do so, and not being able to succeed in removing it, the minister cried, "Lord, have pity on us!" "Very well," said the child, "Come near me. Are you afraid of the work of the Lord? If your faith is so weak, when a messenger from Paradise is with you, how can you hope to be strong enough to enter the kingdom of heaven?" Then, laying his hands upon the stone, he turned it over, to the great astonishment of the beholders. Then he picked up a roll of paper which was under this stone, and upon which was written in letters of gold, "England! England! renounce your ungodliness, and hasten to repent of it!" . . . Then he disappeared, amidst the sound of melodious music, leaving the persons who were present and had the happiness of seeing him, in a state of rapture and ecstasy. In testimony of which, we, the undersigned, sincerely and positively declare the truth of the statement above related, given under our respective signatures the 4th April, 1819.—MR. KING and MR. HORN, ministers; Wm. CHAMBERS, JOHN COULSTON, and JOHN BOON, Esqrs."

THE ORIGIN OF ARCHBISHOP STAFFORD.

John Stafford was Archbishop of Canterbury and Chancellor of England during some of the most troubled years of the reign of Henry VI. It has generally been assumed that he was a member of the great family of his surname which, as Earls of Stafford or of Devonshire, or Dukes of Buckingham, were so distinguished under the later Plantagenets and the earlier Tudors. But, although it may be conceded that he belonged to the family, it is not easy to trace the particular branch from which he sprung, nor to decide whether his birth was or was not legitimate. The fact is not without interest, and may be elucidated so much by ventilation in the columns of *N. & Q.* that I am induced to send you a brief statement of the facts of the case, and to hope that of your readers who are versed in such matters may be able to clear up the difficulties surround it.

As suggested to my own mind by a visit to

the very out-of-the-way village of North Bradley, on the borders of Wilts and Somersetshire. Opening from the chancel of the parish church is a north chapel of late Perpendicular work, but unfinished outside in parts of the carving. In the window, which faces north, is an altar-tomb bearing an incised figure of a lady and this inscription:—

"Hic jacet Dna Emma, mater venerabilissimi patris et Domini, Dni Johannis Stafford, Dei gratia Cantuariensis Archiepi, que obiit quinto die mensis Septembris Anno Dni Millesimo CCCCLmo. quadragesimo. Cujus an. ppeietur Deus. Amen. O Deus trina, me Joh^m conserva ruina."

There is a great deal here about "me Joh^m" and very little about his mother. It really looks as if he was anxious by the greatness of his own personal dignity to cover any little shortcomings of which "Domina Emma" might have been guilty. The tomb will be found fully described in Canon Jackson's edition of Aubrey, where also the curious questions suggested by it are set forth at length. If this "Emma" was the archbishop's mother, who was his father? If his father was the husband of this "Emma," why is he not mentioned on the monument? Is there any other example of this kind? Does any other ecclesiastic of that period commemorate his mother by herself; and if he does, has his legitimacy been ascertained?

I may endeavour to point out the little that is known in answer to these questions. Batteley (*Cantuarina Sacra*, p. 75) calls the archbishop the son of Sir Humphrey Stafford "with the silver hand," and his wife Elizabeth Dynham. Banks (*Extinct Baronage*, ii. 541) makes the same statement in the text, but modifies it in the pedigree at the end of the article by cautiously adding in parenthesis to the name of Dynham the words "or Aumarle." A very complete genealogical table of the Staffords is to be found in *Coll. Top. et Gen.* vi. 335, and if it is correct this statement of Banks's is erroneous. There is, in fact, great confusion between the two Sir Humphreys, and both seem to have been called the "silver-handed"; at least the younger has the name in the *Collectanea*, and the elder in *Testamenta Vetusta* (see p. 166). According to the pedigree just mentioned, the elder Sir Humphrey had two wives—namely, first Elizabeth, *née* D'Aumarle, widow of Sir John Mautravers, and mother of Elizabeth Mautravers, the wife of young Sir Humphrey; and, secondly, Alice, daughter and co-heiress of Sir Adam Beville. But this Alice cannot have been the mother of the younger Sir Humphrey, although this is stated in the *Collectanea*, since he is mentioned in the will of his stepmother as being her daughter Mautravers's husband. Nor was Alice the mother of the archbishop (who, by the way, is not named in the above-mentioned pedigree), because we see by the tomb that his

mother's name was "Emma." He is mentioned in the will of the younger Sir Humphrey as his brother John, Bishop of Bath and Wells. So that at the time of his erecting this monument at North Bradley, his brother and father were both dead; the latter having died in 1413, some thirty years before; and his mother must have been dead at least three years, because he did not become archbishop till 1443. He had been made Bishop of Bath in 1425, so that his birth must have been antedated beyond 1405, at which time the (supposed) first wife of his father died. (See Nicolas, *Test. Velust.* p. 166.) He was, therefore, clearly not the son of a second wife, and it is not possible he was this *Elizabeth Lady Stafford's* son. On the whole, then, we are driven to the conclusion first started by Gascoigne, a nearly contemporary authority, who (Lewis's *Life of Pecoek*) speaks of him as "bastardus origine." On the other hand, Canon Jackson points out that the archbishop inherited certain lands in Wiltshire in 1443 on the demise of a (presumed) relative, which does not accord with the hypothesis. But can it be proved that the land did not come by bequest or settlement?

Again, we have certain examples of similar monuments. I am only acquainted with one; but there are several, I believe, in existence. In Buxtead church, Sussex (Haines's *Monumental Brasses*, ii.) is the following epitaph of the middle of the fifteenth century, or just coeval with the North Bradley tomb:—

Here lyeth grauen under this ston
 Gyne Sabage bothe frasse & beon
 Robt. hugre Sone was person here:
 More than viiiij yeres.
 Crist godys Sene born of a mayde:
 To Gyne & Robt. hugre Sone for Saide
 That owt of ys. world ben passed us fro:
 Ga. wote thy w'ey and to be also. Am.

Now, if it could be ascertained whether this Robert Savage was born in wedlock or not, some light might be thrown on Stafford's case. Here, it will be observed, the surname of the mother is given. Is her son properly called Savage in Haines, or is it possible to ascertain by the parish records that he bore any other name? I have no doubt some of your correspondents may be able at least to make sure that the desired information is not in existence.

Heraldry seems to throw little or no light on the subject. Although Aubrey mentions the remains of a coat "quarterly" as existing in his time, and Canon Jackson conjectures that this may be the arms of Beville, which were "quarterly, or and gules," yet, as we have seen that the archbishop cannot have been the son of Sir Humphrey's second wife, even if we change her name from Alice to Emma Beville, this tells us nothing. There is no shield or badge of the Staffords among

the carvings of the chapel, which are very rich; nor do the archbishop's own arms, as they occur at Canterbury and in other places, tell us anything, though they are not inconsistent with the hypothesis of his low origin. Willement gives them thus (*Canterbury*, p. 22):—"In the north transept, the arms of the see of Canterbury, *impaling* Or, on a chevron gules, a mitre proper, a bordure engrailed sable." This bordure is entirely different from any known example of the system of cadency in use in the Stafford family, and at first sight has, to heraldic eyes, a strong look of illegitimacy; but we must take into account the fact that Archbishop Arundel, who died in 1414, used a "bordure engrailed argent" round his paternal arms, and Archbishop Kemp, Stafford's immediate successor, differenced his with a similar bordure of gold.

It seems strange that such eminent authorities as Banks, Batteley, Hasted, Dugdale, Fuller, Weever, and Dart should all have been more or less in error regarding the real origin of this eminent prelate.

W. J. LOFTH.

LONGEVITY: JOHN BAILES, WHO LIVED IN THREE CENTURIES. — Under the portico of All Saints Church, Northampton, is a tablet, bearing an inscription, of which I give a fac-simile:—

"Here under lyeth
 John Bailes Born in this
 Town he was above 126
 years old & had his hearing
 Sight & Memory to y^e last
 He lived in 3 Centuries.
 & was buried y^e 14th of Apr
 1706."

Let me add that in the *Philosophical Transactions*, vol. xxv. (1706), will be found An Account of the Death and Dissection of this remarkable Man, by Dr. James Keill. The following is an extract:—

"John Bayles, the old button maker of Northampton, is commonly reputed to have been 130 years of age when he died. There is no register so old in the parish where he was christened; but the oldest people, of which some are 100, others 90, and others 80 years, remember him to have been old when they were young. The accounts, indeed, differ much from one another; but all agree that he was at least 120 years. He himself did always affirm that he was at Tilbury camp, and told several particulars about it; and if we allow him to have been but 12 years old then, he must have been 130 when he died. He used constantly to walk to the neighbouring markets with his buttons within these twelve years, but of late he has been decrepid and carried abroad. His diet was anything he could get. I never heard he was more fond of one sort of food than another, unless it was that, about a year before he died, he longed for some venison-pasty, but had it not. His body was extremely emaciated; and his flesh feeling hard, the shape of all the external muscles was plainly to be seen through the skin."

It is stated elsewhere that "Catherine, his daughter, died in this town at the advanced age of 102 years."

THOMAS WALESBY.

THE DOMINICANS.—It may be as well to record in "N. & Q." that the long-deserted convent of Geronde, Sierra, Valais, has just been taken possession of by some Dominicans from a dissolved Italian convent. The monks are most learned men, and have met with a truly cordial reception from the Swiss of all confessions. The convent is on the summit of a hill that overlooks the lake Geronde—a lake not five minutes' walk from Sierre (Simplon route), and yet unknown to the majority of tourists who visit Switzerland; even the guide books ignore it, as they do the Lac Noir, near Fribourg (Suisse).

JAMES HENRY DIXON.

POINT DE VICE.—Malvolio says, "I will be point de vice the very man." There are people in Craven who still say "point vice" to express things being perfect (pronouncing these words in the English way). I have a neighbour who, describing the premises of another farmer, concluded by saying, "Oh! he is a very particular man; he will have everything about his place *point vice*."

ELCEE.

Craven.

PROSELYT.—In addition to the liberties already noticed (p. 32) as having been taken with well-known poems, I have just found another instance in a work entitled *Progressive Lessons in Reading*, &c. (Glasgow, 1864), where *Hohenlinden* is again the principal victim. In this collection we have the alterations—

"By torch and trumpet sound arrayed,"

"Following like the bolts of heaven."

"Shall mark a soldier's cemetery."

The bad taste of the above must be evident to the majority of readers.

Again, in the same work, the following alteration occurs in the beautiful poem of *The Cuckoo* (M. Bruce or Logan):—

"Starts the new voice of spring to hear"—

a *hopling* line, and very inferior surely to the rhythm of the original—

"On *staple*, thy curious voice to hear."

The sentiment is that of *repose*, which starts seems ready to injure.

SP.

HUSBANDMAN.—In confirmation of the meaning which I attached to the designation Husbandman in my remarks (p. 170) on the Arden town of Shakespeare, the following entry in the register of Barwell, co. Leicester, is serviceable:

Mr. Gregory Isham, attorney and husbandman, 7 Oct.—

by a cadet of the well-known family of the

name, and one who on other occasions may have been styled a gentleman.

Also the following in the register of St. John's parish in Newcastle-upon-Tyne:—

"Umphraye Haicope, husbandman, and Fortune Shafto, gentlewoman, married 20 Jan. 1599."

It is evident that a Husbandman was one who tilled his own land, in distinction to a Farmer, who occupied the land of another person.

Latterly, the term Yeoman has been substituted, and the volunteer troops of Yeomanry Cavalry have probably contributed to re-establish the use of that more ancient designation. But whether the ancient Yeoman was always so important a person as a small land-owner I think somewhat doubtful. I imagine that he was rather such a man, whether a land-owner or not, as was competent to perform good service with his bow, when the sturdy archers were the main force of English armies.

JOHN GOUGH NICHOLS.

SUN-DIAL INSCRIPTIONS.—

"Sine sole sileo."—Chapel of St. Philippe, Nice.

"Scis horas; nescis horam."—Convent of Cimiez, near Nice.

P. W. S.

Hôtel de Luxembourg, Nice.

REV. JAMES HERVEY AND WILLIAM HOGARTH. Mr. Cole, the eccentric bookseller of Scarborough, preserves the following anecdote of the celebrated author of *The Meditations*:—

"He possessed 'religion without gloom'; was a seraphic and very cheerful man, though always ill; and the following anecdote will sufficiently show that he would sometimes indulge a facetious humour:—He sent an invitation to the Rev. William Willis, Rector of Little Billing, his particular friend and near neighbour, in the following terms: '*Voluntas sum, voluntas est mecum trastra xi*': thus rendering his friend's name into Latin, and using another Latin term, and three Greek characters for the remainder; that is, in English, 'William Willis eat a bit of pie with me?'"—*Herveiana; or Graphic and Literary Sketches, illustrative of the Life and Writings of the Rev. James Hervey, M.A.*, part the second, 8vo, 1823, p. 87.

Fluellen could see a resemblance between Macedon and Monmouth—there was a river in each. If this reasoning holds good, I may surely claim some mental features in common between the pious rector of Weston Favell and the great artist William Hogarth; for the same idea—it is hardly likely that either knew of the other's existence—seems to have occurred coincidentally to both. The humorous vignette of a platter between a knife and fork, on the engraved title of Nichols's *Anecdotes of Hogarth*, is familiar to us, as also its reproduction on the title-page of a little volume of more recent date. From this I quote the following description:—

"HOGARTH'S CARD OF INVITATION TO DINNER.

"A specimen of Hogarth's propensity to merriment, on the most trivial occasions, is exhibited in a hasty

sketch on a card of invitation addressed to Dr. Arnold King; a correct fac-simile of which forms the vignette in our engraved title-page. Within a circle, to which a *knife* and *fork* are the supporters, the written part is contained. In the centre is drawn a *pie*, with a *mitre* on the top of it; and the invitation of our artist concludes with the following piece of wit on the three Greek characters, $\eta \beta \pi$ (to eta beta pi).—*Eccentric and Humorous Letters of Eminent Men and Women*, 12mo, 1824, p. 45.

Perhaps these resembling efforts of wit may be shown to have a common origin.

WILLIAM BATES.

Birmingham.

DIBBIN'S "BIBLIOGRAPHICAL DECAMERON."—Will you allow me to offer a suggestion as to this book in the pages of "N. & Q."? It is, that the text of the book should be reprinted. The time, labour, and expense that would be required to reproduce the illustrations (supposing the original plates and wood-blocks to be no longer in existence) would, I fear, deter any publisher from attempting to reissue a fac-simile of the book. But, even for an undertaking of such magnitude, I think a sufficient number of subscribers might be found. Have we not seen in our days a reproduction of D'Hozier's noble *Armorial général de la France*? But the reprinting of the text would not be a very arduous undertaking, and would, I am sure, be a great boon to all bibliographers who are not fortunate enough to possess the original volumes. Even many of those who do would, I believe, be glad of a working copy of the text, to save the wear and tear of constant reference to the beautiful original. Of course, in all instances where in the original reference is made to a woodcut, the reference in the reprint would require to be altered to the page of the book or MS. from which the cut is drawn. Various little alterations of this kind would be necessary, but would cause little or no trouble. Though the book contains a good deal of nonsense, it is yet delightful reading to all lovers of ancient books and MSS. So I offer my suggestion, as the phrase goes, "for what it is worth," hoping that you, Mr. Editor, will at least allow the subject to be mentioned in the pages of your widely-read paper.

F. M. S.

Queries.

THE ETYMOLOGY OF "WARD" AS A PERSONAL NAME?

Lower, in his *Patronymica Britannica*, explains Ward as meaning "a guard or keeper." He states that Ward, standing simply, is "one of our commonest surnames—187 traders bearing it in the *London Directory* of 1852: besides forming the termination of several others, as Aylward, Durward, Hayward, Kenward, Milward, Woodward,

&c." There are also the names of Warden, Warder, Gard, Garden, and Legard, which are considered by Mr. Lower to be of similar import. Of the compound names which he mentions, the first, descended from the Saxon *Ælward*, is perhaps a doubtful member of this fraternity. Kenward, he conjectures, may have been derived from a *cuna-herd*, or cow-keeper: as we know that, in some cases at least, Coward is from Cow-herd. But the point to which I wish to direct inquiry is this—what was the occupation, or function, of a Ward? whose particular employment in guarding or keeping a wood, or a mill, or a bay, &c., is not specified. Was he the same as a Herd? now Heard. Or were not many of those who have left the name of Ward to their posterity really what we now understand as wards? wards in Chancery, or wards of their feudal superior. It is well known that the Crown had so many wards that there was a special Court of Wards and Liveries for the administration of their affairs. Mr. Lower makes no allowance at all for this origin of the name of Ward. Under the name of Wardedieu or Wardeux, however, he quotes the author of *Bodiam and its Lords* as stating that that Sussex name (of which William de Wardedieu was living temp. Hen. III.) originated from a cadet of the family of Monceux, Lords of Hurstmonceux, who was a ward of the Earl of Ea: a derivation that seems far-fetched, and requires corroboration. Mr. Lower derives the name of Legard from "*Fr. le garde*, the guard, keeper, or warden." But was *le garde* ever a French word applied to a person? *Garde* is in French a feminine noun, and its meaning the same as our *guard*. (There is the French surname *De la Garde*.) The person who guards is a *gardien*, our *guardian* or *warden*. I entertain a doubt, therefore, whether a Ward was really an officer or a person employed in guarding; and if Mr. Lower is right, should be glad to have some examples that will furnish the information as to the duty a Ward had to perform.

J. G. N.

BEARS' EARS.—In a collection of garden flowers as early as the reign of James I., I find the term "Bears' ears," which I presume means the auricula. Has that word been long disused?

THOS. E. WINNINGTON.

[In Dr. Prior's *Popular Names of British Plants*, &c. "Bears' Ears," we read, "from the former Latin name *Urti auricula*, in allusion to the shape of the leaf."]

BOURNE AND CROFT.—Anthony Bourne of Holk. co. Worcester, son of Sir John Bourne of Bathen-hall, one of the principal secretaries of state temp. Queen Mary (see "N. & Q.," 4th S. vi. 215), is said to have had issue an only daughter and heiress Mary, who married Edward Croft of the Croft Castle family, in Herefordshire; but accord-

ing to some, this Mr. Croft married Anne Brown (see Betham, ii. 418). Which is correct?

H. S. G.

BRAMHAM, YORKSHIRE.—I wish to obtain any particulars relating to the early history of the parish church of Bramham, West Riding, Yorkshire, dedicated, says Allen (*History of the County of York*, iii. 313, London, 1831), to All Saints; anything relating to William James, who was vicar there in 1688, or to his immediate predecessor, and to a certain Richard Smith, baptised in this church May 10, 1593, and buried there November 19, 1647; or to his son Richard, of the same parish, born in 1626, who was one of the early proprietors of New Jersey in America, and some of whose children settled there.

THOS. STEWARDSON, JR.

L. VON BEETHOVEN.—I find in the *Dictionnaire historique des Musiciens*, printed at Paris in 1810, the following:—

"BEETHOVEN (Louis-Van), que l'on a dit fils naturel de Frédéric Guillaume II, roi de Prusse, est né à Bonn, en 1772."

What was the origin of this extraordinary statement about Beethoven's parentage? The data above given is also wrong. It ought to be Dec. 17, 1770, as everybody knows. F. W. M.

PORTRAIT OF CAMERON OF LOCHIEL.—We are exceedingly anxious to know if there exists in any shape a portrait of Donald Cameron of Lochiel, the hero of Campbell's well-known poem, and who took a prominent part on behalf of Prince Charlie in the rebellion of 1745. We have made application at various quarters, both in England and Scotland, but without success; and have reason to believe that the present representative of the clan Cameron is not aware that any portrait of his ancestor exists. If any of your readers know of such a portrait, they would confer upon us a very great favour indeed by letting us know where it is to be found.

By bringing the above want under the notice of your readers, you will very much oblige.

A. FULLARTON & Co.

Stead's Place, Leith Walk, Edinburgh.

COURT MOURNING.—Can any of your readers inform me of a book or books which regulate mourning dress at court? Are "weepers" a part of court mourning? What and whence are they?

M. A.

CRESTS.—I have been hitherto under the impression that the assumption of more than one crest (except in the following cases) was wholly incorrect. The excepted cases are—where a person entitled to bear arms had legally assumed, by Act of Parliament or otherwise, the surname and arms of some other person in addition to his own or inherited the right. If I am not mis-

taken, it is stated by heraldic authorities that although an heiress might carry the arms of her family into that of her husband, she was incapable of conferring the right on him of using her father's crest; inasmuch as ladies were not supposed to use crests in the place where they were the distinguishing mark of a knight or leader, namely, in battle. However I lately found, on looking over the *Visitation of Leicestershire* (published last year by the Harleian Society), several instances to the contrary. For instance, Belgrave (p. 67), with six quarterings, bore no less than four crests; Beresford (p. 172), with three quarterings, bore two; Brudenell (p. 143), with eight quarterings, had three; Cave (p. 121), with three quarterings, had two; and Sturton (p. 119), with three quarterings, had two. I am not within reach of any authorities on this question, but I hope some of the able and learned correspondents of "N. & Q." will be good enough to enlighten me and very probably many others of its readers.

Y. S. M.

"GEORGE CANTERBURY'S WILL."—During last year a new (?) story was published in *Tinsley's Magazine*, called "George Canterbury's Will," but my mother and I remember having read a tale containing all the main incidents many years ago; viz., the marriage of a young girl to a wealthy old man, who dies, leaving to her and her boy the bulk of his property, to the exclusion of his grown-up daughters by the first wife; the poisoning of the boy by the young lady's second husband, who wants her money; and her secretly making a will, by which it returns to its rightful owners. Can any of your readers tell us what the story was originally called, by whom it was said to have been written, and how and when it was published?

L. C. R.

PEDIGREE OF FAIRFAX.—In a note on p. 65 of *A Memoir of John Meadows, Clerk, A.M.*, by the late Edgar Taylor, F.S.A., it is stated that—

"there is another pedigree of Fairfax in MS. Harl. 6071, compiled in 1555 or 57, beginning with John of Norwich; and I have had the benefit of another, compiled about 1659 by an Edward Fairfax, communicated by the Reverend Joseph Hunter, F.S.A."

If the present possessor of the latter pedigree will kindly allow me to inspect it, I shall be much obliged.

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

BISHOP FULLER.—Wanted the parentage of William Fuller, Bishop of Lincoln.

Y. S. M.

HAMESUCKEN.—This word, in the law language of Scotland, denotes (see Jamieson's *Dictionary*) the crime of beating or assaulting a person within his own house. Even yet the punishment on the criminal is very severe, and at no very distant period was capital. This offence, it has been

always said, is entirely unknown in a specific sense in the law of England, and the word does not appear in any English dictionary. There is, however, one instance to be found to the contrary. In the *Quarterly Review* (xcii. 300) it is said (referring to Scrope's *History of Castle Combe*): "quod Johannes le Tayllour fecit homsokene super dictum rectorem in ecclesia"—followed by the statement that though the criminal was not hanged he was heavily fined. Is any other instance to be found of the use of the word as an English law term? G.

Edinburgh.

HOXNE ABBEY REGISTER.—This valuable original register has been the object of a long and fruitless search by a friend of the querist. This register is quoted in Blomefield's *Norfolk*, in Dugdale, in Dean Tanner's books, in Taylor's *Index Monasticus*, and was traced to a Mr. Craven Ord, at whose sale in Russell Square, London, in the year 1829, it was sold for 23*l.* to a dealer in London, who afterwards retired from business to Canterbury. It is not in the British Museum. If any reader of "N. & Q." happens to know of its whereabouts, it would doubtless be of great service to many readers of "N. & Q." if a note of it was given. S. E. L.

Lyan.

[This Register was lot 569, and sold to Mr. Payne for 21*l.*, the greater part of whose MSS. were purchased by Sir Thomas Phillipps, Bart., of Middle Hill.]

ELIZABETH KILLIGREW, VISCOUNTESS SHANNON.—Whose daughter was Elizabeth Killigrew, wife of Francis Boyle, first Viscount Shannon? I find her described variously as, daughter of Sir Thomas Killigrew; daughter of Sir Robert and sister of Sir William Killigrew; and daughter of Sir William Killigrew. Who was her mother? Lady Shannon had a daughter by King Charles II., and I should be glad to know if this daughter (Charlotte Maria Jemima, afterwards Countess of Yarmouth) was born before the marriage (the date of which I do not know) of Elizabeth Killigrew to Francis Boyle: and if she bore the arms of Boyle, or those of King Charles with some abatement. EDMUND M. BOYLE.

[Francis Boyle, born June 25, 1623, was the sixth son of Richard Boyle, the first Earl of Cork. Francis, created Viscount of Shannon, married Elizabeth, daughter of Sir Robert Killigrew and sister of Sir William Killigrew, by whom he had issue two sons and one daughter. Jacob's *English Peerage*, ii. 482; Addit. MS. (Brit. Museum), 24,492, p. 105; and Wheler's *Guide to Stratford-upon-Avon*, ed. 1825, p. 25. Grammont speaks of Elizabeth Killigrew's *liaison* with Charles II. under her maiden name. The time of the birth of Charlotte Jemima Henrietta Boyle, *alias* Fitzroy, is not recorded. She died in London, July 28, 1684, and was buried in Westminster Abbey. She was twice married: first, to James, only son of Thomas, second son of Theophilus Howard, Earl of Suffolk; and, secondly, to William Paston, son and heir of Robert, Earl of Yarmouth. No

coat is given to her as Countess of Yarmouth, who before this marriage was sometimes called Boyle and sometimes Fitzroy.]

SIR PETER LELY'S LIFE AND WORKS.—Where can I refer to a list of the portraits painted by Sir Peter Lely? and has a Life of Lely ever been published? if so, by whom? T. M.

[Consult Walpole's *Anecdotes of Painting*, edit. 1849; *Biographia Britannica*, edit. 1747-66; and Bryan's *Dictionary of Painters and Engravers*. Lely's collection sold for 26,000*l.*; and besides he left 900*l.* yearly estate at his death. Addit. MS. 23,970, p. 60*b*, British Museum.]

MICHAEL ANGELO'S "LAST JUDGMENT."—In Michael Angelo's fresco of the "Last Judgment" there is, among the group of saints who have suffered martyrdom, a figure which I take to represent St. Blaise, as he bears in his hands as the instruments of his death two carding combs, the insignia of that patron of flax carders.

In the painting as it now exists, the saint turns his head, which is seen in profile, completely round, and gazes over his right shoulder at the Saviour, who occupies the centre of the composition. In a spirited copy of the picture in the chamber of the cameos, in the Uffizi gallery at Florence, and also in the engravings of Giorgio Mantuano and others, the same saint appears; but though his hands and arms are in the identical position, his face, now three-quarters to the left, looks down between them, and apparently either converses with St. Katherine, who is a little below him, or directs the attention of the struggling sinners below to his faithful death.

As these latter bear internal evidence that they were not copied one from the other, and as they are all taken from the fresco in its earlier state, that is, before Daniel de Volterra was ordered by Paul IV. to add drapery to the figures, it may be presumed that this figure was then altered to what it now is.

I should be interested in hearing if any one can give me particulars as to the reason why this alteration was made. H. A. KENNEDY, JUN.

Eldon House, Reading.

MOSQUITOES IN ENGLAND, cir. 1760.—In *Letters of the First Earl of Malmesbury, his Family, and Friends*, 1745 to 1820, London, 1870 (cir. 1760), we read in a letter of Mrs. Harris's, describing a visit to the Dean of Sarum's parsonage in Cambridgeshire in June:—

"The Dean's parsonage is surrounded with fens, and you are teased beyond expression by the gnats. When we got here, the Dean's butler came to your father with a pair of leather stockings to draw on so as to protect his legs, which in hot weather is dreadful. Besides this, the beds have a machine covered with a silk net, which lets down after you are in bed and covers you all over. Without this, there could be no sleeping: for, notwithstanding these precautions, we were most miserably stung."

Could these have been ordinary gnats?

JOHN PRIGOR, JUN.

PHILOSOPHICAL NAKEDNESS.—In Hogg's *Life of Shelley* (ii. 292) it is said that "much has been said and written, by wise men and by foolish ones, on the subject of going naked." Is reference made here to any special controversy? What has been written at all on this subject?

By the way, has any one else been known to follow the "philosophical nakedness" of Shelley's friends, of whom Hogg gives so amusing a story?

ANARAB.

ST. AUGUSTINE.—By several writers, as Bishop Sanderson, Bishop Lake, and Archbishop Trench, this father is stated to have spoken of the noble deeds of the heathen as *splendida peccata*. Is this expression to be found in St. Augustine, or how did it arise? The common-places from St. Augustine which illustrate the matter in other terms are known. It is the source of these words which it is desired to ascertain. No assistance is to be gained from the authors above mentioned, in whose works the words occur.

E. MARSHALL.

Sandford.

SCENA: SCENE.—To vary your matter and meet various tastes, may I ask by what analogy it is that if the Latin *scena* comes from the Greek *σκηνη*, the final η becomes *a*, while the first one remains *e*? But if, as I suspect, the termination *a* points to an earlier stage of derivation than the Greek η , how is it that the Latin *a* becomes η in the Greek, and that the Latin *e* remains η in the first syllable? I fancy some clue to this seeming discrepancy may be found in the common origin of both words.

MYERS.

SIR WILLIAM STANHOPE, 1640-1680.—Some twenty years ago I purchased at Oxford, mainly for the sake of its handsome carved frame, a fine old portrait which was said to have been turned out of Blenheim. On sending it to be cleaned and lined, the names of Sir William Stanhope and Sir Peter Lely, inscribed on the back of the canvas, emerged from beneath the old stretcher. Can any one acquainted with the Stanhope pedigree enable me to identify the original of my portrait? Sir Peter Lely died in 1680, *ætat.* sixty-three. The companion portrait, in a frame to match, was that of Anne, daughter of John (Wilmot) Earl of Rochester, married to Sir Francis Greville. This Earl of Rochester succeeded to the title in 1659, and died in 1680—the same year as Sir Peter Lely, whose name was also inscribed on her portrait.

T. HERBERT NOYES, JUN.

STEDMAN FAMILY.—John Stedman, the first of this family who owned Strata Florida Abbey in Cardiganshire, is said to have come from Chepsey, near Chartley, in Staffordshire, then the property of Devereux, Earl of Essex.

In the *Gentleman's Magazine* of November, 1840 (p. 492), mention is made of John Stedman as follows:—

"Statement of Accounts on the death of Walter Earl of Essex. (From the original, penes E. P. S.)

"Walter Devereux, Earl of Essex, died at Dublin Sept. 22, 1576: his body was brought for interment to Carmarthen, and some of the items of the ensuing account relate to the expenses then incurred:—

"Due to John Stedman, his L^{ty} [Lordship's] officer as money lent to the Earl at his going into Ireland by bill to be repaid at Mic^hels last, *c^{ld}*.

"Accompt of John Stedman, surplussage of John Stedman's acc^t upon his payment by warrant, xijth ixth vith."

Can any reader of "N. & Q." kindly inform me where the original document containing these accounts is deposited, and who was the writer under the initials "E. P. S."?

One branch of the Stedman family possessed lands at Aston, in the county of Shropshire, in 1230, which still remain the property of their descendants in the maternal line.

HUBERT SMITH.

St. Leonard's, Bridgenorth.

WATCHES OF DISTINGUISHED MEN.—In 1835 there was in possession of Alderman Charles Carolin, of the city of Dublin, a very curious old silver watch and brass chain. On the dial of the watch was engraved "Lieut.-Gen. Cromwell to Lieut.-Gen. Fairfax." The key was of curious workmanship, and on it the cipher in relief of "O. C." Can any of your Dublin correspondents give any information as to what became of this watch after Alderman Carolin's death (*circa* 1845)?

H. H.

"THE WORLD TURNED UPSIDE DOWN," OR THE HARES TAKING VENGEANCE ON MASKIND.—In the last number of *The Herald and Genealogist* a remarkable caricature—to apply that term to oil-paintings—is noticed, of which the subject is above stated. Hares are represented hunting, coursing, and slaughtering the human race; and afterwards hanging, drawing, quartering, roasting, and juggling, and feasting upon their disjointed members. It is stated that such a picture is preserved at New House near Downton, Wilts, one of the old mansions of the Eyres; and that another was formerly at the Duke of Buckingham's at Avington, near Winchester, and sold there by auction. I should be glad to know what became of this picture.

There was also, it is said, a similar picture at Hampton Court in Herefordshire, the seat of the Coningsbyes; but the triumphant animals were there conies, or rabbits, which that family bore in their arms. Does this picture remain at Hampton Court during the Arkwright dominion?

J. G. N.

"CAPRICIOUS WRAY."—Will some correspondent be kind enough to reply to the following query

about a sonnet which has lingered in a memory for more than fifty years? The only lines remembered are the following:—

"Capricious Wray a sonnet needs must have—A sonnet!
Why, fourteen lines must then be spent upon it.

'Tis well, however, to have conquered the first four.

I want to know who "Capricious Wray" is, who is the author of the sonnet, and where it may be found. W. D. B.

Replies.

JOHN KNOX'S HOUSE AT EDINBURGH.

(4th S. vi. 227.)

As no Edinburgh correspondent has replied to MR. G. J. DE WILDE's remarks on the inaccurate version of the inscription on John Knox's house, and the perpetuation of "an absurd popular error with reference to a figure near the window . . . described as a rude effigy of the Reformer preaching," permit me to state a fact or two, perhaps worth putting on record in your columns.

Until 1850, when Knox's house was rescued from destruction, after the order for its demolition had been issued by the Dean of Guild—as the Scottish civic edifice is called—the inscription was concealed by a sign-board, and known only by local tradition. The inaccuracies of the popular version have thus found their way into the guide-book quoted by MR. DE WILDE. If the sculptured figure on the angle of the building is now as it originally was, there can be no question as to its meaning and relation to the inscription. Moses kneels and receives from God—as represented by the blazing disc inscribed "ΘΕΟΣ. ΔΕΥΣ. GOD.—the Law, as given from Sinai;" while under the cornice running round the building is inscribed the summary of the Ten Commandments:—

"LYFE . GOD . ADVEE . AL . AND . YI . NYCHTOYR .
AS . YI . SELF."

But the figure, as older Edinburgh citizens remember it, up to the above-named date, was enclosed in a pulpit and canopy, within which appeared only the upper part of the present figure with uplifted hand, as in the attitude of preaching; and the whole was painted so as to seem to be carved out of the same block. It is accordingly described in Dr. Robert Chambers' *Minor Antiquities*, 1833, as "an effigy of Knox in the attitude of preaching," and it was universally regarded as such.

The restoration of the old house to its present condition was carried on under the superintendence of the late Master Mason for Scotland, Mr. James Smith, F.S.A. Scot., in conjunction with

myself, then Secretary of the Society of Antiquaries; his services, I may add, being rendered gratuitously. The removal of various wooden additions restored to light the inscription, and the sculptured arms and initials described by your correspondent. On removing the pulpit, which also proved to be a modern wooden addition, it was found that the lower part of the figure had been chiselled away to admit of this spurious supplement. Its restoration was entrusted to me. A block of stone was inserted in the mutilated space, and on this the late Mr. Handyside Ritchie, the well-known sculptor, a pupil of Thorwaldsen, carved the lower part of the figure from a sketch I supplied. The space, as will be seen, was only sufficient for a kneeling figure, if the lower limbs were to be shown; and though necessarily a conjectural restoration, I believe it to be correct.

The house is believed to have been occupied by George Durie, abbot of Dunfermline, before Knox's time; but no ancient titles exist, nor is there any description in later deeds to furnish a clue to the original occupant. The arms are not those of the abbot. The double initials indeed rather point to some wealthy citizen, who has placed his wife's alongside of his own. The arms are not to be found in Nesbit, but ought to admit of interpretation by some of your heraldic correspondents. "A chevron between three trees, three crowns," is MR. DE WILDE's description; but according to a sketch made by me when the arms were first exposed to view, the so-called trees are flowers—quatrefoils or roses; and the three crowns are on the chevron. The initials are IM . MA.

The perpetuation in the local guide-book of the old inaccurate version of the inscription, twenty years after its correction by the disclosure of the original, is no novelty in antiquarian experience. A remarkable instance came under my observation when writing the life of Chatterton. His satirical will, first printed by Cottle in 1803, with many inaccuracies, contains the inscription dictated by him for a monument to himself; and although the original MS. is preserved in the Library of the Philosophical Institution at Bristol, and accessible to all, the incorrect version of the inscription, according to Cottle's misprint, was cut on the poet's monument erected in 1840 in Redcliffe churchyard. As that inscription disappeared on the removal of the monument in consequence of the restoration of Redcliffe church, if it has not yet been recut, a reference to the original MS. is advisable.

DANIEL WILSON.

University College, Toronto.

PARODIES.

(4th S. vi. 476; vii. 15, 105, 177.)

In 1810 was published, without author's name—

"Hamlet Travestie; in Three Acts. With Annotations by Dr. Johnson and Geo. Stevens, Esq., and other Commentators." London, 12mo.

The writer was John Poole of *Paul Pry* celebrity. It was very popular, and ran through six editions in about as many years. A private and beautiful reprint was produced in New York so late as 1896. Other parodies of *Hamlet* have appeared, viz.: *Hamlet; a New Burlesque*, London, 1838, 12mo; and *Hamlet Travestie, in Two Acts*, 1849, 12mo. MR. HALL will find, from Allibone's *Dict. Authors* (vol. ii.), that most of Shakespeare's plays have been burlesqued.

There is an article on "Parody" in the *Westminster Review* for July, 1854. C. W. S.

"Giles Jollup the Grave, and Brown Sally Green," is a parody on the universally known "Alonzo the Brave, and the Fair Imogene." The author of both original and parody, M. G. Lewis, in the introduction to "Giles Jollup," &c. (*Tales of Wonder*, written and collected, by M. G. Lewis, second edition, 1801, p. 27) thus remarks:—

" I must acknowledge, however, that the lines printed in italics, and the idea of making an apothecary of the knight, and a brewer of the baron, are taken from a parody which appeared in one of the newspapers under the title of 'Pill-Garlic the Brave, and Brown Celestine.' "

Who is the author of the last-named parody, and in what "newspaper" did it appear?

At p. 195 of the same volume there is a ballad entitled "The Cinder King," with a few introductory observations by M. G. Lewis:—

"The following was sent to me anonymously. The reader will of course observe that it is a burlesque imitation of the ballads of 'The Erl King' and 'The Cloud King.' "

The latter ballads, as many of your readers are aware, may be found in the above-mentioned work.

"Hamlet's Soliloquy Imitated," by Jago, is rather an ingenious satire affecting those persons whose fingers are continually itching to scribble; and with whom, to only have their works on the same shelf with Quarles, &c., is "a consummation devoutly to be wished." See *Elegant Extracts*, second edition, London, 1790, book iv. appendix p. 251. J. PERRY.

Waltham Abbey.

Dr. Maginn concluded "Christabel" in *Blackwood*. Can it be had in a separate form? I think the parody quoted by A. J. DUNKIN was called *Christabess*, and was an 8vo, with "lots of fat," i. e. wide margins to the pages. It was very

* "This was first published in the third volume of *Ambrosio, or the Monk*."

funny—Hartley Coleridge evidently was cognisant of the author. S. T. Coleridge used to say that the burlesque version of—

"Christabel saw the lady's eye,"—

was admirable. Another word was substituted for "eye," and the *sequent* line was the same as in the original. The author of *Christabess* was never divulged; but it is supposed that it was a coin from the same mint as the parody on *Peter Bell*, which came out almost simultaneously with the real "Simon Pure." There is a German parody on *Christabel*, but I know nothing about its merits.

STEPHEN JACKSON.

I possess a copy of the parody inquired for by MR. HALL. It is entitled—

"Hamlet Travestie: in Three Acts. With Burlesque Annotations, after the Manner of Dr. Johnson and Geo. Stevens, Esq., and the various Commentators. By George Poole, Esq.

'Quantum mutatus ab illo.'—*Virgil*.

'Commentators each dark passage shun,
And hold their farthing candle to the sun.'

Young.

"Third Edition. London: Printed for J. M. Richardson, No. 3, Cornhill, opposite the Royal Exchange, 1811."

It contains the well-known lines:—

"Three children sliding on the ice,
All on a summer's day," &c. &c.

R. MC. C.

Liverpool.

ANTIQUITY OF LADIES' CHIGNONS.

(4th S. vii. 93.)

The quotation from Artemidorus given by MR. MAC CARR, as cited by Dr. Puffa, is quite correct. In the original* the passage is:—

τρίχας ἔχειν μεγάλας καὶ καλὰς καὶ ἐπ' αὐταῖς ἀγάλ-
εσθαι ἀγαθὸν μάλιστα γυναῖκι· ὑπὲρ γὰρ εὐμορφίας
ἐστίν, ὅτε καὶ ἀλλοτρίαις θρίξιν αἱ γυναῖκες χρῶνται,
κ.τ.λ.

From the very sparing mention of the addition by Greek and Roman ladies to their head-dress of borrowed locks, it would seem that the practice was but little known until the days of general corruption and extravagance under the Cæsars. That a great variety of hair-dressing fashions existed before this time there is abundant evidence, but these seem to have been all based on the principle of making the very best of the covering which nature had given to the ladies' heads, whether by dyeing, curling, plaiting, or rolling, or by the addition of various ornaments, nets, bands, fillets, and tiaras. Ladies' hair was artificially *crêpé* ("frisés de mille nœuds, crêpés et tortillés" †) in the time of the empire, and even earlier, and by that

* Artemidorus, *Oneirocritica*, i. 19, ed. 1698. Lutet., 4to, p. 21.

† Ronsard, *Le second Livre des Amours*, 2.

means, and by the use of the *substructures* so well understood and so extensively used at the present day, there is no doubt that a large apparent volume of hair was produced without any actual addition of the raw material. No references to passages in which the latter practice is mentioned are given in Smith's *Dictionary* (art. "Combe"), and the only allusions which I can find are in Manilius :

"Illis cura sui vultus frontisque decoræ
Semper erit, tortosque in flexum ponere crines,
Aut nodis revocare, et rursus vertice denso
Figere et appositis caput emutare capillis:"

and in Clement of Alexandria.† In this passage, after ridiculing the devices of forming artificial chains and plaits of hair, which were of so curious and complicated a nature that a lady dared not to touch her back hair lest the hair-pins should fall out and the whole affair come to grief, nor go to sleep lest she should spoil the general effect of her *coiffure*, he declares that the addition of the hair of others is entirely to be condemned, and that it is the height of impiety to attach false locks to the head, thus clothing the skull with dead tresses.

"For upon whom does the priest then lay hands? whom does he bless? Not the woman who is so adorned, forsooth, but the hair of some one else, and, through this hair, some unknown person. If the man be the head of the woman, and Christ the head of the man, is it not most impious that the women should fall into this double sin? In that they deceive the men by the excessive mass of hair, and, as far as in them lies, cast shame on their Lord, whilst they adopt false and meretricious adornments, and make that head accursed which is originally beautiful."

The passage in Juvenal mentioned by Mr. Mac CABE refers apparently to that method of dressing the hair in which a mass of little curls rose to a great height from the forehead, but were not carried back farther than to the centre of the head, where they were suddenly terminated by a *fillet* or *mitra*, the hair at the back of the head being drawn back tightly and confined in a knot. The effect of this arrangement would be exactly that described by Juvenal: the body, as seen from behind, would seem to be of her real height, as the anterior structure would hardly be visible, whilst from the front she would have a most imposing and stately appearance. The celebrated gem of Evodus, representing Julia, the daughter of Titus, exactly illustrates this method of dressing the hair.‡

JOHN ELIOT HODGKIN.

West Derby.

* *Astronomicus*, lib. v.

† *Pedagogus*, lib. iii. ed. 1616, fo., Lugd. Bat., p. 182.

‡ Described and engraved in King's *Handbook of Engraved Gems*.

THE BOOKWORM.

(4th S. vi. 527; vii. 65, 168.)

The ravages of the bookworm have attracted the attention of bibliographers in all ages. Stray notices of the insect may be found in many works, but as yet I have not come across anything satisfactory; and as the subject merits the attention of all who either possess or have charge of large collections of books, I propose to lay before the readers of "N. & Q." my own gleanings respecting these little pests.

The mistake that most observers have fallen into is in supposing that there is only one insect, the bookworm proper, which attacks books. Thus Dibdin, in the *Bibliographical Decameron*, gives a long and amusing-enough description, but which only suffices to prove that neither he nor his informants at the great public libraries to which he applied were aware that there was more than one insect.

Again, some of your correspondents in their recent replies evidently refer to the ravages of different pests; for one of them talks of the little worm going only so far into a volume and then stopping and excavating a circular cavity. Now the worm proper never does this; he goes on steadily in a straight line, in such a manner that on passing a cord through the perfectly round hole made by the insect, the whole twenty-seven could be raised at once. This must have been done by the worm proper. I have often observed similar perforations running through several consecutive folios of divinity in my father's library. Hannett states distinctly enough that there are several insects. He mentions the *Aglossa pinguinalis*, which deposits its larvæ in books in the autumn, which produce a kind of mites; but says that the most destructive are the little wood-boring beetles, *Anobium pertinax* and *A. striatum*. Mrs. Gatty, in a note to one of her most charming "Parables," says:—

"A bookworm—the larva of *Hypothenemus eruditus*. Not but that there are several other larvæ of the race which bore minute holes through wood, leather, and paper."

Here we have at least four insects named, so we must trust to some of your readers who are skilled in entomology to give us more detailed accounts of them, and of the readiest way of distinguishing their traces. No doubt one or two of these are much more frequently met with than the others.

The following most interesting account of the particular insect pests which have inflicted serious damages on the rare and curious books in Hereford Cathedral has been kindly communicated to me

by the Rev. F. T. Havergal, the librarian, who has also favoured me with some specimens of ancient wood and paper perforated in the most extraordinary way. I am sure my brother readers of "N. & Q." will be as much interested in its perusal as I have been, so with Mr. Havergal's kind permission I lay it before them:—

"On taking charge of our Cathedral library in 1853 I found that some fifty or sixty volumes were being destroyed by some very energetic little insects. In order to save the books so attacked, I determined, after turning over every leaf to make sure there were none of the insects left in them, and after brushing away all the accumulation of dust formed within them, to isolate the books completely. After immense trouble, by giving the infected books a good shaking every time I went to them, I hope I have at last eradicated the little pests from our library. Some volumes, indeed, which I had rebound, were afterwards attacked by the worms, so I am convinced that nothing but the vigilance of the librarian will keep them down.

"After observations extending over eighteen years I came to the following conclusions:—

"1. That our books were being destroyed by at least two kinds of insects: one similar to, if not identical with, the 'death-watch.' These insects have a hard outer skin, and are of a dark-brown colour. They perforate wood, no matter how old or hard. I have never found these insects—worms they are not—alive and at work, but I have found the remains of hundreds of dead ones. Probably the wooden covers of the old books harboured them in the first instance, whence they proceeded into the interiors of the books. Sometimes they seem to have gone right through the book, but generally they inflict the greatest damage on the thirty or forty leaves next the wooden covers.

"The second kind of insects seem to me to be genuine bookworms. I have found at least a dozen of them alive and as active as possible. They are exactly like the little worms or grubs found occasionally in hazel-nuts. These worms have white bodies with brown spots on the heads. They generally go right through a volume, never stopping to make a cavity in one place.

"2. That it is easy to tell whether the worm has been recently or is then in the volume. Some books had been pierced ages ago: from these the dust was altogether gone. Other books, which had been pierced perhaps within forty or fifty years, had the worm holes with dust of a light-brown colour; but books recently perforated retained the dust pure white. Thus in a moment I could tell if a worm was actually in a volume, or if it had been recently at work.

"3. That the eradication of these little pests from a library is an exceedingly difficult matter. You may rest quite assured that the bookworm, next to fire and damp, is the greatest pest that can enter a library.

"4. That the insects do not relish any modern paper in the same way as they do the far better paper which was made from 1470 to 1530. Neither do they penetrate modern mill-boards, but they take special delight in the old wooden bookcovers, principally in those which have been made of soft or sappy wood. The worthy men of old did the right thing when they bound their grand MSS. in heart-of-oak covers with vellum over all. But in the fifteenth century bookbinders and their employers became less careful in their choice of materials for covers, and used softer wood, which became a sure haven for destructive insects. In very rare instances have the insects attempted to penetrate our MS. volumes of parchment or vellum, no real injury having been done to a

single volume out of 240. They have in some volumes tasted a few of the vellum leaves, but they never seem to have relished the material in the same way they did the ancient paper."

In a subsequent communication Mr. Havergal informs me that he thinks he has found both descriptions of insects alive and at work.

As regards the ravages of the bookworm—using the word as descriptive of the class of insects which drill holes in our most precious volumes—the above lucid account leaves nothing to be desired. But I hope it may be the means of elucidating some entomological notes from those of your readers who are followers of Kirby and Spence.

F. M. S.

I had often wished to see a bookworm, when, about twelve years ago, while examining in the Bodleian some old black-letter fragments at that time kept loose in a drawer, I disturbed a plump little fellow whose ravages were but too apparent. He was about the size of a full-grown grub, such as we find in nuts, white all over, with very glossy head, hard to the touch, and slow in motion. I made a small paper cage for him, intending to watch carefully his habits and development. Seeing the chief librarian approach, I turned out my little captive upon the table. "Have you met with many of these fellows, Dr. Bandinel?" I inquired. "Oh, yes," he replied; "they have black heads sometimes,"—and before I could say a word my biographical intentions were frustrated, for down came the doctor's thumb-nail, and all that was left of my little protégé was an elongated smear.

WILLIAM BLADES.

11, Abchurch Lane.

BAPTISM FOR THE DEAD.

(4th S. vii. 107.)

A few weeks ago I heard an excellent clergyman notice this subject, in one of a series of lectures on the chapter I Corinthians xv. As he brought together various explanations of this "most difficult passage," some of the readers of "N. & Q." may be interested to read his remarks as they were written down afterwards from memory:—

"... The words of this verse are certainly difficult. If I were to try and give you all the explanations of various writers on it, it would occupy all day. I will only name a few. According to some, (1) by 'the dead' is intended Messiah, 'the dead one'; an instance of the plural being used for the singular. (2) Others say baptizing is to be taken as an allusion to the custom of washing and purifying the dead, that they might be prepared for the Resurrection. (3) Others, that it signifies to be baptized as dead into Christ by baptism, and regarded as dead by immersion. (4) Others refer it to the custom of a vicarious baptizing of some one, for such as might have died without hope. This view was held by Ambrose, . . . and is referred to by Grotius

as a custom of that time. But here are obvious difficulties. . . . It is very clear from history that it was not a custom of Apostolic days. Nor can we suppose Paul would countenance such a practice. The custom more probably arose from erroneous interpretation of this verse. And here I may observe that many erroneous practices have arisen from false interpretation of Holy Scripture. . . . Two other ideas seem to me more plausible. (5) One from a similar use of the same word in Matthew xx. 22, 23, regarding it as meaning suffering, being overwhelmed with trials. It was certainly so with the Apostles, because they spoke of, and expected, that the dead would arise. It is clear this belief did expose them to danger, and that it was the faith of all who professed Christ. And they would be slow to believe their sufferings were for naught. This suits somewhat with the following verse. But then it is not the *literal* meaning of the word. (6) Others say the meaning is, baptized with the hope of resurrection from the dead. It was certainly a leading article of the Gospel . . . and if any denied this, they denied an essential truth, and struck a blow at Christianity. Thus, the Apostle as it were asks, 'were all the hopes of believers to be vain?' (7) Tyn-dale's version says 'baptized *over* the dead.' (8) Doddridge says: 'Such are our hopes and views as Christians, *else*, if it were not so, *what should they do who are baptized* in token of their embracing the Christian faith in the room of the dead, who are first fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions, who have just been slain in their sight? If the doctrine I oppose be true, and the dead are not raised at all, *why are they nevertheless thus baptized in the room of the dead*, as cheerfully ready at the peril of their lives to keep up the cause of Jesus in the world?' There are many other views on the subject. I do not say any are exactly satisfactory to my mind. The idea seems literally that of substitution; the same word is used in this sense, Philemon 13, and 2 Cor. v. 2. And this seems in accordance with Doddridge: that the baptism was vicarious, yet not for the individual deceased, but for the position he had occupied, to fill up his place in the Church and the world."

Is not the passage illustrated familiarly to us all when, on the death of one who has been active in religious or philanthropic efforts, we offer or seek others to offer to *take up the work* of the deceased? This falls in with the idea of Dr. Doddridge as above quoted. S. M. S.

THE BALTIMORE AND "OLD MORTALITY" PATTERSONS (4th S. vi. 187, 207, 290, 354; vii. 60, 218.)—I regret not to be able to give DR. CRAFTURD TAIT Ramage the information he wishes to have with regard to the Pattersons of Baltimore. When I was there, for a short space of time only, in 1828, a French gentleman, now dead unfortunately, did me the honour of presenting me to the venerable and last survivor of the signers of the Declaration of American Independence—Charles Carroll of Carrollton, as also to his maternal grandson Mr. Jerome B. Patterson; but our acquaintance was transient, and I had no occasion to make any inquiry respecting their connection with the old

country. Probably the Dowager Duchess of Leeds could and would graciously give the information desired, and corroborate Madame Bonaparte's answer transmitted by Mr. James L. Baylies.

P. A. L.

[We are sure all our readers will join us in a hearty welcome to our valued correspondent on his re-appearance in these columns; and in our hope that the new troubles which threaten his adopted home may be happily averted.—Ed. "N. & Q."]

MACAULAY'S BALLADS (4th S. vii. 235.)—I never before heard of a ballad by Lord Macaulay on "The Siege of Rochelle," nor do I believe one was ever written by him. The line quoted—

"And thou, Rochelle, our own Rochelle," &c.,

is a line in the first verse of the ballad of "Ivy."

H. M. TREVETIAN.

8, Grosvenor Crescent, S.W.

Lines ON THE HUMAN EAR (4th S. vii. 235.)—These lines, entitled "St. Pancras' Bell," which E. L. is good enough to call clever—I know that their author thought them so when he was making them—were mine. These two facts are all that I can give at present. I cannot remember where the verses appeared, and I have no copy of them. They began—

"A sound came booming through the air:

'What is that noise?' said I.

My blue-eyed pet, with golden hair,

Made answer presently," &c., &c.

"Lethe is a brave river." If, however, I succeed in fishing out of his waters anything else to the purpose, I will, with the Editor's permission, present it to the "N. & Q." museum.

SHIRLEY BROOK.

Punch Office.

PLOX-PLOX: LU-LU (4th S. vi. 233.)—These nicknames, like so many others, originated with the persons themselves when they first began to speak, and could not pronounce their own names. Thus our celebrated painter Paul de la Roche was baptised "Hippolyte," but used when quite a child to call himself "Pol," which he kept through life, and ultimately used to sign his name "Paul," although when he had a legal sign-manual to give he wrote it Hippolyte. P. A. L.

"Ès" AND "EN" (4th S. vi. 396, 514; vii. 60, 103.)—A French physician, a professor in a government scientific establishment in Paris, lately staying at my house, tells me that *ès* is never used except with a plural noun, thus, "Bachelier *ès* Lettres," "*ès* Arts," "Docteur en Droit," not "*en* Droit." Any one using the latter on his card, he says, would be wrong. P. LE NEVE FOSTER.

Vannier in his *Dictionnaire grammatical* says:

"*Ès*, article prépositif, pour *en les*, et qui n'est d'usage qu'en style universitaire, ou de palais. *Maître-ès-arts*, pour maître en les arts, dans les arts."

Noël et Chapsal, *Nouveau Dictionnaire, de la langue française*, say the same thing. "Es, confection de en et de les, dans les, usité seulement dans Maître-ès-arts. On dit Docteur en Théologie, en Droit." P. A. L.

P.S. An engraver's work cannot and ought not, think, always be taken as "proofs of holy writ." How often do we not see heraldic blunders in suits of arms, albeit they were engraved conformably to the "copy" given them for that purpose by persons who knew no better?

ARTIFICIAL FLY-FISHING (4th S. vii. 161.)—I am PELAGIUS must satisfy himself with the look of St. Albans as the *ultima Thule* of fly-fishing lore in England. From thence he may fly, without a pause, to the classic lands—to Iartial and Elian. In the latter's "History of animals" he will meet with the fly *hippurus*, and learn how it was made by the Macedonian anglers on the banks of the river Astreus.

There can be little doubt that the invention of the artificial fly is of very ancient date. Who shall say, indeed, how soon after the fall of man the cunning lure of the fisherman first fell on the rivers outside Eden? How old is the sport? is a question continually asked. Probably as old as hunger.

Brussels.

T. WESTWOOD.

CAPTAIN JOHN MASON (4th S. vi. 299.)—Capt. Mason died in London between Nov. 26, 1635, and Dec. 22, 1635. His will bears the former date. In it is a request that he shall be "buried in the collegiate church of St. Peter's in Westminster." He states that he was born in Kinglyn, co. Norfolk, and mentions his "cousin Dr. Robert Mason, Chancellor of the diocese of Winchester," and his brother-in-law John Wollaston. I wish some one could give me more particulars of Capt. Mason and his ancestors.

Boston, U.S.A.

C. W. TUTTLE.

MANSLAUGHTER AND COLD IRON (4th S. i. 147.)—On June 13, 1716, General Macartney was tried for being concerned in the murder of the Duke of Hamilton in a duel, and was acquitted of the manslaughter "by the formality of a cold ironed immediately afterwards to prevent appeal." Our correspondent inquires for the nature of this ceremony.

By an Act of Parliament which remained unpealed until 1832, the crime of manslaughter was punished by burning the hand of the perpetrator. And by another Act, remaining in force until 1819, it was lawful for the person injured by an offence to prosecute the supposed offender at his own cost, and, as we shall presently see, at his own risk, independently of any other proceedings which might have been instituted against him. This process was called an appeal, and was resorted to only in three cases—by a man for a

wrong to his ancestor, by a wife for the death of her husband, and for a wrong received by the appellants themselves. Consequently a person accused of murder, manslaughter, cutting or wounding, though acquitted by a court of justice, was liable to be tried afresh at the suit of the descendant or widow of the ill-used individual, or, supposing him to have escaped with a whole skin, at the suit of the ill-used individual himself. The acquittal of the supposed offender, after all this legal machinery had been set in motion against him, was a very serious affair for the prosecutor, who, by a statute of Edward I., was obliged to restore damages, pay a fine to the king, and suffer imprisonment for a year. To sum up, it would appear that in the case of General Macartney, in order to prevent the occurrence of this oppressive mode of prosecution, the sentence of the law was carried out, a cold iron being used instead of a hot one.

JULIAN SHARMAN.

"SKERRING UPON A GLAVE GLATTEN" (4th S. vii. 121.)—Wedgwood gives, "To *skir*. To glide or move quickly.—B. To graze, skim, or touch lightly.—Hal." The latter is a Somersetshire use. The word is also in Peacock's *London Glossary*, edited by me, with the meaning "to slide on the ice," and the derivation "Gael. *sgiorr*, slide; Manx *skir*, slip, slide." I do not find it in the Leeds, Furness, Whitby, Craven, Cleveland glossaries or in Brockett. Glave is given in Halliwell, "*Glave*, smooth, polite.—North," and is the Dan. dial. *glap*, smooth. Molbeck's example is "Hestene ere *glappe*, og ikke broddede" (the horses are smooth(shod) and not roughed; in Cleveland, "slape-shod and not frosted.") Glatten is from Swed. *glatt*, Dan. *glat*, Germ. *glatt*, smooth, slippery—a word applied specially to ice by the Danes.

J. C. ATKINSON.

Danby in Cleveland.

LORD PLUNKET (4th S. vii. 93, 196.)—Your correspondent MR. PROWETT agrees with Lord Brougham, the *Quarterly* reviewer, and (of course) with Lord Plunket in maintaining the sense of the image of Time with the hour-glass and the scythe. MR. PROWETT is therefore in worshipful company. He will, however, pardon me for assuring him that the image is nonsense, and that he fails in his attempt to vindicate it from that imputation. The statutes of limitation have nothing to do with the loss of the *original grant* or of any *grant*, but were enacted to protect the man in possession, and he (the man in possession) does not lose his estate by reason of the loss of any *grant* which the scythe of time has destroyed, but by the production of some *grant* by an adverse claimant, which the scythe has omitted to destroy. If MR. PROWETT will ask any competent property lawyer on the point, he will not persist in defending what is demonstrably indefensible.

G. H. C.

PEDESTRIAN FEAT OF FARADAY (4th S. vii. 140.) The most extraordinary thing in this walk appears to me to be the fact that so great a man as Faraday should have scampered through some of the most awful and grand scenery in Switzerland with the speed that might excusably have been used by a letter-carrier or a flying-post. I passed over the same ground in a single day a few years ago, starting at six A.M. on foot, from Leuk in the valley, a greater distance from Thun, and breaking my fast at Leukabard at the foot of the Gemmi. But I loitered some time in making that marvellous ascent, and a still longer time about the dead sea at the summit, where I lunched in a wayside inn; and after dining at Kundersteg or Frutigen, I forget which, set off for Thun, which I reached late in the evening, having had the good fortune to meet with a lift for the latter part of my solitary walk. I certainly felt no ill effects from fatigue, but I did not race against time. W. H. S.

PRINCE PUECKLER MUSKAU (4th S. vii. 77.)—IVAN will find a list of Prince Puckler-Muskau's works in Vapereau's *Diet. des Contemporains* and in the *Conversations Lexicon*, from which I have condensed the following notes:—

Prince Hermann of Puckler-Muskau, the well-known German traveller and horticulturist, was born in 1785, according to the *Almanac de Gotha*, and served in the army of the King of Saxony. During the German war against Napoleon he entered the Russian service, distinguished himself in the Netherlands, and was appointed military governor of Bruges. After the restoration of peace he passed a year in England, and then devoted himself on a grand scale to the embellishment of his property of Muskau in Silesia, which was sold in 1845 to Prince Frederic of the Netherlands. His illustrated work on landscape gardening (1834) was the first of these horticultural labours. In 1817 Prince Puckler-Muskau married a daughter of Prince Hardenberg, but divorced her in 1826, and travelled during several years in Europe, Egypt, and Syria. He now usually resides on his estate Branitz, in the circle of Kotbus, where splendid gardens have been planned under his direction. In 1803 he became a member of the Prussian House of Lords. He has no children, and his cousin is heir to the title. The best-known works of Prince Puckler-Muskau are the *Briefe eines Verstorbenen* (1831), in 4 vols.; *Tutti frutti*, 3 vols. 1835; *Semilasso in Africa*, &c., in which he has described the aristocratic society in which he moved in every part of Europe, in an easy, conversational, off-hand, jovial tone, from the point of view of a German nobleman, in a style bristling with wit, incorrect grammar, and Gallicisms. A. R.

ANCIENT BUILDINGS IN KASHMIR (4th S. vi. 527; vii. 110.)—The query about Kalee, the

Hindu goddess, will receive a partial answer from the extract I supply. It is from an anonymous work entitled *First Impressions; or, a Day in India*, 1841:—

"I ought to have mentioned, as a regular ornament of almost every shop in the bazaar, a paltry woodcut, framed and glazed, with a wreath of tawdry red flowers hung round it—a representation of the goddess *Kalee*. She is the tutelary deity of Calcutta, which is named from her; and she is the great object of adoration among the Thugs and Phansegars, whose systematic and wonderful plans of murder and subsequent robbery have so lately been brought to light. This idol is represented black in colour (*kala* signifies black), with four hands. In one she holds a knife; in one a lotus, I think; in another something else; and in the fourth a human head, the streaming blood from which she is lapping with her outstretched tongue—an emblem but too typical of the bloody rites connected with her worship. She stands on a prostrate figure, meant, I believe, for that of *Seera*, the Destroyer, whom she thus prevents from annihilating the world."

All this I knew before, but what does it all mean? Of what is Kalee the symbol?

QUERY.

P.S. Who is the author (an Indian surgeon) of this little work of forty-two pages printed at Yarmouth? My copy bears the inscription "To B. Holme, Esq., this letter, originally addressed to Sir Francis Palgrave's children, is, it is felt, presented with peculiar propriety by the editor." Added in another hand, "Dawson Turner, Esq., of Yarmouth."

ARMS OF BENVENUTO CELLINI (4th S. vi. 335.) Since I wrote the note at this reference I have obtained the edition of 1830, published by Giuseppe Molini, which Mr. Roscoe used for his re-issue of his translation in 1850. I find that the passage which I mention in the second column, on p. 335, containing the words "col campo di detta arme," stands thus—

"Tornando a quella che io feci fare nel sepolcro del mio fratello, era," &c., "col campo di detta arme partito in quattro quarti, e quell' accetta che io feci fu solo perchè non mi si scordassi di fare le sue vendette."

It turns out, therefore, that Molini had been able to complete this passage from the MS., and that a change had been made in the text. But Mr. Roscoe's translation in 1850 does not give the meaning of the passage. Mr. Roscoe says, "with a field of the said arms divided in four quarters."

This rendering does not give the meaning of Cellini's statement. In his Italian it is quite intelligible—"col campo di detta arme partito in quattro quarti"; that is to say, not with a field, but "with the field of the said arms divided into four quarters."

This is correctly stated, although Cellini omitted to give the tinctures of the quarters. It is curious to observe how thoroughly the Cellini seem to have treated their arms as liable to be altered at their own pleasure. "La quale io l'alterai da quel

propria," he says of himself; and of others
 dre me la mostrò, la quale era la zampa
 tutto il restante delle dette cose: ma a
 accrebbe che si osservassi quella dei
 venna sopradetta." Then he goes on
 change which he made in the arms
 monument, "Tornando a quella,"
 already quoted. D. P.
 silver Wells.

IN ENGLAND (4th S. vi. 505.)
 tavern at the foot of Shude
 called "The Seven Stars,"
 been a licensed house since
 of which lies in Lancaster
 the records of the
 country licences were
 ed. There is also a
 at the old church
 collegiate church
 the fifteenth cen-
 got their dinners and
 ven Stars." T. HELSBY.

ROD SCREENS (4th S. vii. 143.)—Add
 ersey, Suffolk. At this church, dedicated
 St. Mary, are remains of a fine rood screen,
 partly now painted to correspond with the pews;
 but fortunately the figures, consisting of three
 ecclesiastics and three kings, have been left nearly
 untouched. These were considered so fine and
 perfect that they were etched and published for
 the Suffolk Archaeological Society, in Ipswich, in
 1848. The engravings of them are well done, and
 the six are shown in colours. C. GOLDING.
 Paddington.

THE SEVEN WONDERS OF WALES (4th S. vii.
 143.)—Why Overton churchyard was one of the
 wonders is little known to this generation. Fifty
 years ago it was a local joke to task the ability of
 strangers to count the yew-trees in the church-
 yard, seldom accomplished correctly, as there was
 one on the top of the church tower. U. O.—N.

CUSTOMS AT MARRIAGES, BIRTHS, AND FUNE-
 RALS (4th S. vii. 50.)—The customs common in
 Fifeshire thirty years ago so closely resemble those
 of the West Highland districts, that the interesting
 notes of your learned correspondent CUTHBERT
 Baze might be accepted as a general account of
 them.

A brief description of the difference between
 them may be worth inserting in "N. & Q."

Marriage Customs.—On the eve of the wedding-
 day the most intimate friends of the happy pair
 met at the bride's father's house to take part in
 the "feet-washing," which was looked upon as
 great fun.

A tub of water was placed in the best room
 and the bride's feet washed by her female friends—
 the men, standing outside the door, making jokes

and endeavouring to catch a glimpse of the opera-
 tion. As soon as this washing was finished the
 bridegroom was brought in, and, amidst much
 merriment, made to sit at the tub; his stockings
 were then pulled off, his legs grasped in any but
 a tender manner, and unsparingly daubed by all
 who could get near with a mixture of grease, soot,
 ashes, and a few cinders.

There was great struggling to avoid this part
 of the performance; however, it did not slacken
 the energies of the company, and lucky was the
 man who escaped with only slight scratches. The
 "real washing" followed, and a supper, songs,
 and whisky ended the evening.

On the wedding-day there was no "washing
 of the bride," nor were any pipers seen at the
 ceremony.

Baptismal Customs.—Before starting for the
 kirk the "christening-piece," consisting of short-
 bread, cheese, and oatcake, was made up into a
 white paper parcel tied with ribbons; this the
 mother held in her right hand as she left the
 house and presented to the first person met by
 her, whether stranger or friend, gentle or simple.
 The "christening piece" was always gladly ac-
 cepted, and in return kind wishes were expressed
 for the future happiness of the child.

Funeral Customs.—The same as those described
 by your correspondent, with the exception of the
 bagpipe-playing, which is seldom heard in this
 part of the country. Another curious custom
 may be added to the foregoing:—

If a wife deserted her husband, he would never-
 theless have his table spread for her at each meal,
 and going to the door of the room, audibly invite
 her to join him in partaking of the food prepared.
 When he had repeated this form for twelve months
 and a day the marriage bonds were annulled, and
 the man could take unto himself another wife.

G. J. S. LOCK.

RICHARD TWISS: "TOUR IN IRELAND" (4th
 S. vii. 163.)—

"Whos'er offends, at some unlucky time
 Slides into verse, or hitches in a rhyme,"

as did MR. PINKERTON's "Tourist"; on whom
 Irish susceptibilities fulfilled their Nemesis by the
 agency of a speculative tradesman, with his front-
 faced and open-mouthed p(h)otograph at the *fond*
 of a household implement, which assured its sub-
 stantial as well as its nominal success. Some
 years ago I saw one of these in a private museum,
 where it is still perhaps exhibited to the favoured
 few, with its epigraphic couplet—the *last* line
 whereof, and its rhymal "hitch"—

"Upon lying Dick Twiss,"

though I could plead my kinsmanship with the
 very reverend rhymmer who more than once verified
 and versified its *first* in his Satires—is all that I
 venture to transcribe for "N. & Q." E. L. S.

TREVERIS' "GRETE HERBAL" (4th S. vii. 162.) On referring to Lowndes' *Bibliographers' Manual*, I find that your correspondent's copy of the above work is the second edition. Lowndes gives the following description: "*The Grete Herbal*. London in Southwark by me Peter Treveris. 1516. Folio." Frequently reprinted. The 1626 edition is the second. It was purchased at the Inglis sale for 3*l*. C. R. P.

THE PHENIX THRONE (4th S. vii. 162.)—Herodotus does not connect the phoenix with any tree (ii. 73.) Shakespeare may have derived this legend about the phoenix from Philemon Holland's translation of Pliny's *Natural History*, book xiii. chap. iv. :—

"I myself have heard straunge things of this kind of tree, and namely in regard of the bird phoenix, which is supposed to have taken that name of this date tree; for it was assured unto me that the said bird died with that tree, and revived of itself as the tree sprung again."

Or from Lyly's *Euphues* :—

"As there is but one phoenix in the world, so there is but one tree in which she buildeth."

Or from Florio's *Italian Dictionary* (1598):—

"RABIN. A tree in Arabia, whereof there is but one found, and upon it the phoenix sits."

Shakespeare makes half-a-dozen other allusions to this fabulous bird, but none that bears on this passage so much as—

"Let the bird of loudest lay
On the sole Arabian tree,"

in *The Passionate Pilgrim* (xvii. or xx.)

It will be interesting to the readers of "N. & Q." to know that in these verses (first printed with Robert Chester's *Rosalynde*) Malone, on the advice of a learned friend, had intended to make the alteration :—

"Sole on the Arabian tree"; as there are many Arabian trees and but one Arabian bird. But "nulla unquam cunctatio magna est," for this passage in *The Tempest* supports the old copy."

J. H. I. OAKLEY, M.A.

Croydon.

In Chalmers' edition of Shakspeare I find the following note, which may be of interest to your correspondent MAKROCHEIR :—

"Our poet had probably Lyly's *Euphues* and his *England* particularly in his thoughts, signat. q 3: 'As there is but one phoenix in the world, so is there but one tree in Arabia wherein she buildeth.' See also Florio's *Italian Dictionary*, 1598: 'Rasin, a tree in Arabia, whereof there is but one found, and upon it the phoenix sits.'"

This note is attributed to Malone. C. R. P.

BECKET'S MURDERERS: SOMERSETSHIRE TRADITIONS (4th S. vii. 33, 171, 195.)—Of the graves on the Flat Holms mentioned by MR. TOWNSEND MAYER I have not heard, but the "abbey" he inquires for was Worspring—now improperly called Woodspring—priory, founded about 1210 by William de Courtenai for Anstin Canons who abandoned

a house at Dodelynch in the same county. The church was dedicated to the Holy Trinity, the blessed Mary, and St. Thomas the Martyr; and the tradition has survived that it was in explanation of the murder of St. Thomas à Becket, the founder "being descended from William de Traci (which is incorrect, as will be shown), and nearly related to the three other 'assassins' of the canonized archbishop."

In the *Mon. Angl.* (vi. 415) will be found a letter to "Joscelin" bishop of Bath" (1205-24), from William de Courtenai, detailing his intention of founding a convent "where a chapel dedicated to St. Thomas the Martyr stood in his own demesne of Worspring," for the benefit of the souls of his father Robert (whose body rests there) and mother, his own, his wife's, his ancestors', and successors'.

This William de Courtenai, although doubtless related, was not one of the Devon family, as generally supposed. (Pedigree by late Dr. Oliver and Mr. Pitman Jones in vol. x. of *Archæol. Journal*, wherein really neither he nor his father occur.) But I have identified him with that William de Courtenay who inherited the honour of Montgomery, and of whom some account may be found in the best of all county histories—Eyton's *Shropshire* (xi. 128), although he is not there recognised as the founder of this priory. He was dead, without issue, 1214; and Ada, his widow, was remarried to Theobald Lascelles. He was the only child of Robert de Courtenay, by Matilda, daughter and heiress of Reginald Fitzurse, one of the assassins, from whom he inherited Worspring.

And I may further add, because it is also in Collinson's *Somersetshire*, that the mother of Reginald was Matilda, daughter and heiress of Baldwin de Bollers, lord of Montgomery, by Sybil de Falaise. Now in the Domesday Book (96 b.) we read: "William de Faleise himself holds Wurspring by consent of King William. Serlo de Burci gave it him with his daughter."

Curiously enough I cannot show that William de Courtenay was even related to William de Traci, although I find that he was connected with the families of the two other assassins—Hugh de Morville and Richard Brito. Margery, a sister of Reginald Fitzurse, widow of Richard Engaine, was remarried to Geoffrey Brito, and Hugh de Moreville inherited his manor of Burgh-upon-Sands in Cumberland from his grandmother Ada Engaine.

A. S. ELLIS.

Brompton.

CISTERCIAN MONASTERIES (4th S. vii. 141.)—The finest Cistercian abbeys in England are—Fountains (described in Walbran's *Ripon*); Tintern (Potter's *Monastic Architecture*); Rievaulx (Churton's *Abbeys of Yorkshire*, Add. MS. 27,764); Furness (Beck, and West, ed. by Close, 1805); Buildwas (*Arch. Assoc. Journal*, Add. MS. 27,765); Scarborough (Britton's *Arch. Antiq.*), an alien

abbey, no monastic buildings left; Old Cleave (Rev. T. Hugo, in *Somerset Arch. Soc. Jour.*, vi. 17, 54; vii. 72; Kirkstal (Dr. Whitaker's *Leeds*, and an account with Mulready's drawings, 1827; Netley (Wilks' *Hants*), Gillaume's *Arch. Views*; Dore (*G. M.* lxii. 395; xcix. 497); Valle Crucis (*Arch. Camb.* xii. 401); and Whalley (Dr. Whitaker).

Ford, Merevale, and Croxden are described in the *Journal of the Brit. Arch. Association*, xxi. 204, vii. 324, and Ford in *Somerset Arch. Soc. Jour.* xiii. 49. Beaulieu has the monastic buildings well preserved. Sallay, Jorevalle, Byland (*Jour. Assoc. Soc.*, vii. 220), and Roche retain only small portions. (See Clurton's *Abbeys*.)

In my *Sacred Archaeology* I have indicated the special peculiarities of the rule as it affected the furniture and arrangement of Cistercian abbeys, and also the rare and later deviations from the rigid uniformity and sparing decoration insisted upon by this secluded order. The *History of Monks*, edited by Mr. Bond, the keeper of the MSS. of the British Museum, with the *Nomasticon*, should be consulted as well as Martene. The churches of Fountains, Tintern, Netley, Furness, Kirkstal, Buildwas, Dore, Whalley, and Valle Crucis are more or less complete; but all these must yield to the unrivalled beauty of the choir, and the grandeur, even in ruin, of the frater of Rievaulx, which unfortunately is the least accessible.

Melrose, Scotland (Wade), and *Arch. Camb.*, N. S., viii. 74; Merton's *Teviotdale*.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

The latest and most correct account is *A Guide to Furness Abbey*, fourth edition, 1870, edited by Dr. Barber, with illustrations and ground plan, published by D. Atkinson, Ulverston. ANON.

Fountains Abbey, near Ripon, is probably the finest Cistercian monastery in England, and there is a good account of it in Walbran's *Guide to Ripon and Neighbourhood*.

J. T. FOWLER, F.S.A.

Hatfield Hall, Durham.

The editorial note refers the querist, A FORGNER, to a description of the Cistercian abbey of Furness. I would also refer him to the *Gentleman's Magazine* for March, 1790, where he would find a full history and description of another famous Cistercian abbey, that of Kirkstall in Yorkshire. The article is illustrated by a well-executed engraving of the plan of the abbey. There are several fine picturesque ruins, more or less extensive, of other famous Cistercian abbeys in England, of which the following are the most noted, which I place in the order of their former value and importance:—Fountains, in Yorkshire; Stratford Langthorn, in Essex; Buckfastre, in Devonshire; Joreval and Melaa, Yorkshire; War-

den and Woburn, Bedfordshire; Rivaux and Byland, Yorkshire; and Stonely, in Warwickshire.

F. C. H.

BILLS ACTUALLY PRESENTED (4th S. vii. 32, 132.)—The following particulars were attached to a County Court summons, about a year ago, in a not very benighted part of the country. I copy them *verbatim et literatim* as they appeared, without stop or break of any kind:—

"Mr Isiah Morgan bout of Mr Emma Morgan 68 years of stoon at wone shilling pear years £38 rent of ground £17 receivd 15 shilling and four half bushil of floer at 10 shilling pear bushil £10 lain of the Edge 18 shilling the fool a Mount £115"

The sum claimed was 2l. 2s.

C. S.

SIVE AND THE WHITEBOYS (4th S. vii. 124.)—I cannot answer the question which H. puts on this subject, but I can give him an illustration which may perhaps clear the matter a little.

I have before me a copy of *The Guardian* of June 7, 1831—a paper published at Belfast. Several columns of this paper are occupied with accounts of the outrages, either accomplished or expected, of the Terry Alts, a secret society which at that time confined its operations to the county of Clare; but what I wish to call attention to is, the variety of names by which the members of this society are indicated in the successive paragraphs of one issue of a newspaper. They are called "Terry Alts," "Terries," "Mrs. Alt and Children," "Lady Clare's Children," "Terry Alt's Men." The state of affairs in co. Clare at this period must have been terrible. The *Dublin Evening Mail* says: "We protest to God, we know not what is to become of Clare." W. H. P.

Belfast.

THE VETO AT PAPAL ELECTIONS (4th S. vii. 163.)—It is observed in an interesting and carefully written French work on the Conclave, that, "by long custom, the cardinals of Austria, France, and Spain have the right of excluding any person whose election they consider injurious to the interest of their respective countries; but this right they can exercise only once." This remains in full force; but I believe there has been no exercise of it in late elections. F. C. H.

ST. WULFRAN (4th S. vii. 162.)—Notwithstanding the caution of A. O. V. P. that the St. Wulfran for whom he inquires must not be confounded with his namesake, whose feast is March 20, he may rest assured that they are both one and the same, the well-known Archbishop of Sens. In the course of his search in the *Acta Sanctorum* and many other books, how came he to overlook our own old English calendars and Liturgy? There he would have found that St. Wulfran's feast, though kept in foreign churches on March 20, was observed in the old English rite on October 15. In the very early calendar

printed in Maskell's *Monumenta Ritualia* (ii. 180), we find no St. Wulfran on March 20; but on October 15 we have "S. Wolfran bishop and confessor." And in the more copious calendar which follows it, March 20 has only St. Cuthbert, just as we keep him now in the Catholic *Ordo*; but on October 15 we find "Wulfranni episcopi." Again, in a fine old folio MS. "Missale ad usum Sarum" of the early part of the fifteenth century, in my possession, St. Wulfran's office occurs only on October 15. It is impossible to suppose that the Archbishop of Sens was not celebrated in England; and we may fairly conclude that it was he who was honoured on October 15. F. C. H.

The parish church of Grantham is dedicated to this saint, the only one that is so, I believe, in England; and as there is a fair held on Oct. 26, which is Oct. 15 O. S., I suppose it is the St. Wulfran whom your correspondent A. O. V. P. inquires about. Probably local histories say who this saint was. E. L. BLENKINSOPP.

Springthorpe Rectory.

CARLO CRIVELLI (4th S. vii. 161.)—The earliest painting known by this master is an altar-piece in the church of San Silvestro at Massa, dated 1468; his latest work known is in the Oggioni Collection at Milan, dated 1493.

MR. JOHN PIGNOT may consult the following works for information respecting this great master:—

Ridolfi (Carlo). *Le Maraviglie dell' Arte*, plates, 4to, Venetia, 1648; another edition, 2 vols., plates, 8vo, Padua, 1835-7.

Orsini (Baldassare). *Descrizione delle Pitture*. . . Città di Ascoli, 8vo, Perugia, 1790.

Ricci (Amico). *Memorie storiche delle Arti e degli Artisti della Marca di Ancona*, 2 vols. 8vo, Macerata, 1834.

Our National Gallery possesses *six* (not four) works by Crivelli. W. MARSH.
7, Red Lion Square.

Information about this painter and his works may be gleaned from Carboni, *Letterati e Artisti Ascolani*. Had your correspondent consulted Mr. Wornum's excellent catalogue of the pictures in the National Gallery, he would have found references to this and other authorities. This catalogue, by the way, is a most useful manual of reference for the biographies of painters of all ages and schools. GEORGE M. GREEN.

27, King William Street, Strand.

WRONG DATES: CIGOLI (4th S. vii. 133.)—Among the pictures mentioned in *The Times* of the 13th March, as having been saved by extraordinary exertions from the fire at Holker Hall, is a "St. Francis" by Cigoli. A member of my family possesses a "St. Francis" by Cigoli which is a puzzle to us. The style of the painting, its great merit, and the seal of the grand ducal arms of Tuscany, seem to concur in attesting its genuine-

ness. The damaging hand of restorer or cleaner has touched it but lightly and the careful removal of a veil of dirt has revealed to us the signature of "L. C. C^{LI}" (i. e. of Ludovico Carda Cigoli), 1619." Now, all the biographies I have access to give 1613 as the date of Cigoli's death. These biographies, it is true, are mostly compilations, and copied the one from the other; yet the narrative of Cigoli's last illness, last hour even, is so circumstantially told, that it is hard to believe it an invention. On the other hand, how unaccountable would be a forgery with an impossible date on a work of such superlative merit! In this dilemma I would, with your permission, inquire of your many readers whether any painting of Cigoli's is known to exist of a later date than 1613, or whether any biography gives a later date for his decease. H. D. C. Dursley.

BALLOONS AND THE SIEGE OF PARIS (4th S. vii. 207.)—The last balloon, Général Cambronne, was sent up on January 28, and not the 20th. The mistake is owing to an imperfectly printed copy of the *Daily Telegraph*. THOS. RATCLIFFE.
Workop.

GUIZOT AND GUISE (4th S. vii. 142.)—It is true that among the educated classes in Paris the first name is pronounced (as we should say) *Gwee-zo*, and the latter *Gheese*. It is equally true that there is no common-sense reason for the difference. But some people have fancies about the pronunciation of their names, and other people gratify their follies without any regard for the rules of their own language. That alone accounts for the difference. The world is very tolerant of these fancies, and so they are permitted and winked at even by those who are well convinced of their absurdity. This is the case not merely with the pronunciation of names (as to which I could relate a funny illustration), but also as to the assumption of titles of all sorts. The love of notoriety is a common foible, and they who have really a right to titles are the last to make a fuss about them. The fuss is generally in the inverse proportion to the right. C. C.

LEIGH HUNT'S "LEISURE HOURS IN TOWNS" (4th S. vii. 26, 132, 198.)—I think the book acquired for must be *The Town*, by Leigh Hunt, published by Smith, Elder, and Co. in 1848.

CHARLES WYLLIE.

"THE CONCILIAD" (4th S. vii. 161.)—The author of this poem was W. Samson, a surgeon at Sherborne, Dorsetshire; but I do not know who the initials refer to. It is not mentioned in *Loudes*. W. P. RUSSELL.
Bath.

THE "ANGELS" OF STOCKWELL: THE LAST OF THE FAMILY (4th S. vi. 371.)—Happening to mention this notice in "N. & Q." in the hearing

of my father, who lived at Stockwell upwards of eighty years ago, he narrated the following anecdote of the last member of that family:—Mr. Angell having been much annoyed by boys robbing his orchard and playing him other tricks, one night went out with his gun, and shot some unfortunate wight who was lurking about his premises. The shock to this gentleman was so excessive, when he found his gun had taken fatal effect, that he condemned himself to live the life of a recluse ever after, and remained a prisoner in his own house to the day of his death, denying himself to all but one or two of his old and most intimate acquaintances, and at last none but my grandfather was admitted to his room. Not only was he a prisoner to the house but even to one particular spot, where he sat all day, and took no further exercise than could be obtained by stamping his feet on the floor as he sat in his chair, and the boards were quite worn away by the feet of the unhappy recluse.

The "Angel estate," and that of my grandfather and one or two other gentlemen, at that time comprised the parish of Stockwell, which since has grown up into a populous district.

C. T. J. MOORE.

Frampton Hall, near Boston.

"PALEOLOGICA CHRONICA" (4th S. vii. 143.)—I have a copy of Dr. Cary's *Paleologia Chronica*, which is correctly described in your reply to Sr.'s query. There is not a particle of personal genealogical information, nor, so far as I have seen, any reference to his own times in Dr. Cary's work. Your correspondent is in error as to his relationship to Sir H. Cary. He was a brother and not a son of that unfortunate royalist. He was six years old at the date of the heralds' visitation of Devon in 1620, and died at his rectory of East Portlemouth, Devon, Sept. 1688. Having devoted much attention to the genealogy of the Carys of Devon, I should much like to be placed in communication with your correspondent; for my particulars of this branch of the family are as yet imperfect, and he mentions the probability of being able to throw light upon it.

ROBERT DYMOND.

Bampfylde House, Exeter.

CRITICISM ON "MERCHANT OF VENICE" (4th S. vii. 142.)—The anecdote reminds me of the late Mr. Vandenhoff's final visit to Glasgow. Behind one in the crowded stalls was a Glasgow lawyer, who was so much impressed with the great actor's Shylock as audibly to say when the Jew went off discomfited at the wing—the actor had over-run us all—"Well, Shakespeare has used Shylock too bad." This struck me at the time as a splendid bit of criticism. I have not since heard of it.

W. H.

Cypar-Fife.

CHILDREN'S GAMES (4th S. vii. 141.)—I frequently took part in the game mentioned by S. when a child at Looe, in Cornwall, fifty years ago. The rhymes appear to have differed slightly from those mentioned by S., and were as follow:—

"How many miles from this to Babylon?"
 'Three-score and ten.'
 'Can we get there by day light?'
 'Yes, if your legs are long and strong.'
 'This one's long, and this one's strong;
 Open your gates as high as the sky,
 And let King George and me pass by.'

Saint was not unfrequently substituted for king.

WM. PENGELLY.

Torquay.

"THE LAST OF THE PLANTAGENETS" (4th S. vii. 150.)—Your correspondent Mr. WARD is in error when he names 1839 as the date of the publication of the above romance. I can speak on this point with authority, having myself assisted in its transcription for the press so far back as (I believe) 1826, between which and 1829 it was originally published. It was written by the late William Heseltine, a gentleman of distinguished literary attainments, at that time residing at Turret House, South Lambeth, heretofore the home of the Tradescants, whose collection of curiosities was the wonder of the age.

Keswick.

WILLIAM GASPEY.

"CHÂTEAUX EN ESPAGNE" (4th S. vii. 158.)—Long before François de Sales we find the proverb recorded:—

Thirteenth Century.

"Lors feras chastiaus en Espagne,
 Et auras joie de noient,
 Tant eum tu iras foloiant
 En la pensée delitable,
 Ou il n'a fors mençoage et fable."

Guillaume de Lorris, *Roman de la Rose*,
 2452.

Fifteenth Century.

"Tout à part moy, en mon penser m'enclos,
 Et fais chasteaux en Espagne et en France;
 Oultre les monts, forge mainte ordonnance;
 Chascun jour, j'ay plus de mille propos."

Charles d'Orléans, *Rond.*

Whence the saying arose is a point which has never been settled, as we see the proverb was used as far back as the thirteenth century.

Now, in the fifteenth century we find "Châteaux en Asie, châteaux en Albanie."

Fifteenth century.

"Et le songer fait chasteaux en Asie;
 Le grand désir la chair rassasie."

Pierre Gringoire, *Menus propos.*

Je vays, je viens, le trot et puis le pas,
 Je dis ung mot, puis après je le nye,
 Et si bastis sans reigle ne compas,
 Tout fin seullet les chasteaux d'Albanye."
 Le Verger d'Honneur.

Hence it would appear that the expressions

quoted above meant to build castles in foreign far-off lands, otherwise to feed one's mind on silly fancies. Spain being nearer and more known on account of the "Chanson et Récits de Roland," "Faire des châteaux en Espagne" prevailed over "Faire des châteaux en Asie, en Albanie."

MARCELLIN-PAGNY.

Bath.

DE SAYE OR SAY (4th S. vii. 123.)—Lamarinière (*Gr. Dict. géog. et crit.*), under "Say, Saia, Sajum, ou Sadium, a parish of Normandy, dioc. Séez," after speaking of the church and property of Say, says:—

"Pour la maison de Say, encore plus connue en Angleterre qu'en Normandie, elle est éteinte il y a longtemps.

"On en commence la généalogie dans le baronnage d'Angleterre, à Picot de Say, qui vivoit sous Guillaume le Conquérant, et qui fit ses donations à l'Abbaye de S.-Martin de Séez; entre autres il lui confirma le tiers de l'église de Say, qu'Osmelin de Say y avoit donné. Il étoit un des Barons de Roger de Montgomeri, fondateur de ce monastère; il le suivit en Angleterre. C'est apparemment à cause de lui ou de quelque autre de son nom qu'il y a aussi dans ce pays-là un lieu appelé Say; cependant on doute s'il n'y auroit pas encore une terre de ce nom vers le Cotentin, ce que quelques litres font présumer; et en ce cas il pourroit y avoir eu deux familles de Say: et il seroit assés à croire que Jourdain de Say, qui fonda en 1131 l'Abbaye d'Aunay, au diocèse de Bayeux, et dont la fille, Agnès de Say, épousa Richard du Hommet, connétable de Normandie, auroit été d'une famille différente: aussi leur attribue-t-on des armes diverses; l'Abbaye d'Aunay fait porter à son fondateur, d'Argent, semé de billettes de Sable au lion de même, et l'on donne au Say d'Angleterre, de Gueules à deux faces de vair; sur quoi on peut voir l'*Histoire de la Maison d'Harcourt*, tome ii. p. 1952, et tome 4 dans l'Appendice, p. 22."

The geographical name is, without doubt, derived from *saxum*.

R. S. CHARNOCK.

Gray's Inn Square.

Presuming your correspondent to have already searched such books as the publications of the Record Commission, or Sims's *Index to Pedigrees*, in the British Museum, for mentions of the Say family, I can inform him that there is a brass to Sir John Say, in Broxburne church, Hants (A.D. 1473), and also a curious Latin verse inscription to a William Say in Denchworth church, county Berks, dated 1493. A Thomas Say, Esq., accompanied Sir Arthur Hyde, of the latter place, to Ireland in 1586, and obtained a grant of 5,775 acres there. Henry de Say was for three years sheriff for Berkshire in Henry III.'s reign. Thomas Say, Esq., held the same office under Henry VII.'s reign.

HENRY BARRY HYDE, JUN.

21, Edge Lane, Liverpool.

BISMARCK ANTICIPATED: "STEWING IN THEIR OWN GRAY" (4th S. vii. 187.)—The French have the same expression, "Cuire dans son jus." Talking of culinary art, a great epicurean once said—"Avec une pareille sauce on mangerait son père!"

If the poor Parisians could but have had some of it during this horrible siege to make their nauseous food somewhat more palatable! P. A. L.

Is not the proverb equivalent exactly to "frying in their own grease"? If so, we can go a little further back than the *London Spy*.

Shakespeare has two allusions to it in *The Merry Wives* (Globe edit. II. i. 69, and III. v. 115.)

John Heywood has—

"She fryeth in hir owne grease, but as for my paris
If she be angry, beshrew her angry harte."

Dialogue, &c. I. xi., Spenser Soc., p. 87.

Chaucer's *Wyf of Bath* says—

"But certeynly I made folk such chere,
That in his owne grees I made him frie
For anger, and for verraie jalousie."

Prologue of Wyf of Bath, l. 457,
ed. Morris.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

I think, in differing forms, this saying will be found as old as the hills, and that some of the classic miners into the domains of heathendom may send us specimens from Plantus or Aristophanes. Shakspeare has twice availed himself of its use in one play, *The Merry Wives of Windsor*. Falstaff describes himself as nearly in that plight in his purgatory of the buck-basket, from which he was only delivered by its being emptied in Datchetmead. But the closest use of the proverb he (Shakspeare) puts in the mouth of Ford's wife, who thus energetically expresses her honest indignation at the bold profligacy of the lascivious fat lecher to her gossip, Mrs. Page:—

"What tempest, I trow, threw this whole with so many tons of oil in his belly ashore at Windsor? How shall I be revenged on him? I think the best way were to entertain him with hope, till the wicked fire of lust had malted him in his own grease."

But, certainly, for cool heartlessness of application to two millions of suffering fellow-creatures, Count Bismark has made it his own by patent, unless *The Times* can persuade posterity that it was only the frank, open-hearted pleasantry of the astute German statesman, with which he loved to season his hard sayings to those who he considered were at his mercy.

J. A. G.

Carisbrooke.

"That in his owen grese I made him frie."

Chaucer, *Wyf of Bathes Tale*, v. 6963.

The *Saturday Review*, Jan. 28, 1871, in an article on Ayrton, says the above expression has now become classical!

J. WETHERELL.

INKSTAND OF WEDGWOOD WARE (4th S. vii. 163.)—These dolphin-footed inkstands were great favourites at one time. I have had two, and have just been looking at the remains of one of them: red, with Egyptian designs in black. The cavity of the hemispherical body used to be filled with

et sponge for the purpose of wiping the pens rough the smaller holes. A larger one, or other socket, was for the reception of a wax per. A still larger aperture contained a perforated vessel for the blue and silver sand once in use for drying the ink. The central receptacle for the latter had usually a plug to raise the fluid to atmospheric pressure.

W. J. BERNHARD SMITH.

**LADY GRIMSTON'S GRAVE IN TEWIN CHURCH-
YARD** (4th S. vii. 76, 128, 172).—In reference to the recent correspondence respecting Lady Anne Grimston's tomb at Tewin, the *Herts Guardian* writes:

"In Earl Cowper's Park, Panshanger, one mile from Tewin church, may be seen several clumps of six to ten trunks of ash-trees springing from one root; and the following from the *Herts Guardian* of May 15th, 1869, shows that there are at least two cases of trees growing out of tombstones in the locality of Tewin—four miles from Hertford. Noticing the demolition of St. Andrew's Old Church, Hertford, it is stated:—'On the south side the church is a tomb after the style of Lady Anne Grimston's at Tewin: two acamora trees and a lot of young sprigs are growing out of it, and have displaced the stonework, and twisted and broken the iron railings: close by is a young birch tree growing out of a buttress, and it has pushed away the brickwork.' It is a subject for regret that the tomb was obliged to be demolished to make room for the transept of the new church. Again, on the south side of Watford church is a tomb with a fig-tree growing out of the interior; and there is the absurd tale, resembling that of Lady Anne Grimston, that the lady buried below did not believe in a Supreme Being; and said 'if there was a God, a fig-tree would grow out of her heart.' This fig-tree has borne fruit; but no wonder that the figs were 'not very good to eat.'"

W. POLLARD.

Old Cross, Hertford.

RASH STATEMENTS: GIBBON'S "DECLINE" (4th S. vii. 232).—According to my copy of Gibbon (*Longman & Co.*, 1848), it is Mr. Tew who is guilty of a rash statement. The passage is:—

"The advantages of military science and discipline cannot be exerted unless a proper number of soldiers are united into one body, and actuated by one soul. With a handful of men such an union would be ineffectual; with an unwieldy host, it would be impracticable; and the powers of the machine would be alike destroyed by the extreme minuteness or the excessive weight of its springs. To illustrate this observation, we need only reflect that there is no superiority of natural strength, artificial weapons, or acquired skill which could enable one man to keep in constant subjection one hundred of his fellow creatures: the tyrant of a single town, or a small district, would soon discover that a hundred armed followers were a weak defence against ten thousand peasants or citizens; but a hundred thousand well-disciplined soldiers will command with despotic sway ten millions of subjects, and a body of ten or fifteen thousand guards will strike terror into the most numerous populace that ever crowded the streets of an immense capital."

The context will show that Mr. Tew's quotation, "an hundred disciplined soldiers," is wrong. I have not Fuller by me, so I cannot refer to

the other instance. If I could get at Tilman Bredenach, I have no doubt I should find that Fuller, like Mr. Tew, had not quoted correctly.

CLARRY.

["But an hundred thousand well-disciplined soldiers," &c. This is the text of Gibbon, according to the edition "with notes and a memoir by F. A. Guizot."]

HAMPDEN FAMILY (4th S. vii. 189).—Dr. Hampden, the late Bishop of Hereford, claimed descent "from a junior branch of the same stock as the patriot John Hampden." (*Memorials of Bishop Hampden*, p. 1.) The bishop's ancestors are said to have left England at the Restoration, and to have settled with other parliamentary families in the West Indies. The assertion, or family tradition, or whatever it may be called, deserves some consideration, inasmuch as the bishop's brother, John Hampden of Leamington (who died in 1860) was an antiquary of some repute, and had doubtless investigated the point. C. J. R.

A branch of this family (of which the late Regius Professor was one) flourished in Barbados, and the name was originally spelt without the *p*, but that letter was afterwards assumed. In an old black-letter account of Buckinghamshire, the great patriot's name is given without the *p*; and can you inform me which is the correct way of spelling it? There must be, I presume, many of his signatures remaining, but they may vary, like Shakspeare's. G. E.

HERALDIC (4th S. vi. 458).—The arms which W. H. M. C. wishes to identify—Azure, a cross pattée between four fleurs-de-lis or—probably belong to some family of Ward in Cheshire. The arms of Ward of Coplestone, co. Chester—B, a cross pattée O.—are borne with various differences and augmentations by several families of that name. The nearest approach to the blazon given in "N. & Q." that I have been able to find is, Azure, a cross pattée ermineois between four fleurs-de-lis or.

BEVERLEY R. BELTS,
Librarian of Columbia College.

SAMPLERS: REV. JOHN NEWTON (4th S. vi. 500; vii. 21, 126, 220).—The lines given by J. A. PN. were composed by the late Rev. John Newton for the sampler of his niece, Miss Elizabeth Catlett. As such they have been handed down and worked in our family for his sake. My grandmother was honoured with the friendship of this excellent man during his later years while rector of St. Mary Woolnoth, London, and I have often heard her children recall with pleasure the genial playfulness which made him popular with the young, and indeed with all who knew him. He ever endeavoured, too, to convey and fix some profitable thought by all his verses and intercourse. Several instances of these may be found appended to a little volume of letters he addressed

to the above-named relative (1779-1783), entitled *Twenty-One Letters written to a near Relative at School* (London, 65, St. Paul's Churchyard).

I should, however, add that our copy of the lines varies in a slight degree from those worked by Arabella; the second line was evidently altered to suit her own name. Our lines stand thus—

"Jesus, permit Thy gracious Name to stand,
As the first effort of an infant's hand;
And while her fingers o'er the canvass move,
Engage her tender thoughts to seek Thy love;
With Thy dear children let her have a part,
And write Thy Name, Thyself, upon her heart."

S. M. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Rambles of an Archaeologist among Old Books and Old Places; being Papers on Art in relation to Archaeology, Painting, Art Decoration, and Art Manufacture. By Frederick William Fairholt, F.S.A. Illustrated with 259 Wood Engravings. (Virtue & Co.)

The late Mr. Fairholt was not only a painstaking and well-informed antiquary, but an accurate and accomplished draftsman, so that when he brought his pen and pencil to bear on any subject, the combination of archaeological knowledge and artistic skill, as in the case of his *Dictionary of Costume*, was attended with the happiest results. This was strongly exemplified in several interesting series of papers which he communicated to *The Art Journal*; and we agree with the editor of the book before us, that the merit and value of these Essays—the result of so much labour and research—entitle them to a more lasting form than is afforded in the pages of a magazine. Some idea of the variety of interesting gossip in the book may be formed from a glance at its contents. After an opening Essay, in which Mr. Fairholt treads of almost every department of Ornamental Art, there is a curious paper "On Grotesque Design as exhibited in Ornamental and Industrial Art." This is followed by "Facts about Finger Rings," and an essay "On Ancient Brooches and Dress Fastenings;" and the book ends with a pleasant article on "Albert Dürer; his Works, his Companions, and his Times;" while nearly 300 Illustrations add at once to the interest and value of the letter press. We are promised a second volume, and we shall welcome it, and even more cordially if it is accompanied by what the book will really require—a good Index.

Crowland and Burgh. A Light on the Historians and on the History of Crowland Abbey; and an Account of the Monastery at Burgh (now Peterborough) in Pre-Norman Times, and to the Time of King Richard the First (1193). By Henry Scale English. In Three Volumes. (Longmans.)

The work before us furnishes fresh proof, if that were needed, of the truth of Wordsworth's dictum, that the child is father of the man. In his preface Mr. English states, with reference to a somewhat similar effort that appeared in 1830: "That Book does the Writer very little credit. I am sure he owes humble apologies to any one who honoured it with a perusal, for it was badly arranged, full of mistakes, and the meaning sometimes so awkwardly expressed, that the arguments (such as they

were) were not properly understood. The Author of that book, who has since had more than sufficient time for reflection, has now written these; the subjects are often the same, but he has avoided a great number of the mistakes which disgraced the book of 1830." This we think forms a very fair criticism of the volumes whose title we have transcribed above.

BOOKS RECEIVED.—*Peveril of the Peak.* By Sir Walter Scott; being Vol. XV. of the Centenary Edition of the *Waverley Novels*. (A. & C. Black.) We can do little more than chronicle the regularity with which the volumes of this, certainly the most complete edition of Scott's admirable fictions, are brought before the world.—*Poems in the Craven Dialect.* By Tom Twissleton. Second Edition. (Wildman Settle.) We can well understand why these little poems, written in the Craven dialect, should be popular in the district to which they belong; they have a pleasant cheery ring about them.—*Folk-Song and Folk-Speech of Lancashire in the Ballads and Songs of the County Palatine, with Notes on the Dialects in which many of them are written, and an Appendix on Lancashire Folk Lore.* By W. E. A. Axon, F.R.S.L. &c. (Tubbs & Brook, Manchester.) A small but valuable addition to the now long list of works on English Dialects and Folk Lore.

DEATH OF PROFESSOR DE MORGAN.—Our readers will hear with deep regret of the death of this accomplished gentleman, who was for many years a frequent contributor to these columns, which took place on Saturday last. Professor de Morgan, who has been for many years intimately connected with University College, London, was born at Madura in Southern India in 1806, and coming to England proceeded to Trinity College, Cambridge, where he took his B.A. degree in 1827, being fourth wrangler, Mr. Cleasby, now a Baron of the Exchequer, being the third wrangler of that year. On leaving Cambridge, Mr. de Morgan entered at Lincoln's Inn and commenced his legal studies, but almost immediately afterwards abandoned them on being appointed to the Professorship of Mathematics in the University of London. Since that time he has written largely on the principles and history of mathematics, as well as on arithmetic, algebra, trigonometry, double algebra, the differential calculus, the calculus of functions, the theory of probabilities, life contingencies, the gnomonic projection, formal logic, has been a very large contributor to *The Athenæum*, where the series entitled "A Bundle of Paradoxes," created a considerable sensation, and wrote also many papers in *The Transactions of the Cambridge Philosophical Society*. He was a fellow of the Royal Astronomical Society, and for eighteen years one of its secretaries.

DEATH OF ROBERT CHAMBERS, LL.D.—Scotland has lost a son to whom she owes a large debt of gratitude. Robert Chambers died on the 17th instant, in the sixty-ninth year of his age. Not only will he be long remembered as the author of many valuable works, especially illustrative of the history and literature of his native country, but for the share which he had with his elder brother William in the production of the popular journal which bore their name, and the appearance of which, be it remembered, preceded that of the *Penny Magazine* by six weeks. The books written by Robert Chambers, like those of his no less distinguished brother William, form a long list.

A HISTORY OF THE WEALD OF KENT, with an outline of the Early History of the County, by Robert Furley, F.S.A.; also, a Sketch of the Physical Features of the District, by Henry B. Mackeson, F.G.S. in two volumes, is announced for early publication.

BALLOON LETTERS.—Messrs. Letts of the Royal Exchange have just issued an admirable fac-simile of a Balloon Letter, as a lasting memorial of the late unhappy war.

THE OLD RIVER WALL.—It may be as well to place on record in "N. & Q." (says a valued correspondent), that during the trenching operations at present going on in the Inner Temple Garden, part of the foundations of this, the old frontage of the Thames, have been laid bare. They are in a right line with the old tree under which Johnson and Goldsmith used to meet. The usual "relics" found in breaking old ground in London have turned up—fragments of grey beards and of glass, old pipes, the so-called "pipes" used for curling wigs, and yesterday (March 20) portions of two human skeletons. These were about five feet below the garden turf on the outside of the wall, and were no doubt those of persons drowned in the Thames and embedded in its mud. They consist of fragments of the cranium, vertebra, pelvis, and the halves of two lower jaws.

DON QUIXOTE.—It is said that Don Fabian Hernandez, of Santander, a well-known bibliophile, is about to publish a new edition from the original MS. of Cervantes, which he is reported to have had the good fortune to discover.

M. BACQUEREL.—The death, at the age of eighty, of this celebrated electrician is reported. He died in Norway during the siege of Paris.

LICHFIELD CATHEDRAL.—"A wall painting," says *The Builder*, "has been recently discovered at the east end of the south side of the choral aisle, a portion of the which is thought to have been a chapel dedicated to St. Chad. The existence of other illuminations in the immediate vicinity of the picture would fix it as a specimen of the art in the thirteenth century. The subject is the Crucifixion, the centre figure being Christ upon the Cross. The groundwork is of a greenish tint, studded with white stars. The predominating colour of the drapery of the figures is a lightish red, the Cross also of that colour. In some of its details the painting is curious, if not grotesque. An inscription in doubtful characters can be traced on the wreath."

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Applications and Price, &c., of the following book to be sent direct to the publisher by whom it is required, whose name and address are given below:

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Edited by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, N.E.

Notices to Correspondents.

H. L. (Methuon Register).—We do not know into what country papers it may have been copied, but it was in "N. & Q." of Nov. 5 last, p. 384.

H. S.—Londres. Bibliographer, and all the recent plays of Shakespeare, show the dates of the first printing.

J. S. (Edinburgh) should consult Chapman of the Olden Time and the authorities there.

"Forgive, blest shade, the tributary tear."

Correspondent will find the history of this popular in our 1st S. ix. 542, and x. 94, 133, 152, 214.

NOMEN.—For Royd as a local name, see "N. & Q." 3rd S. xi. 414, 494.

REV. E. L. H. TEW, B.A.—The Rev. Dr. Walker of Londonderry was only a bishop designate, see "N. & Q." 2nd S. x. 106.—For notices of the Rev. John Evans, see our 1st S. v. 611; 3rd S. xi. 97.

W. P.—The phrase "Sixes and Sevens" is noticed in our 1st S. iii. 118, 425.

ROGERS FAMILY.—We must adhere to our decision. EMILY will find the phrase "Lords of the creation" in "The Tea Days" of Burns.

ERRATA.—At pages 169, 173, and 245 of the present volume for "J. G. Walter" read "J. G. Waller."

MR. WILLIAM BATES.—A Correspondent states that he cannot find the review of the third series of "Essays on Natural History," by George Waterton, alluded to by you in your article on *Ecstasies* (p. 193) in Fraser's Magazine for December, 1858. Will you kindly set the matter right?

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That to all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

III. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

IV. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omissions.

All communications should be addressed to the Editor of "N. & Q." 42, Wellington Street, Strand, W.C.

TO PORTRAIT COLLECTORS.—JOHN STENSON has reduced the price of his two Portraits from 6d. to 3d. each, and all other Engraved Portraits in like proportion. Please order from EVANS'S CATALOGUE, or from my own List, via. Paris 60, 61, 62, and first Part of ALPHABETICAL CATALOGUE.—JOHN STENSON, Book and Printseller, 15, King's Place, Chelsea, London, S.W.

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For further particulars see a letter from Charles Jackson to the Editor of the *Standard*, &c. *Mercury*, in that issue, date Friday, 2nd Sept., 1876.—Communicate with CHARLES JACKSON, Esq., Doncaster.

211, High Holborn.—The Household Furniture, Library of Books (chiefly on Art and Divinity), Sketches, Folios, Scrap Books with Fine Drawings and Old Prints; Plate, Gold Watch, and Miscellaneous of a Gentleman deceased, pupil of the late Sir T. Lawrence, P.R.A.

M. R. BULLOCK respectfully announces for SALE at his Home, 211, High Holborn, on Friday, March 31, at 12 for 1, the Genuine Effects of the deceased, and some Pictures and other Property of a Gentleman residing west of London.

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—Sun.

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LONDON, SATURDAY, APRIL 1, 1871.

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Notes.

THE AUTOBIOGRAPHY OF LORD BROUGHAM:

MRS. NIGHTINGALE'S TOMB.

The first volume of the autobiography of this distinguished man, just issued from the press, contains a few anecdotes and statements, the accuracy of which is more than doubtful. No one would for a moment impute to the noble author any wilful misstatement or intention to deceive. Those who have enjoyed the company of the veteran statesman, orator, and philosopher will linger with pleasure on the remembrance of the copious flow of language, the rich stores of anecdote, and the vast variety of subjects poured out by the "old man eloquent"; but if a man defers the writing of his memoirs until nearly ninety years of age, when the memory must have failed to some extent, and the judgment has lost its vigour, it is not to be wondered at that events in the far distant perspective of early life become so confused and mingled together in the mind as to lead in many cases to distortion and mistake.

The *Saturday Review* was the first to call attention to the tale "Memnon; or, Human Wisdom," p. 58 of the memoirs, given by Lord Brougham as a specimen of his early composition, which is really a translation from Voltaire. The story given at p. 201 of an agreement with his college friend G——, written in their blood, that whichever died first should appear to the other, and

the apparition of the ghost of G—— consequent thereon, very much resembles a sensational tale of Edgar Allan Poe.

My object at present is to notice an anecdote ascribed by Lord Brougham to his father (p. 205), in which the narrator says "his unbelieving obstinacy had been the means of demolishing what would have made a very pretty ghost story":—

"He had dined one day in Dean's Yard, Westminster, with a party of young men, one of whom was his intimate friend Mr. Calmel. There was some talk about the death of a Mrs. Nightingale, who had recently died under some melancholy circumstances, and had been that day buried in the Abbey. Some one of the party offered to bet that no one of those present would go down into the grave and drive a nail into the coffin. Calmel accepted the wager, only stipulating that he might have a lantern. He was accordingly let into the cathedral by a door out of the cloisters, and then left to himself. The dinner party, after waiting an hour or more for Calmel, began to think something must have happened to him, and that he ought to be looked after; so my father and two or three more got a light, and went to the grave, at the bottom of which lay the apparently dead body of Mr. Calmel. He was quickly transported to the prebend's dining-room, and recovered out of his fainting fit. As soon as he could find his tongue he said, 'Well, I won my wager, and you'll find the nail in the coffin; but, by Jove! the lady rose up, laid hold of me, and pulled me down before I could scramble out of the grave. Calmel stuck to his story in spite of all the scoffing of his friends; and the ghost of Mrs. Nightingale would have been all over the town but for my father's obstinate incredulity. Nothing would satisfy him but an ocular inspection of the grave and coffin; and so, getting a light, he and some of the party returned to the grave. There, sure enough, was the nail well driven into the coffin, but hard fixed by it was a bit of Mr. Calmel's coat-tail! So there was an end of Mrs. Nightingale's ghost. This grave afterwards became remarkable for a very beautiful piece of sculpture by some celebrated artist, representing Mr. Nightingale vainly attempting to ward from his dying wife the dart of death."

This of course alludes to the celebrated monument by Roubiliac in the north transept of Westminster Abbey. A similar story has been frequently told with a change in the locality and in the *drumatis persone*. As applied in the present case, one might remark on the inherent improbability of the whole narrative—the open grave or vault in the Abbey; the idea of a person left to himself to ramble about the building at midnight without any attendant; the church left open for the roysterers to go in and out as they pleased. But the simplest answer to the whole is the fact that Mrs. Nightingale died on August 17, 1734, and that Lord Brougham's father was born in June, 1742—eight years after the transaction in which he is alleged to have performed so prominent a part. It is not difficult to conjecture how Lord Brougham was led into the mistake. As a boy he had doubtless heard the story told by his father, which would naturally make a deep impression on his youthful mind. Looking back through the dim vista of eighty

years' memory, it was very natural to identify his father as the hero as well as the narrator of the incident.

As a counterpart to the similar mistake as to the story of Memnon, it may be worth preserving in the pages of "N. & Q." J. A. PICTON.
Sandyknowe, Wavertree, near Liverpool.

ON THE ABSENCE OF ANY FRENCH WORD SIGNIFYING "TO STAND."

I do not claim it as an observation of my own, but I offer the following as one made to me the other day by a friend, whom I shall not name, but only say that he is one highly accomplished in literature and well known in public life. It was new and interesting to me, and may probably be regarded in the same light by many readers of "N. & Q."

He stated that the French language alone, among all other languages, had no word in it expressive of the word "to stand." This is certainly a very remarkable fact in the way of etymology.

Opening Richardson's *Dictionary* I observed the Greek, Latin, Dutch, German, and Swedish equivalent to the word, but nothing in the French.

Being curious to see how the verb was managed in the French version of the Bible and Testament, I looked at a few passages there—e. g. Deut. xviii. 5, "God hath chosen him to *stand* to minister." The French is "afin qu'il assiste pour faire le service." We all know that the French "assister" has a far more general and less distinct meaning than "to stand." Again (Joshua xx. 4), "When he shall *stand* at the entering in of the gate of the city." The French is "quand il s'arrêtera à l'entrée de la porte." So in the New Testament, "When ye *stand* praying" (στήκετε), Mark xi. 25, "Quand vous vous présenteriez pour faire votre prière." Once more (Rev. iii. 20), "Behold I *stand* at the door and knock" (ἐστῆκα). The French can render it no more accurately than "Je me tiens à la porte."

Looking over a well-known French dictionary, I could only find phrases and circumlocutions for the verb, though these were very numerous.

Strange, therefore, as it may seem, etymologically speaking, I believe it may be concluded that it would be simply and absolutely impossible to say in French "he stands" contradictory to "he sits" or "lies down." I mean of course as a *continued act*. The French for *rising* or *standing up* is current enough. Should this view be incorrect and any word brought forward by better French scholars than myself, I shall be much obliged by the discovery and correction of these views on the subject.

In illustration of the inconveniences and losses in expression which must often result from this

destitution, as to the word, I may venture to quote a passage of deep and grand doctrinal interest in the tenth chapter of St. Paul's Epistle to the Hebrews, 11th and 12th verses. He is contrasting the *continuous* ministry of the priests under the Mosaic dispensation with the *finished* ministry of Jesus Christ our Lord:—

"Every priest *standeth* daily ministering and offering oftentimes the same sacrifices which can never take away sins, but this man after He had offered one sacrifice for sin for ever *sat down* on the right hand of God."

The argument depends on the strict use of the word *standing* as opposed to *sitting down* after a finished work, but all this is lost, or at all events seriously weakened or damaged, by the absence of any word in the French version beyond "assiste" for the *στήκε*, or stand, of the original.

FRANCIS TRESCH.

Islip Rectory.

CHATTERTONIANA.

CHATTERTON'S KNOWLEDGE OF ANGLO-SAXON. In the paper written by Rowley on the "Rise of Painting in England in 1469," and communicated by Chatterton to Walpole, are several Anglo-Saxon words. Most of these are used wrongly; but if we rightly explain them, and tabulate them in alphabetical order, they are as follows:—

Aad, a heap.

Adronct, drowned.

Adrifene (*fatu*), embossed (vessels.)

Æcced-fat, an acid-vat, vessel for vinegar.

Æsc, a ship; lit. an ash.

Æðellice, nobly.

Afegrod, coloured, adorned.

Afgod, an idol.

Agrafen, engraven.

Ahrered, reared up.

It thus appears that Rowley was possessed of an Anglo-Saxon dictionary (the earliest was printed in 1659), and he only succeeded in acquiring some knowledge of the language as far as A.H. Chatterton's letter on "Saxon Achievements," printed in Southey's edition, vol. iii. p. 89, exhibits precisely the same singular result. He there explains the words *Aadod*, *Afgod*, *Afgodod*, *Afraten*, *Amez*, with the addition of *Thunder-flegod*. The last of these he explains by "thunder-blasted," but he has mistaken *f* for *s*. The word which suggested this notion to him is *Thunder-slæge*, a clap of thunder. The exception in Rowley's letter is *Heofnas*, which he uses for the colour *azure*. This is how he came by it: he looked into Bailey, and found "*Azure*, blue (in heraldry)," &c., and again "*Azure*, the sky or firmament." This suggested the idea of *heaven*. He then found that Bailey gives *hefnan* as the derivation of the word. This led him to look into an Anglo-Saxon dictionary, and he accordingly found *heofon*, pl. *heofenan*, and he adopted the plural as quinter-looking.

Afraten is either miscopied from "*Afsetan*, to appoint, design," or simply made up from the heraldic word *fret*. *Amez* is miscopied from "*Amett*, decked, adorned." It thus appears that Chatterton knew no more Anglo-Saxon than he might have picked up in an hour from a glossary, and was unable to distinguish between *s* and *f*, and probably misread other letters also.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

CHATTERTON'S MONUMENT AT BRISTOL: UNPUBLISHED ORIGINAL LETTERS.—

Sir,—To be thought worthy of writing the Epitaph of Chatterton for a publick monument to be erected in his native City is indeed a high distinction, and I do not allow a single hour to pass away without acknowledging the honor you have thus conferred on me. But when I consider that the most illustrious writer in existence is your townsman, and that his zeal for Chatterton has been manifested long ago to the benefit of that unfortunate youth's family and to the glory of his birthplace, I must entreat you to think again and again, not only how greatly more able, but also how greatly more proper, is Southey's pen on this occasion.

I acknowledge your judgement in preferring our tongue to the latin, for nothing can be absurd than to call the attention to that which the generality, when they are called to it, cannot understand. This is barbarism in the last tatters of condition. It is equally an evidence of your judgement, nor less indeed a proof of your integrity, to commemorate by statues and inscriptions men of exalted genius rather than the restless adventurers and unprincipled parliamentarians to whom other commercial Cities have erected the costly memorials of a perishable popularity.

I have the honor to be

Sir,

Your obed^t Serv^t,

W. S. LANDOR.

St. James' Square, March 19, 1838.

Sir,—The instant I had written my last letter to you, I wrote one to Dr. Southey.

Yours of this evening is highly satisfactory to me, since I find that your first application was to me, a great ornament of the literary world. I hope you will yet be induced to do what is so easy for you. In my opinion his inscriptions are incomparable, the most classical productions of our country, and particularly the earliest—that, for instance, on Henry Marten. He, however, has some objections to what you propose; I certainly have; I could neither "point a moral nor adorn a tale" upon a tombstone; and the life nor the death of Chatterton affords

the materials which I should be desirous of employing on such an occasion.

I am, Sir,

Your very obed^t Serv^t,

W. S. LANDOR.

Bath, March 21.

BARKER AND BURFORD'S PANORAMAS.

I have been for some time collecting the descriptive books of Burford's Panoramas, and forward the following list as the result of my labours, thinking it may be worth preserving in "N. & Q." I should like to know if 1814 was the first exhibition, likewise anything relative to the artists, &c.

G. J. NORMAN.

180, St. John Street Road, Clerkenwell.

BARKER AND BURFORD'S PANORAMAS.

Subject.	Artist.	Date.	Place.
Vittoria	H. A. Barker	1814	Leicester Sq.
Waterloo	No artist's name	1816	"
Athens	Barker and Burford	1818	Strand.
Spitsbergen	Barker	1819	Leicester Sq.
Venice	Barker and Burford	1820	Strand.
Naples	"	1820	"
Bern and the High Alps	Barker	1821	Leicester Sq.
Naples	Barker and Burford	1821	Strand.
Corfu	"	1822	"
Pompeii	Burford	1824	"
Do. 2nd View	"	1824	Leicester Sq.
Edinburgh	J. and R. Burford	1825	"
Mexico	"	1825	"
Madrid	"	1826	"
Geneva	R. Burford	1827	Strand.
Genoa	"	1828	Leicester Sq.
Calcutta	"	1830	"
Sydney	"	1830	"
Florence	"	1831	"
Milan	"	1832	"
Antwerp	"	1833	"
Thebes	"	?1834	"
Boothia	"	1834	"
Jerusalem	"	1835	"
Lima	"	1836	"
Lago Maggiore	"	?1836	"
Mont Blanc	"	1837	"
Dublin	"	?1837	"
Rome	"	1839	"
Benares	"	1840	"
Damascus	"	1841	"
Cabul	"	1842	"
Waterloo	"	1842	"
Hong Kong	Burford and Selous	1844	"
Baalbec	"	1844	"
Naples	"	1845	"
Constantinople	"	1846	"
Vienna	"	1848	"
Cashmere	"	1849	"
Ruins of Pompeii	"	1849	"
Mount Righi	"	1849	"
Polar Regions	"	1850	"
Lucerne	"	1851	"
Sebastopol	"	1855	"
Rome	"	1860	"
Messina	"	1860	"

[The original building for the Panorama in Leicester Square was erected, by subscription, by Mr. Robert

Barker, and opened in 1794 with a picture of London taken by no less eminent an artist than Thomas Girtin from the Albion Flour Mills. Robert Barker died at his house in West Square, Southwark, on April 8, 1806, aged sixty-seven. His son, Henry Aston Barker, succeeded his father in the property, and John Burford, the pupil of the second, came next, leaving it in turn to his son Robert Burford, the last proprietor. The building is now a French chapel.—ED.]

LORD CAMPBELL'S "LIFE OF LORD LYNDEHURST."—I have only just read a book more famous for its entertaining qualities than its accuracy—Lord Campbell's *Life of Lord Lyndhurst*. At p. 156, the author says that in 1845 he introduced a Bill for compensating the families of persons killed by negligence; that he carried it in 1846 (p. 161), and that it has been a very successful measure.

The latter part of this statement is true, the former untrue. The Bill was suggested to me in 1845 by the late Mr. Collis, a Stourbridge attorney. He drew it; I brought it in, got it, with much trouble, against the opposition of all the Judges, through a Select Committee, through the House of Lords, and down to the third reading in the House of Commons. Then the present Lord Chelmsford, who was Attorney-General, got it thrown out; thereby, as I have often told him, destroying one of my small hopes of immortality.

The next year Lord Campbell—I being in office and unable to attend to it—took it up and carried it without difficulty. "Hunc ego billiculum feci, tulit alter honores." It has been called Lord Campbell's Act ever since.

It is hard that, having reared to maturity so large and flourishing a flock of parliamentary productions, he should thus attempt to rob me of my poor little embryo ewe lamb. LYTTELTON.

OLD CUSTOMS AT CATHEDRALS, ETC.—I think old Aubrey says that where "laudable customs vanish, learning decayeth," and, as Dean Gaisford said of St. Paul, "I partly agree with him." It is within the recollection of old frequenters of Durham Abbey, that at the words "O come let us worship and fall down, and kneel before the Lord our maker," the dean and canons used to kneel down in their stalls. My informant remembers Dean Cornwallis, Dr. Durell, and Dr. Prosser doing this. Their immediate successors only bowed, and then the custom disappeared entirely. At St. John's, Edinburgh, about twenty-five years ago the whole congregation knelt at the above words, and the well-known chant (Purcell in G) was changed into the minor key for that verse only. The dean and canons of Durham (with, I believe, but one exception), and the minor canons, still keep up the "laudable custom" of bowing towards the altar as they leave the choir. A vulgar notion has prevailed that it is done to thank the choir for their services. But

with reference to this I have heard the late Archdeacon Thorp say, that in his young days every one bowed on leaving the choir; that they would as soon have thought of putting their hats on as neglecting to bow; and that when he was a little boy the height of the table, his father, who was archdeacon before him, would have boxed his ears if he had not bowed to the altar as a good Christian should. This vigorous exercise of parental and archidiaconal functions might perhaps be remembered with advantage by some at the present day. DUNELMENSIS OLIM.

CURIOUS EPITAPH.—The following is from a tombstone in Midnapore burial-ground:—

"Stop, readers, and lament the loss of a departed beauty, for here are laid at rest the earthly remains of Mrs. Susanna Bird, who bade a long adieu to a most affectionate husband and three loved pledges of their union, on the 10th of September, 1784, aged twenty-four years.

"The Bird confined within this cage of gloom,
Tho' faded her fine tints, her youthful bloom,
Tho' no soft note drop from her syren's tongue,
By sleep refresh'd, more beauteous gay and young,
Will rise from earth, her seraph's wings display,
And chaunt her anthems to the God of day."

From the *Manchester Guardian* of Dec. 14, 1870.

THOS. RATCLIFFE.

LONGEVITY.—I was at the funeral of a good old lady of eighty-seven the other day, who pointed out to me, the last time I had the pleasure of being with her, that she was great-great-great aunt to a certain child. I believe this to be so uncommon a relationship between living persons as to be worthy of a note. C. W. BINGHAM.

RAILWAY MATCH.—We are apt to think the speed was always slow on early railways. A cutting from the *Mark Lane Express* for 1841 states that Mr. I. K. Brunel, the engineer on the Great Western Railway, was about to perform a match from Bristol to London by the engine called the "Hurricane," within two hours, for 1000*l.*, or nearly sixty miles an hour. Did this match ever take place? JOHN PIGGOT, JUN.

HISTORY REPEATING ITSELF.—The following quotations from Whitelocke's *Memorials*, changing dates and names, might have been lately written from Paris, with perfect truth, and almost in the same words. W. C. TREVELLAK.

"July 7th, 1648.—A Letter from Colchester *League*, that *Butter* and *Cheese* were at 5*s.* a pound.

July 22nd.—Those in the Town have begun to eat *Horse-flesh*, and have provided store of *Pitch* and *Tar*, to fire and throw upon the *Besiegers*.

July 26th.—The *Soldiers* in the Town had lived upon *Horse-flesh* five days together, and at a Court of *Guard* they roasted a whole *Horse*.

August 4th.—When some of the Town complained of want of *Victuals*, Lord Goring (the Governor) told them they must not complain till *Horse-flesh* was at 10*s.* a pound.

August 5th.—Seventeen of the *Enemy* came out of the

Town, complaining that their allowance of *Bread* was abated from 14 to 10 ounces a-day, and that their *Horse-flesh* was much tainted.

August 8th.—They killed 30 *Horses* to powder them up [*i. e.* to convert into *Sauissages*].

Sept. 19th.—Those who come out of the Town affirm that all the *Dogs* and *Cats*, and most of the *Horses* there are already eaten.

Sept. 22nd.—One of the *Horses* of the Parliament Centries being killed, many of the Town came forth, to fetch in the dead horse, and divers of them were killed, yet got not the *Horse*: the next day they came again, and ventured their lives, to cut off pieces of the stinking dead *Horse*, to satisfy their hunger."

ARTHURIAN LOCALITIES.—I can add two places to the Arthurian localities in Northumberland given by Mr. Stuart Glennie. On the beach to the north of Cresswell Point there was a large circular rock, called King Arthur's Table. This is now destroyed. One of the outward Fern Islands is called Arthur's Seat, and is so named in surveys of the coast. A SEXAGENARIAN.

ALSACE AND LORRAINE.—Lately I read in papers, both English and foreign, that in Alsace and Lorraine, in the population of which the military element is predominant, the worship of Napoleon I., including that of his dynasty, was very deeply rooted. Such an account is far from being correct, and the feeling alluded to has long ceased. On March 15, 1816, the Marquis de Puysave, a French political agent, was writing from South Lambeth Lawn, Vauxhall, to Louis-Philippe, then Duke of Orleans:—

"Mon médecin a vu hier une personne venant de France, qu'il dit capable de bien observer, et qui a parcouru les provinces d'Alsace et de Lorraine et de Franche-Comté. L'opinion que cette personne a rapportée de ces pays, est qu'ils sont entièrement dégoûtés du gouvernement actuel, et qu'il est probable que toute la population s'empresseait de secourir tout dessein dont l'objet serait de le renverser. Elle croit même qu'il existe déjà un parti en faveur du petit Napoléon."—*Puisange Papers*, British Museum, ii. 793; *Plut.* cxxvi. c. fol. 14 recto.

FRANCISQUE-MICHEL.

Athenæum Club, Pall Mall.

Queries.

BUGDALE'S "HISTORY OF ST. PAUL'S CATHEDRAL."

Can any of your learned correspondents help me to discover the "local habitation" of some of the documents quoted in Dugdale's *History of St. Paul's Cathedral*? Sir Henry Ellis, in his edition of Dugdale (fol. London, 1818), throws no light at all upon the particular points in which I am interested. He gives, indeed, in the exceedingly brief preface a few details as to certain sources of information, and refers to documents he had obtained from the cathedral archives, the Augmentation Office, from Heralds' College, and from the libraries at Lambeth and at

Oxford. But as to the source from which several important pieces were obtained I have been unable to procure any certain information, although I have bestowed some little pains in searching.

At p. 342 of the appendix, article xxxvii., a series of statutes are printed, extending over about twelve closely printed pages, in double columns. These are said to be taken in part "ex Cod. MS. penes Will. Pierpont Arm." and I think that this heading is simply reprinted from the earlier edition of Dugdale. But who was "Will. Pierpont Arm." and where is this "Cod. MS." now deposited? I have inquired at Heralds' College, but I think I may say it is not there, Garter King-at-Arms himself having kindly assisted me in my search; nor is it, I think, amongst the MSS. at Lambeth.

At p. 344 of the appendix it is said that the greater part of the above article is taken "ex alio Codice MS. penes prefat. W. Pierpont Arm." Where is this MS.?

At p. 300 a very interesting document is found, intitled "Exhibita à Johanne Collet Decano, reverendissimo Patri et Domino Cardinali Ebor. ac Apostolico Legato à latere, pro Reformatione status Residentiariorum in Ecclesia S. Pauli, primo Septembris, A. D. 1518." This is said to be taken "ex cartaceo registro penes pref. Dec. et Cap. Eccl. Cath. S. Pauli Lond." The article extends over some seven pages. Where is this document? Certainly not now "penes pref. Dec. et Cap.," for the archives of the dean and chapter are under my care, and I can say with certainty that it is not to be found amongst them. "Colet's Statutes," says Dean Milman in his *Annals* (2nd edit. p. 124), "were never accepted by the chapter, nor confirmed by the bishop." Still they merit careful attention, and form a not uninteresting item in the history of the cathedral.

A little further on in the appendix, p. 401, article lvi., we arrive at a list of "Books appertaining to the Cathedral Church of S. Paul in London, delivered by Mr. Henry Cole, late Dean of the same Church to Mr. D. Mey, now Dean there, xxth Day of September, An^o 1559," which list is said to have been taken "ex vet. membr. penes Dec. et Cap. Eccl. Cath. S. Pauli." Now in this catalogue I find no less than three books about which I should be most thankful to receive information. The first a book intitled "Statutes used in Dean Collet's Days"; the second, "Liber visitationis Johannis Colet Decani Ecclesie S. Pauli Lond. sub anno Domini 1506"; the third, "a book written in parchment of certain Statutes collected by Dean Colet, being bound in boards and covered with black leather." Now, where are these books to be found? Of course it is easy at once to dismiss the question, and to say, "Oh, they were burnt in the Great Fire." But such an answer will not meet the case, for one book

least out of the thirteen enumerated in the catalogue is still under my care; and besides, I think that Knight, in his *Life of Colet*, refers to the parchment book "covered with black leather," which forms the third item above-mentioned, as still in existence. I have not Knight's book at hand, nor perhaps is an exact reference necessary.

Pray, Mr. Editor, help me if you can. There are several points in these documents which I desire to verify, and I am especially anxious to determine whether the originals are still in existence. Whether any one of them may be discovered amongst the archives of the City of London—a mine of wealth as yet but partially explored—or whether they may lurk in secret amongst the papers of some City company, or may even rest amongst the multitudinous MSS. of the national collection (in which case they have eluded my search hitherto) I am unable to determine. I do not think that Colet's MSS. now inquired for will be found either at St. Paul's School or amongst the archives of the Mercers' Company, although at either place I believe that other MSS. of the dean still remain. The Rev. J. H. Lupton has lately published *Two Treatises of the Hierarchies of Dionysius* and the *Opus de Sacramentis Ecclesie*, both by Dean Colet, from the original MSS. preserved in the library of St. Paul's School; but he has not discovered in the school library any of the volumes that form the subject of the present inquiry.

W. SPARROW SIMPSON.

ARABIC NUMERALS IN WELLS CATHEDRAL.—Since the restoration of the west front of Wells Cathedral began it has been discovered that in the line of subjects representing the resurrection of the dead each group has had a number marked on it. In the space over end of north aisle of nave the figures of A. B. C. occur, which are Arabic numerals almost precisely as used at the present day. These sculptures are of early date, and not like those of the three top rows containing the figure of our Lord, the row of apostles, and that of angels—all of which are of Perpendicular date, though evidently not the work of one artist.

The rising figures of kings, queens, and bishops have crowns or mitres on their heads; otherwise they are naked. The tomb-slabs are all plain, but from their general shape, together with those of crowns and mitres, the sculptures cannot date later than the early Decorated period. The general character of the other numerals seen does not agree with the figures used during the Perpendicular period.

As the restoration proceeds a greater variety of the figures will be seen, and perhaps further information obtained. The material used is the local Doulting stone, so that the work was executed at or near the spot; but the use of these

figures seems to raise a doubt, in so far as, if the artists were local men, their numerals of this sort were used commonly much earlier than is generally supposed; or, if otherwise, the carvers were brought from a district where these numbers were known to a country where they were not generally used or known to execute the sculptures.

No letters have as yet been seen on any of them, nor masons' marks, though masons' banker marks are abundant on the cathedral and in the bed-joints of the stones of west front.

Would any of your readers kindly inform me of any very early examples of which the date can certainly be obtained, or at least approximated to, in England?

JAS. T. IRVINE.

Coomb Down, Bath.

SIR ROBERT BOYLE.—It is stated in the *Life of the Irish Chancellors* by Mr. O'Flanagan, vol. i. p. 381, that Sir R. Boyle was sent from Ireland with despatches for Queen Elizabeth announcing the success of her majesty's forces at Kinsale in 1601-2, and that he left Shandon Castle, Cork, on Monday morning, and the next day, Tuesday, supped with Sir R. Cecil, Secretary of State, at his house in the Strand. What authority is there for this apparently incredibly rapid journey? P.

BURFF.—What is the original meaning of the word *burff* or *burf*? From whence is it derived, and how comes it to be locally used for an eminence?

THOMAS E. WINNINGTON.

CLERGY IN STEPNEY PARISH AFTER 1650.—If any of your readers will refer me to any allusions to the ministers mentioned below, who officiated in this parish during the time stated against their names, and to any works they may have published, I shall feel greatly obliged.

Thomas Walton, 1654 to 1656. In Palmer's edition (1862) of Calamy's *Nonconformists' Memorial* mention is made of a "Mr. Walton," the vicar of West Ham, Essex, who was ejected from that living. Are these the same persons?

Thomas Marriot, 1656 to 1665 or 1670. He was also lecturer of this parish in 1664-5.

Samuel Peck, about 1665 or 1670 to 1677. After 1690 he was at Ipswich.

Any further particulars than those which appear in the editorial notes to my queries in 4th S. v. 120, 199 regarding the Rev. John Wheeler and Rev. Henry Higginson (as to their curacies in Surrey and St. Marylebone) would be most acceptable.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

CONSECRATION OF REGIMENTAL COLOURS.—The following passage appears in several historical accounts of Shrewsbury:—

"1759. A Regt. of Foot was raised, and rendezvoused here. They were called the 'Royal Volunteers' (85th Foot, raised 1759, disbanded 1763). Col. Crawford commanded them. On Dec. 21, 1759, the colours were rec^d

with great pomp, being carried in procession to St. Chad's Church, where a sermon was preached by the Rev^d Rowland Chambre."

Can any reader give me further particulars of this ceremony? The procession of the colours to church was certainly an innovation in a military point of view, and, considering how little attention was then given to ritualistic ceremonial, I am inclined to think in an ecclesiastical sense also.

H. M. C.

[Some notices of the consecration of Regimental Colours may be found in "N. & Q." 1st S. x. 10, 75; 2nd S. iv. 257, 278; 3rd S. iii. 229.]

LORD AND LADY DORNE.—Thomas Whitby, Esq., of Hounslow, Middlesex, a widower, aged eighty, had a licence from the Bishop of London, May 4, 1621, to marry Lady Alice Dorne *alias* Pennycooke, aged fifty, widow of the late Lord Dorne. I should be glad to know who was this Lord or Lady Dorne.

J. L. C.

FAIRY CHANGELINGS.—The superstition respecting fairy changelings still lingers, I believe, in some of the remoter rural districts of Ireland. Nor is it wholly without foundation, for that sudden and unaccountable changes—which simple-minded people take to be preternatural—do often occur in the health, appearance, and temper of infants is an undoubted fact. My query is, whether medical science has yet given a full exposition of the physical causes of those changes? If such exposition exists, where is it to be found?

D. BLAIR.

Melbourne.

JOHN FELL, Bishop of Oxford, ob. 1686, æt. sixty-one; born at Longworth, Berks. Can any of your readers give the pedigree of this divine? I am anxious to know if he came of an old family of Fell of Redmayne Hall, in Furness, Lancashire, which resided there for nineteen generations. Thomas Fell, a barrister-at-law, a learned judge, and Chancellor of the Duchy of Lancaster during the Commonwealth, was of the same stock. The arms of Judge Fell and Bishop Fell are different.

H. BARBER, M.D.

[Samuel Fell, dean of Christ Church, the father of Bishop John Fell, is said to have been born in the parish of St. Clement Danes, London (*Biog. Britannica*, ed. 1750, p. 1917); but the pedigree in the Herald's College, which commences with the dean, states "Samuel Fell, S. T. P. of Hall Court in the parish of Much-Marle, co. Hereford," who married Margaret, daughter of Thomas Wyld of Worcester, Esq. John Warburton, *Somerset Herald* (*London and Middlesex Illustrated*, ed. 1749, p. 44), has assigned the following arms to Bishop Fell: "Fell, Esq., Or, three lozenges conjoined in fess azure, on the middle one a Catherine-wheel, thereon a cross patty fitcher or, in chief a rose between a portcullis and a leopard's face azure, within a border gules, charged with four lozenges and four escallops alternate argent. These are borne by John Fell, Esq., citizen of London, by virtue of an old grant of them given to his ancestor, Bishop Fell, now in his possession."

Tom Brown, the witty and facetious writer of *Dialogues of the Dead*, in imitation of *Lucian*, &c., being about to be expelled the University of Oxford for some fault, was pardoned by Samuel Fell, the Dean of Christ Church, on the condition that he should translate extempore the epigram from Martial, xxxiii. —

"Non amo te, Zabidi, nec possum dicere quare;
Hoc tantum possum dicere, non amo te,"—

which he instantly rendered:

"I do not like thee, Dr. Fell,
The reason why I cannot tell;
But this I know, full rarely well,
I do not like thee, Dr. Fell."

Some brief notices of the Fells of Lancashire may be found in "N. & Q." 1st S. iii. 142; iv. 256; vi. 233, 279.]

HANESE GANTHE AND THOMAS LAPPAGE.—Can any of your German readers give me information concerning Hanse Ganthe and Thomas Lappage, who were inhabitants of Dantzic in 1528? They were, I suppose, merchants, as they are described in a document before me as factors to John Parys and Reynolde Litolprowe, who were English subjects.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

HENRY VIII. AND THE GOLDEN FLEECE.—Did Henry VIII. ever possess the Order of the Golden Fleece? Are there any representations of him as wearing that order?

ALBERT BUTTERTY.

REV. JOHN MACGOWAN, V.D.M., author of *The Shaver*. A short time since a very quaint likeness in ink of this gentleman came into my possession, but I have no means of ascertaining who he was or when he lived. In his right hand he holds a roll of paper, inscribed "Letters to Dr. Priestley." His dress appears to be that of the latter part of the eighteenth century. Can any of your readers tell me who this gentleman was, and the meaning of V.D.M.?

T. A. H.

[John Macgowan was born at Edinburgh about the year 1726, and was placed out to the trade of a weaver. In September, 1766, he became pastor of a Particular Baptist congregation meeting in Devonshire Square, London, where he continued nearly fifteen years, and died on Nov. 25, 1780, in the fifty-fifth year of his age, and was buried in Bunhill Fields. V.D.M. is Verbi Dei or (Divini) Minister, a Minister of God's Word. It is remarkable that W. Tooke, in his annotated edition of Charles Churchill's *Works*, has not taken any notice of Churchill's poem *Night*, with notes by *The Shaver*, 1786. For a list of Macgowan's *Works*, consult Wilson's *History of Dissenting Churches*, i. 453; to which add a collected edition of his *Works*, with a portrait, in two vols. 8vo, 1825. He is also noticed in G. H. Pike's *Ancient Meeting Houses*, 1870, p. 55.]

SPENSER'S PANOPE.—In the *Faery Queene*, 3, 8, 37, Panope is introduced as an "old nymph" who kept the house of Proteus. Is this Panope the Nereid (Virg. *Æn.* v. 240, 823); and if so, had Spenser any classical authority for thus representing her?

C. S. J.

STURT'S EDITION OF THE BOOK OF COMMON PRAYER.—I possess a copy of this book —

"Engraven and printed by the permission of Mr. John Baskett, printer to the King's most excellent Majesty, 1717. Sold by John Sturt, Engraver, in Golden Lion Court in Aldersgate Street."

I am anxious to know if there are many copies of this beautiful work extant. It must have been published at great expense. Every page is printed from a separate copper-plate. The text throughout is in running hand, delicately executed. The initial letters are highly ornamented. Each page has rich and varied borders, well designed and engraved.

The Epistles and Gospels have head pieces illustrating them; some are very good and admirably etched, reminding one of Bertaux's and Mortimer's etchings, particularly those which relate to our Lord's Passion. The headings and tail pieces to the separate Church Offices are very good. In one of the front pages is a profile of King George, within a circular band of three inches in diameter, with this inscription:—

"The effigies of King George contains the Lord's Prayer, the Creed, the Ten Commandments, the Prayers for the King and the Royal Family, and the 21st Psalm."

By the aid of a microscope every word may be clearly read. There is a list of subscribers to the work, numbering between three and four hundred.

BENJ. FERRY, F.S.A.

[Horace Walpole (*Anecdotes of Painting*, ed. 1849, iii. 958) thus notices this *painful* work of art: "Sturt's capital work was his *Common Prayer Book*, published by subscription in 1717: it is all engraven very neatly on silver plates in two columns, with borders round each plate, small histories at top, and initial letters. It is a large octavo, and contains 166 plates, besides twenty-two in the beginning, which consists of the dedication, table, preface, calendar, names of subscribers, &c. Prefixed is a bust of George I. in a round, and facing it those of the Prince and Princess of Wales. On the King's bust are engraven the Lord's Prayer, Creed, Commandments, Prayers for the Royal Family, and the 21st Psalm, but so small as not to be legible without a magnifying glass." There are at least three copies in the British Museum. For the various sums it has fetched at sales, see Bohn's *Louderes*, p. 1942.]

WIFE OF JOHN TRADESCANT.—C. K. wishes to ascertain the date of the death and place of burial of Elizabeth, the wife of John Tradescant the elder. They were married at Meopham in June, 1607; and their son, also named John, was born in August, 1608. They appear to have been in the employ as gardeners of Robert Cecil, Earl of Salisbury, lord of the manor of Shorne, who died in 1612, and of Robert Lord Wotton of Boughton Malherbe, who died in 1608. We next find them, father and son, settled at Lambeth, at some period previous to 1629, as gardeners to King Charles I. and his queen Henrietta Maria; but no record of the wife Elizabeth having accompanied them, and her name does not occur either in the Lambeth register or on the family tombstone.

SIR ALEXANDER THOMSON.—I should feel obliged to any correspondent of "N. & Q." who can tell anything of this gentleman, and of the services which obtained for him the honour of knighthood. He was the son of John Thomson, town-clerk of Glasgow, 1620-26; was born in 1606-7, and was, I think, the brother of Elizabeth or Bessie Thomson, wife of James Peadie of Roughill—a family which for three or four generations held a leading position in Glasgow, filling the highest civic offices; and of which, I believe, Grizel Peadie, wife of Sir William Maxwell of Calderwood, Bart., became the heiress of line about 1740. M'Ure, who styles Sir Alexander "Major," at p. 209 of his *History of Glasgow*, transcribes the epitaph on his monument in the cathedral churchyard of Glasgow as follows:—

"Memorie sacrum D. Alexandri
Thomsoni Equitis aurati,
Quondam in regio presidio
Centurionis fidissimi, fortis:
Vigilantiss: qui pie ac placide in
Domino obdormivit,
Octob. 18, anno 1669, ætatis 63."

To this epitaph are subjoined some verses, probably incorrectly copied by M'Ure, but which, as he gives them, exhibit the peculiar combination of two consecutive hexameters followed by a single pentameter:—

"Gentis honos, virtutis amor, fama integra, candor,
Thomsonum ornabant vivum; nunc ære perenni
Firma magis fame stant monumenta duels," etc.

The name Thomson, common as it is in Scotland generally, is of singularly rare occurrence in the old Glasgow registers.

NORTHMAN.

OLD VOLUNTEER CORPS.—Can any reader of "N. & Q." inform me where I can find particulars of the volunteer corps formed about the year 1745, more particularly of one formed in London in 1744, and stated by the *Gentleman's Magazine* for that year to be composed of Swiss residents, and by Wade's *British History* to be composed of two hundred Swiss servants, and commanded by Colonel Desjean?

H. L.

VOYAGEUR PIGEONS.—Being very much interested in "voyageur pigeons," or rather in the discovery of the faculty by which they seek their homes from extreme distances, I should feel very grateful to any of your readers who will furnish me with their views upon the subject. The Belgians, who may be said to have reduced "pigeon-flying" almost to a science, term this faculty "orientation." Now the nearest rendering of this term I take to be "the power of finding the cardinal points." The *English Pigeon Amateur* believes they shape their course by "landmarks." I have many cases which cause me to doubt this theory. The first is, a bird only nine weeks old returned from a distance of seventy miles. It had never before been half a mile from its home; and

a Belgian correspondent of undoubted veracity had lately an old bird that had, without the least training, returned home from a distance of two hundred and seventy-six miles. Whether this faculty be "instinct," "by the stars," "land-mark," or yet undiscovered means, is the question I am anxious to have solved.

R. W. ALLDRIDGE.

Old Charlton, Kent.

[Our correspondent will find some interesting notices of the early use of the carrier pigeon in the *Penny Cyclopaedia*, vii. 372, art. "Columbidae"; *Encyclopaedia Britannica*, vi. 176, art. "Carrier Pigeon"; Chambers's *Encyclopaedia*, ii. 633; Blackwood's *Edinburgh Magazine*, vi. 214; and Ripley and Dana's *New American Cyclopaedia*, iv. 483-485. Dr. Zachary Grey, in his notes on *Hudibras*, Part II. canto i. line 56, has a curious one on these early mails—

"With letters hang like eastern pigeons."

After all, perhaps, the best works to consult are, W. B. Tegetmeier's *Pigeons, their Structure, Varieties, Habits, and Management*, with Representations by Harrison Weir, chaps. viii. and ix. Lond. 1868, 4to, and Orbigney, *Dictionnaire d'Histoire Naturelle*, x. 167, &c.]

WELSH WEDDING CUSTOM.—There is a curious custom in North Wales of sending a small quantity of ginger, or in some places a hazel stick, on the day of the wedding of some fair one, to the man or men who were supposed to have been refused or jilted by her. Can any one tell me the origin of this custom, or if it is practised elsewhere?

Y BLAIDD.

MRS. CATHERINE ZEPHYR.—Amongst a number of old prints I have discovered one which I believe to be rather scarce. It is dated June 30, 1784, and represents a woman holding in her hand an open fan, the pattern of which she is attentively examining. It is entitled "Mrs. Catherine Zephyr, the celebrated Fan Vender," and underneath are the following lines:—

"A Face disguis'd without a Mask,
A Waist as round as any Cask,
A Double Chin, a short Pug Nose,
And like a Duck, spreads out her Toes,
Two Paws for Arms, a Pair of Fists,
Well lin'd with Fat about the Wrists,
A great Protuberance behind,
Blown out with either Flesh or Wind,
Then such a Tongue! to hear her speak,
'Twould drown your Hearing for a Week.
To sum the whole, search thro' her Sex,
To match her would Old Nick perplex."

I should like to know whether this scurrilous production is a caricature upon some great personage of the time, or whether there was any such person as Mrs. Zephyr. If she were a real character, I should be glad to have any particulars about her.

SANDALIUM.

[We would advise our correspondent to submit this curious caricature to the officials of the Print Room of the British Museum. It had certainly escaped the espionage of the late Edward Hawkins, Esq.]

Replies.

LONGS AND PALMERS OF BATH.

(4th S. vii. 76.)

In reply to that portion of H. P.'s inquiry relative to the relationship between Mr. Walter Long of Bath and John Palmer, Esq., M.P. for that city, and stated to be through the Baynton family of the Longs, I beg to offer a few remarks. They were, as your correspondent has quoted from Burke, settled at Baynton—an estate purchased from Danvers's by John Long of Little Chevrill, who died 1676; and Baynton continued in the possession of Longs till sold, some years since, to the trustees of Mr. Watson Taylor. No match appears in the pedigrees of Long of Wraxall (from which family Mr. Walter Long is proved to have descended) which could have produced relationship between Mr. Palmer and the wealthy commoner; and therefore I confine myself to the Baynton family of Long, which H. P. represents as the channel of the relationship which he asserts to have existed. This information may be of use in helping his future investigation. There is a monument in Edington church, in which parish Baynton lies, to the memory of a Long of Baynton, with these arms: Long of Wraxall, quartering 2 and 3 Onedert quarterly az. and gules, an escarbuncle of eight staves, or.

Another branch of the same line of descent as the Longs of Baynton quartered, with the coat of Longs of Wraxall, Hubbard vert, a chevron between three eagles' heads erased argent, ducally gorged or. Through these matches H. P. may perhaps establish relationship between Longs of Baynton and Palmers. I do not notice the incorrect information he gives as to the ultimate disposal of Mr. Walter Long's great wealth, because it seems a matter of private concern, and the curious may obtain all particulars by referring to *Prerogative Probates for 1807*.

Mr. Jones Long had only a participation in the income of the estates, certainly not testamentary heirship to Mr. Walter Long's entire fortune: he also *did* comply with the condition which H. P. tells us was made to Mr. Palmer, and which he so unaccountably refused to accept. H. P. will find an elaborate pedigree of Long of Wraxall and of Little Chevrill (same as of Baynton) in Walker's *History of Wraxall House*, compiled by Mr. Beltz and Mr. Charles Edward Long, author of *Royal Descents*. The late Mr. Long of Preshaw, for more than fifty years, assiduously collected every fact connected with the Long pedigree. He has given, in Burke's *Landed Gentry*, all the evidence which can be produced in support of the traditional connection between the Longs of Wraxall and those of Little Chevrill. I am not aware of any other sources of information specially relating to Longs of Baynton.

I may mention as an instance (perhaps the oldest) that the Longs of Little Chevrill used the same arms as those of Wraxall, that the will of Thomas Long, father of the purchaser of Baynton, is sealed with a shield bearing a lion rampant within an orle of cross crosslets, and impaling Floyer, a chevron between three arrows. E. W.

"WHETHER OR NO."

(4th S. vii. 142.)

Being among those who would rather be wrong with Shakespeare than right with the rest of the world, I cannot allow that the above expression is "corrupt English," nor even that "there may be two opinions on the subject." Let me refer M. A. B. to *King John*, Act II. Sc. 1. 167:—

"Shame upon you, whether she does or no."

And in *The Merry Wives of Windsor* (Act IV. Sc. 5), Simple is sent with two messages to Sir John Falstaff from Slender—

" to know, sir, whether one Nym, sir, that be-
guiled him of a chain, had the chain or no."

And further—

" . . . about Mistress Anne Page; to know if it were
my master's fortune to have her, or no."

C. G. PROWETT.

Garrick Club.

I hasten to give my support very decidedly to the view taken by M. A. B. as to the impropriety of saying "Whether or no" instead of *not*. I have been for years declaiming against this slovenly, ungrammatical way of speaking. The phrase is plainly elliptical, and needs only to be drawn out in full to show its absurdity on its face. I wish, for instance, to tell a person that I shall go to such a place, whether some other event happens or does not happen. Certainly then I ought to tell him that I shall go "whether (that happens) or *not*, that is, or does *not* happen." The phrase "whether or no" is rank nonsense in the opinion of

F. C. H.

The epithet "slipshod" should properly be applied to the English of those who ungrammatically and illogically employ the phrase "whether or not" instead of "whether or no," which from Alfred the Great's time down to the present day has been used (with some slight change of form) by the best native writers, and is, therefore, thoroughly English, quite grammatical, and, what is more, logically exact.

1. *Whether* contains a comparative suffix *-ther*, and originally signified *which of two* (cp. *other* = one of two, the first or the second in Old English). It implies, therefore, two statements—an affirmative as well as a negative one; though, in the phrase *whether or no*, only the negative is expressed, *yea* or *yes* being understood.

2. Conjunctions join sentences; in *whether* or *no* the two sentences are contracted, *yea* being the contraction of an affirmative sentence, and *no* of a negative one.

The complete phrase then is *whether, yea or no*, by which we see that *not*, instead of *no*, would be incorrect on grammatical and logical grounds. It may be asked, however, is not all this a mere linguistic theory? Do the facts of the written language furnish sufficient proof that *whether or no* = *whether yea or no*? The following extracts must, we think, satisfy all reasonable minds:—

"First it is doubtful *whether* those barbarous Tartarians do know an unicornes horne, *yea or no*." (Hakluyt's *Voyages*, 1600, vol. iii. p. 20.)

" . . . *whether* it were an unicornes horne, *yea or no*." (*Ib.* p. 21.)

R. M.

King's College, London.

"BARON" NICHOLSON.

(4th S. vi. 477; vii. 18.)

The *Autobiography* of this well-known public character is an interesting yet painful record of misused abilities, discreditable adventures, and a generally wasted life; but is, nevertheless, worthy of preservation from its racy and humorous style, and its graphic pictures of London life. Its pages, moreover, will be found to afford a rich harvest of anecdotes of well-known characters about town,—such for instance as Sir John Dean Paul; Harry Holt; "Pea-Green" Haynes; Robert Taylor, the "Devil's Chaplain"; Hughes Ball, of "golden" notoriety; Charles Molloy Westmacott, of the *Age*; Edward Oxford; "Ephemera" Fitzgibbon; Haydon the painter; Meshach Rowley; John Minter Hart; Dufrene; "Stunning" Joe Banks; and a host of others who strutted and fretted their brief hour upon life's stage at the same period as our hero.

It is perhaps with the once celebrated weekly serial, *The Town*, that the name of Nicholson, its founder and manager, is most intimately associated. The first number of this appeared June 3, 1837; the price weekly was 2d., and it was long continued with great success. The chief contributors were the editor; Henry Pellatt, the "Brougham" of the Judge and Jury Society; the clever but profligate John Dalrymple; J. G. Canning; Edward Blanchard; and, not unfrequently, no less a person than the "Doctor" himself, the late William Maginn, LL.D.

Of the origin and establishment of this paper our author gives, in his *Autobiography*, so humorous and interesting an account, that I am inclined to transfer it, in a condensed form, to these pages. With a young wife depending upon him, and utterly devoid of means, seedy, hungry, and penniless, Nicholson crammed some "copy"

in his pocket, and proceeded to the office of a printer, whose name had been given to him—Mr. Joseph Last, of Edward Street, Hampstead Road. Here he had to leave the MS. for the great man's perusal at leisure; and here, returning at nightfall, the packet was handed to him by a servant, with the curt intimation that "Master said it wouldn't do." Here follow some philosophical reflections, which I am tempted to quote as a specimen of the author's style. The *personnel* of the worthy "Baron" is familiar to many of us. His figure was rotund and portly, as that of one who was wont to "do himself well," and it was doubtless his own feelings, as he "tottered down the steps" after this cruel repulse, that suggested the remarks I am about to transcribe:—

"(Oh! fastidious reader . . . did you ever look upon a seedy fat man? . . . Fat in poverty excites no sympathy. The thoughtless say, 'A great fat fellow like that to talk about being starving! Why don't he work, and get some of the flesh off his bones, the lazy vagabond! People will not allow that any fat man is industrious. The appearance of a lusty man in rags is extremely ludicrous. The hat will not assume its jaunty and knowing look when stuck on one side, if old, battered, and mis-shapen; the coat won't meet anyhow, though strained and pulled to the button; the button holes have withered, and notwithstanding that, they seem to breathe a determination with violence something like, 'I won't come to it!' . . . Like a drunken obstinate fellow in custody, the button-holes slip down, and the buttons slip off, and no amount of fortitude can ever sustain a seedy fat man unbuttoned. The very straps struggle with the shabby trousers to control them, *et et armis*, over the shabbier highloves, commonly called Bluchers. The waistcoat has a most aggravating practice of rising up, in consequence of the broadness of the abdomen, four inches above the front of the waistband, and exposing the unbleached calico of the under garment in a manner enough to make the lusty man despair. Oh, amiable reader! don't get fat if you are poor."—*Autobiography*, page 232.

But enough of this, perhaps; a "cool half-pint," stood by a sympathetic friend, restored the poor author's courage, and later in the day he renewed the attack on the printer. This important personage was busy; he had not had time to read the MS., &c.; and so his hungry visitor insisted on giving him a taste of its quality himself. He selected the story of "Mr. Sam. Wilkins and Miss Molly Baggs," and commenced to read it in his rich and mellow voice. The printer listened perforce, and, in spite of himself, became interested; he strove long to maintain his dignity, but the reader came at last to "a passage so irresistibly comic, that Joe could stand it no longer." He sank back in a fit of uncontrollable laughter; compositors and pressmen heartily joined; and the author knew that he might close his reading. The parties at once proceeded to business, and it was arranged that the series of tales was to be produced as a weekly periodical; the author to contribute twelve columns a week, and receive 3*l.* every Saturday night. More than this, the man

of business told him that, "as he was going to leave the manuscript," he might draw a pound on account. Hear his own description of his emotions:—

"As soon as I heard this I had great difficulty in restraining myself from leaping up and cutting six in my soleless Wellingtons. I was overjoyed; I could not walk home; I jumped home, every inch of the way, grasping the sovereign in my clenched fist. A sovereign is a handy thing when there are no coals in the cupboard, and that was the case with me before I got the pound."—*Ibid.* page 239.

These humorous town sketches were issued in a separate form under the title of—

"Cockney Adventures and Tales of London Life. By Renton Nicholson." 8vo, London (Clark, Warwick Lane), 1838, pp. 168.

The volume consists of twenty-one penny numbers, with woodcuts to each, in the marked and vigorous style of "C. J. G.," by which initials many of them are signed. These, like the tales which they illustrate, are laughably comic; but truth compels me to add, though Mr. JACKSON has forgotten this, that both are marked by a frequent coarseness (not to put too fine a point upon it), which necessitates the relegation of the volume to an upper shelf.

Bound up with these tales, and illustrated also by "C. J. G.," are two other ephemeral imitations of Dickens, which appeared about the same period. One is entitled—

"The Posthumous Papers of the Cadgers' Club, containing the Lives, Characters, and interesting Anecdotes of the Members of that celebrated Body. With Eighteen superior Engravings." London (Lloyd), 8vo, 1838, pp. 92.

The other—

"The Sketch-Book. By 'Bos.' Containing a great number of highly interesting and original sketches, &c. &c." London (Lloyd), pp. 88.

I have always considered these to be the production of Nicholson; but, as he does not mention them among his literary achievements, I am thrown into doubt. I collected them at the time of their publication, and imagine that it would now be impossible to recover copies. They are not devoid of a certain talent, but this is not sufficient to stimulate much curiosity as to their origin. The initials "C. J. G." indicate the caricaturist, Charles Jameson Grant, an artist who, in his narrow walk, though coarse in sentiment, and mannered in execution, was not without a certain amount of ready vigorous power. Of his artistic career very little is known.

I must not forget to chronicle a slender and not ill-written booklet—

"The Cigar and Smoker's Companion," 8vo, London (C. Vickers), pp. 16.

But at this period the cares of the "Garrick's Head" and the midnight duties of the "Judge

and Jury Society" monopolised our author's energies, and left no time for the cultivation of literature. About five years later we have —

"Dombey and Daughter: a Moral Fiction. By Renton Nicholson, Lord Chief Baron of the Celebrated Judge and Jury Society, held at the 'Garrick's Head Hotel,' Bow Street, London. Published by Thomas Farris, 340, Strand. Sold by the Booksellers." Royal 8vo, n. d. pp. 94.

Here ends my knowledge of the literary doings of Renton Nicholson, for whom, without respect to his private character, I claim a record in these columns as a journalist and author.

WILLIAM BATES.

Birmingham.

THE SWAN-SONG OF PARSON AVERY.

(4th S. vi. 493; vii. 20, 148.)

Your correspondent E. W. is wide of the truth in his surmises about Newbury. Newberne in North Carolina is more properly New Berne. "It derives its name from Bern, the place of nativity of Christopher, Baron of Graafsenreidt, who in 1709 emigrated to this state and settled near this place. The colonists were Palatines and Swiss. (Wheeler's *History of North Carolina*, p. 110.) The true Newbury of the ballad is a seaport on Massachusetts Bay, and derives its name, as Cotton Mather says in his *Magnalia*, from the fact that the first minister of the town, Rev. Thomas Parker, had resided in Newbury, England. "From thence removing with several devout Christians out of Wiltshire into New England, he was ordained their pastor at a town (on his and their account) called Newberry. Thomas Parker was the only son of Rev. Robert Parker, a nonconformist divine of note, was admitted to Magdalen College, Oxford, but went thence to Dublin and finally to Leyden. He died unmarried, April 1677, aged about eighty-two years.

As to Parson Avery, the Rev. Joseph Avery was a worthy minister, who was coming to found a church at Marblehead, another seaport in Massachusetts Bay. Sailing from Newbury in a pin-nace, Aug. 14, 1635, on this brief trip, having on board his family and that of his cousin Anthony Thatcher, the vessel was lost in a sudden storm, and only Thatcher and his wife escaped. The next island is called Thatcher's Woe, and the rock Avery's Fall. The story is one known to all who have examined our colonial annals; and Whittier has only followed the current authorities in his version. The title "swan-song" is given by Mather.

As we know nothing of Joseph Avery's antecedents, any information about him which E. W. can furnish would be gladly received here. Anthony Thatcher (Avery's cousin) was brother of Rev. Peter Thatcher, rector of St. Edmund's,

Salisbury, whose son, Rev. Thomas Thatcher, also came to New England and founded a prosperous and distinguished family here. Thomas had a brother Paul living at Salisbury in 1676, and a brother John who had died there about 1673. These American Thatchers used a coat-of-arms of "a cross moline, on a chief three grasshoppers."

There were several early colonists named Avery, one being William Avery, a physician, who settled at Dedham, Mass. His immediate descendants used as arms "a chevron between three bezants; crest, two lion's yambs supporting a bezant."

If E. W. has access to the parish register at Newbury, co. Berks, and can give a list of the names appearing therein about 1620-1635, I shall gladly try to identify any of our settlers here.

W. H. WHITMORE.

Boston, U.S.A.

The name of Avery, or Every, is found at Bodmin at an early date, and exists there at the present time. Whether or not the names are distinct, or whether the difference in the orthography is simply a variation in writing the same name, seems somewhat uncertain. I incline to the former view. The first notice of the name with which I am acquainted is in 1310; in which year Thomas Aurey was associated with the prior of Bodmin and others in a suit concerning five hundred acres of land at Halgaver, near Bodmin (see my *Hist. of Trigg*, p. 127). The name, however, does not occur in the accounts for rebuilding the parish church in 1470, to which work most, if not all, of the inhabitants contributed. Michael Avery was mayor of Bodmin in 1544 (*Hist. of Trigg*, p. 236), and died in 1569; though the name does not occur among those of the burgesses in Parliament or their manueaptors. The parish registers commence in 1559, and the name of Avery is among the first found therein: —

1560. Johan, the daughter of Thomas Avery, was baptized May 26th.

1563. Thomas, the son of Thomas Avery, was baptized.

1569. Walter Aveye and Orige Williams were married Sept. 6th.

1569. Michell Aveye was buried Sept. 28th.

There are many other entries of the name.

The name of Avery is found also in the records of the borough of Liskeard, of which borough Thomas Avery, a Royalist, was appointed mayor in 1659. He made some charitable bequest to the town. The name is also found at Boscastle and Camelford. To the former place the late Mr. Avery, a merchant, was a great benefactor in improving the harbour and trade of the port.

The present family of Every, of Bodmin, is believed to be descended from a family of the same name formerly settled at St. Neot in Cornwall, respecting which entries occur in the parochial registers of that parish as soon as they commence. John Every and Thomas Every, respectively, had

children baptized between the years 1507 and 1577. The present representative of the family of Every of Bodmin is the Rev. Nicholas T. Every, Vicar of St. Kew, co. Cornwall.

I will not trespass further on Mr. Editor's kindness, but shall have pleasure in answering as far as I can any inquiries which HERMENTRUDE may desire to make direct. JOHN MACLEAN.

Hammersmith.

MARRIAGE OF ENGLISH PRINCESSES (4th S. vii. 203.)—I suppose the last instance of a princess marrying a British subject, *without the royal assent*, was the Princess Mary, sixth child of Henry VII. and sister of Henry VIII., who clandestinely married Charles Brandon, Duke of Suffolk, in Clugny Abbey in 1515.

The princess, who was also queen-dowager of France, was re-married to the duke at Greenwich in the same year; and becoming by him the grandmother of the unfortunate Lady Jane Grey, departed this life June 25, 1533, at her manor of Westhorpe in Suffolk. W. H. S.

INDUSTRIES OF ENGLAND (4th S. vii. 200.)—B. J. T. is doubtless aware that a very curious list of books about special "industries" might easily be compiled, and I could make a curious catalogue even from my own shelves. His query is probably meant, however, for general treatises. He will remember many well worth reading in Aschmole's *Cabinet Cyclopædia*, especially the three volumes on "Manufactures in Metal," the one on "Silk," &c. &c. A most interesting and valuable example was set after the visit of the British Association to Newcastle-on-Tyne, when a small volume was published, and afterwards expanded into the following work:—

"The Industrial Resources of the three Northern Rivers, the Tyne, Wear, and Tees, including the Reports on the Local Manufactures read before the British Association in 1863, edited by Sir W. G. Armstrong, J. Lowman Bell, John Taylor, and Dr. Richardson. With Notes and Appendices, illustrated with Maps, Plans, and Woodcuttings. London: Longmans & Co. (2nd ed.) 1864. (Pp. xlii. 362.)

The meeting of the British Association at Birmingham in 1865 produced a similar volume under the title—

"The Resources, Products, and Industrial History of Birmingham and the Midland Hardware District. A Series of Reports collected by the Local Industries Commissions of the British Association at Birmingham in 1865. Edited by Sam. Timmins. London: Robert Hardwicke, [Pp. iv. 798.]

These two volumes give so much original and valuable information that it is to be regretted the example has not been followed in other times, and that the large mass of facts—often crisscrossing—concerning the industrial history of and have not been collected and preserved.

ESTE.

RASH STATEMENTS (4th S. vii. 232, 273.)—All that I have to say to CLARRY's strictures is, that in *my* edition of Gibbon, London, 1818, at vol. i. ch. v. p. 163, the words stand as I have quoted them. This is styled a "new edition," and was published only twenty-four years after the author's death. So, after all, it is only edition against edition; and with no show of justice can I be charged as "guilty of a rash statement." Dear old Fuller's accuracy and honesty are too well established to be shaken easily, and I have very grave doubts as to their having failed him here. My edition of the *Holy and Profane State* is that of Tegg, London, 1841, with notes by James Nichols. The reference is not given in the text, but in a foot note by the editor. In addition to Tilman Bredenbach, *De Bello Livon.*, he gives Fits-Herbert, *Of Policy and Religion*, pt. i. ch. xiv.

EDMUND TEW, M.A.

WHY DOES A NEWLY BORN CHILD CRY? (4th S. vii. 211.)—Goldsmith says somewhere, "We wept when we came into the world, and every moment tells us why." I have tried to find it, but without success. Some one will perhaps recollect the passage and give the reference. My disappointment was however compensated by the refreshing pleasure of looking at old Goldy again. I would supplement the query by asking, do our young men ever read the old authors? My observation is that a penny paper is their chief pabulum, colouring a meerschaum their amusement, with an occasional glance at the *Saturday Review* as a higher intellectual effort. CLARRY.

KING'S COLLEGE, NEW YORK (4th S. vi. 523.)—A. J. M. asks, what is known of the history and fate of the King's College at New York? It is impossible to answer him in a letter; and I can only say that the King's College still exists under the name of Columbia College.

I have sent to you by mail the statutes and the last University Catalogue which contain the information for which he asks.

BEVERLY R. BELTS,
Librarian of Columbia College.

New York.

MRS. DOWNING (4th S. vii. 142.)—Mrs. Downing ("Christabel") is not dead; she is still living, with her husband, who has been for many years one of the parliamentary corps of the *Daily News*, and was for the greater part of the time of the sitting of the late council at Rome the Roman correspondent of that paper. His brother, Mr. MacCarthy Downing, M.P., sits in the House of Commons as representative for the county of Cork. Mr. and Mrs. Downing until lately lived at Cumming Street, Pentonville, but I believe their address now is Hildrop Crescent, Camden Town. Mrs. Downing was born at Kenmare in the county of Kerry. I am unable to give any

dates, nor can I say whether her poems have been published in a collected form. W. O'C.

P.S. I have learned that Mrs. Downing's poems were published about twenty years ago by Alexander Thom of Dublin, under the title of *Scraps from the Mountains* by Christabelle.

CHEPSTOW=ESTRIGHOEL (4th S. vii. 34).—This is no doubt the place intended by the passage in Domesday Book, but how it came to have two names no one has yet explained. Leland calls the founder of Tinterne "Dominus de Strogill alias Chepstow." Castell Trogy, some ten miles from Chepstow, is sometimes called Strigoil Castle, but I do not know on what authority, although I believe within the honour of Strigoil.

As to the derivation of this name, without attempting one myself, I can only refer C. E. W. to an explanation, which I fear is sufficiently far-fetched, given by Leland (*Itin.* ix. 101), quoting an annotation on the poet Necham (abbot of Cirencester, 1215-25): "Strata Julia, cujus pontem construxit Julius (Cn. J. Agricola intended) quod vulgò Strigolium dicitur." In this passage a bridge at Chepstow is of course meant; however, this appellation of the Roman road which undoubtedly crossed the Wye here is as old as Necham, for he mentions it more than once, but it is now generally confined to the way from Bath to St. David's, in consequence of the statement of the dubious Richard of Cirencester (xi. Iter. "per viam Juliam.")* A. S. ELLIS.

Brompton.

DESCENDANTS OF JEREMY TAYLOR (4th S. vii. 143).—There can be no persons living of the name of Taylor who are *lineal* descendants of Bishop Taylor, as that eminent divine left no male issue. One of the bishop's daughters and co-heiresses, Mary, married Dr. Francis Marsh, subsequently Archbishop of Dublin. The present Francis Marsh, Esq., of Springmount, Queen's County, a descendant from that marriage, might be able to give J. some further particulars as to the Taylor family. Mr. Marsh possesses, as an heirloom in his family, a very good portrait of his ancestor Jeremy Taylor. C. S. K.

St. Peter's Square, Hammersmith, W.

HAIR GROWING AFTER DEATH (4th S. vi. 524; vii. 63, 83, 130, 222).—When the remains of Napoleon the Great were about to be transferred from St. Helena to France, according to his wish, to repose on the borders of the Seine, on the various coffins being opened, to the astonishment

of all bystanders, among whom were his old companions in captivity, his corpse appeared in a wonderful state of preservation, and the beard and nails were found to have grown after he had been inhumated. P. A. L.

"The old Gentleman at Turvey" makes a respectful bow to the young gentleman who favoured "N. & Q." with remarks on the above-named subject on February 11 last. The lady, the growth of whose beautiful hair after death the old gentleman had the pleasure of seeing, was the second wife of one of the Lords Mordaunt of Turvey, who lived in the reign of Queen Elizabeth. She was buried in a grave, the bottom, sides, and top of which were composed of thin stones taken from a neighbouring quarry, and which had been tacked roughly with the hammer on their upper and under surfaces. The lady probably had long hair during her life, as the young gentleman interestingly suggests. The upper part of the coffin around the head was filled with hair, which had pressed itself into all the irregularities and indentations of the stones, taking their form almost as completely as plaster of Paris would do that of the mould into which it was poured; or, as may be often seen, the roots of plants that of the flower-pots in which they have been long growing. The hair had also insinuated itself through the interstices between the stones, and was found outside the coffin in rather long spiral filaments.

THE OLD GENTLEMAN.

Turvey Abbey, Bedford.

MOOR PARK (4th S. vii. 209).—The Moor Park described by Sir William Temple is in Surrey, between Farnham and Waverly, and not in Hertfordshire. He removed to that place when he left Sheen. V.

[If our correspondent refers to Sir William Temple's statement (*Works*, iii. 327-8, ed. 1770), he will find that our querist was correct. "The perfectest figure of a garden I ever saw, either at home or abroad, was that of Moor Park, in Hertfordshire, when I knew it about thirty years ago. . . . It was made by the Countess of Bedford," &c., are the words of Sir William Temple, and his description of it is such as may well excite a wish for further particulars.—ED. "N. & Q."]

CLAN McALPIN (4th S. vii. 189).—The descendants of King Alpin are supposed to have formed the clan Alpin. According to Douglas's *Baronage*, the ancient seat of the clan was Dunstaffnage. At present the clan Alpin is represented by its branches, the Macgregors, Mackinnons, &c. The Macalpines of the present day (by no means a numerous sept) I believe to be descended from Macgregors, and to have assumed the name when that of Macgregor was proscribed.

Who, knowing the history of the Highlands and its clans, and of the clan Gregor in particular, with all its forfeitures and proscriptions, would expect to find in the charter-room of the present

* In my note on the "Bohun Family" (4th S. vi. 455), the names of the noble twins, Edward and William, were accidentally omitted. They were born at Caldecott Castle, near Chepstow, about 1313. This fact, although the only one to prove the occupation of this very interesting ruin, is unnoticed in the excellent account of the castle by Mr. O. Morgan, M.P., and Mr. Wakeman.—A. S. E.

chief a series of title-deeds and other muniments establishing the descent of the various chiefs from Kenneth Macalpin? MAG.

In the notes appended to *Clan-Alpin's Vow* (by Alex. Boswell) reference is made to the genealogy of this mystical race, which may be of service to ENQUIRER (note 1):—

"The genealogist of the Macalpines and Macgregors tells us in the *Baronage of Scotland* that, in common with the other descendants of King Alpin, they considered themselves as one people; and that those who had previously assumed the name of Macalpin, doubtless to propitiate the aid of the more numerous Macgregors, adopted their name, and were thus united to that clan, and all distinction lost."

There are several copious notes given in the same work relative to this clan. W. WINTERS. Waltham Abbey.

BARRIES BELLS (4th S. vi. 475; vii. 21, 133, 301.)—

"Her infant grandame's whistle next it grew,
The bells she jingled, and the whistle blew."

Rape of the Lock, canto v. 93.

W. J. BERNHARD SMITH.

Temple.

LETTER FROM OLIVER CROMWELL, 1655 (4th S. vii. 139.)—Your correspondent ELAN mentions his having a copy of a letter that Cromwell proposed sending to the "Emperour Sultan Mahomet," and of which the death of Sir Thomas Bendish prevented the delivery. Would ELAN object to the publication of the letter? for, though the sultan never received it, one would like to know Old Noll's views regarding the Turkey of the period. W. H.

"THE CRAZY TALES" (4th S. vii. 154.)—This work was most certainly written by John Hall Stevenson, as stated by the Editor of "N. & Q." (*supra*). Some account of the author may be found in Holland's *Poets of Yorkshire*. About thirty years ago an edition of the *Tales* was published in London by some obscure bookseller, whose name has escaped me. On the title-page was "by Richard Brinsley Sheridan"—an evident mistake. The tales are not without merit and wit, but many of them are very licentious; in fact much worse than anything to be met with in Rabelais, from whom many of the stories are derived. I have seen an edition (without any name on the title) printed at the close of the last century. The publisher was one Griffiths or something. N.

CRYPTOGRAPHY (4th S. vii. 155.)—The paper R. C. is both interesting and instructive. cryptographs:—

"Don't back black horse. I have learnt that he scratched."

and immediately three regts. Inf., one Cav., Batteries, to relief of N."

And concludes his communication with an artifice, instead of thus correctly involving (3):—

28,29,32,20—42,28,23—26,25,21,21,28,32.

which deciphered, is—

"Find the deceit."

As J. R. C. is evidently an adept in cryptography, I shall be pleased if he can explain the involution and evolution of this cryptogram—

0618210710170817000721

2508231821061825141406

1817121907—

which I have constructed on the basis:—

A B C D E F G H I J K L M N O
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

P Q R S T U V W X Y Z
16 17 18 19 20 21 22 23 24 25 26

as he will thereby testify to the value and utility of experts in cryptic evolution.

The cryptologue is—

"The Spirit searcheth all things."

(See 1 Cor. ii. 10.)

J. BEALE.

BACON'S QUEEN'S COUNSELSHIP (4th S. vii. 188.) The first Queen's Counsel was Francis, afterwards Lord Bacon, on whom the dignity was conferred *honoris causâ* in 1590—he receiving neither fee nor patent. Shortly after the accession of James I. he was appointed King's Counsel—this time with a salary of forty pounds and a premium of sixty. It is, doubtless, upon the former distinction that his biographer enlarges in the passage quoted by your correspondent; for at the time of its being conferred Bacon was only in his thirtieth year, an age at which a barrister was not considered to have finished his legal education. According to the jurists of the time, barristers were styled apprentices (*apprenticii ad legem*), and not thought qualified to execute the full office of an advocate until of sixteen years' standing, when they might be called to the degree of serjeant, and thus become *servientes ad legem*. Bacon could scarcely have been selected on account of his eminence, for we know that at this time he was quarrelling with his profession; and that in 1594, when he was refused the Solicitorship, the queen expressed a very poor opinion of his ability, remarking that he was a showy lawyer rather than a profound one. I may here observe, that the *Encyclopædia Britannica* falls into the popular error of saying that the present Queen's Counsel receive a salary. JULIAN SHARMAN.

PIGEON POST (4th S. vii. 185.)—Other birds besides pigeons have been used as letter-carriers, as witness the following from *Ælian's History of Animals*, book i. chap. vii. I spare your space the Greek, and give Addison's translation:—

"In Egypt, near the lake Moeris, where stands the city of Crocodiles, they show the tomb of a jay (*κορώνη*), of which the natives relate this history:—They tell you that this jay was brought up by one of their kings, called *Marrhes*, whose letters it carried wherever he pleased to send them; that when they gave it directions, it readily understood which way to turn its flight, what places it should pass over, and where to stop. When it was dead, *Marrhes* honoured it with an epitaph and tomb."

MIRUM.

ROBERT FITZHARNEYS, OR HARVEIS (4th S. vi. 414, 517; vii. 222.)—NIMROD must surely be joking when he asks whether all the persons bearing the Christian name of Herve in the Index of Duchesne's *Norman Chroniclers* are "of the same or different families." He might as well ask the same question about all the Roberts or Williams in the same Index. The Dukes of Orleans, with whom he seems so familiar, are completely unknown to the learned authors of *Art de Verifier les Dates*, who are reputed to be the best authority on such a subject. On the other hand, Robert Fitz Erneis, his ancestry and descendants, are perfectly well known to all who are acquainted with Anglo-Norman genealogies, and there is ample proof that neither his father nor grandfather were the sons of any Duke of Orleans or of Burgundy. It would seem that all NIMROD's speculations have arisen out of a ludicrous misprint of Fitz-Herveis for Fitz-Herneis. The Herveys of Ickworth have long enjoyed too high a rank and position in England to require a fictitious genealogy, to which they have no historical pretensions.

TEWARS.

"ET FACERE SCRIBENDA, ETC." (4th S. vii. 209.) B. will find these words in the younger Pliny's celebrated letter to Tacitus describing the death of his uncle, the elder Pliny. After adverting to the eternal fame to which the writings of Tacitus were destined, the writer proceeds thus:—

"Equidem beatos puto, quibus decorum munere datum est, aut facere scribenda, aut scribere legenda: beatissimos vero, quibus utrumque: *horum in numero avunculus meus et suis libris et tuis erit.*"

The italics are mine.
Glasgow.

J. R.

The subjoined epigram (the 46th) by Owen is perhaps the passage to which B. refers:—

"Ad P. Sidneium.

"Qui scribenda facit, scribitve legenda, beatus
Ille; beator es tu, quod utrumque facis.
Digna legi scribis, facis et dignissima scribi;
Scripta probant doctum te tui, facta probam."

P. J. F. GANTILLON.

THE PRINT OF GUIDO'S "AURORA" (1st S. ii. 391; 2nd S. iii. 296; 4th S. vii. 113, 113, 221.)—I regret to inform your correspondent S. R. that MR. DAWSON TURNER of Yarmouth was so far from being able to mention the author referred to,

or where the lines are to be found, that he asks the very same question, and adds:—

"I should have supposed (this passage) might have been written for the occasion, had I not been told, upon authority in which I put confidence, that it is to be found in some classic author. If so, the lines may possibly have given rise to the painting, and not the painting to the lines."

In reply to the second query, "Would he further oblige me by informing me who Alexander Ætolus was and when he lived?" I have the pleasure to furnish him with the following extracts from my unpublished catalogue:—

"Alexander Ætolus, a Greek poet and grammarian, who lived in the reign of Ptolemaeus Philadelphus.—Versus de Planetis, v. Galeus ad Parthenium Nicensem, Addenda, 149-51 (quoted in 'N. & Q.' 2nd S. iii. 296). Chalcidius in Timæum (p. 307 in Hippolytus), *Elegantissimum carmen de Antheo ex ejus Apolline, v. Parthenius c. xiv.*"

"Parthenius (here referred to), a native of Nicæa, lived in the reign of Augustus.—*Erotica, v. Gale, Historia Poetica*, pp. 343-402. The eighth of these love stories is translated in Toland's *History of the Druids*, pp. 125-28. Also the story of Hercules. 'On peut consulter pour plus de détails le curieux article que Fabricius a consacré à ce poète, dans le tome ii. de sa *Biblioth. Græc.* pp. 675-79.'—*Biogr. Univers.* See also Bayle.

BIBLIOTHECAR. CHETHAM.

"ONE SWALLOW DOES NOT MAKE A SUMMER" (3rd S. v. 53, 83.)—MR. HEATH's inquiry has already been answered from Dr. Forster's *Circle of the Seasons*. Perhaps the following extract from the same author's *Researches about Atmospheric Phenomena*, p. 155, will also be acceptable:—

"The occasional early appearance of a single swallow has been proverbially noticed as not being indicative of summer. (Note.) It is remarkable that most countries have a similar proverb relating to the swallow's accidental appearance before its usual time. The Greeks have *μία χελιδὼν ἅπαρ οὐ ποιεῖ*; the Latins, 'Una hirundo non facit ver'; the French, 'Une hirondelle ne fait pas le printemps'; the Germans, 'Eine Schwalbe macht keinen Frühling'; the Dutch, 'Een swaluw maakt geen zomer'; the Swedes, 'En svala gör ingen sommar'; the Spanish, 'Una golondrina no hace verano'; the Italians, 'Un rondina non fa primavera'; and the English, 'One swallow doth not make a summer.'"

BIBLIOTHECAR. CHETHAM.

"OWL! THAT LOVEST THE BODING SKY" (4th S. vii. 190.)—I think this poem will be found in the *Gentleman's Magazine* between 1830 and 1840, as it was inserted there by its author, the Rev. F. Mitford, the editor. I have no index, therefore cannot state in which volume. G. A.

EPITAPH ON SIR THOS. STANLEY (4th S. vii. 190.)—The lines referred to are without doubt still legible on the monument. They are quoted by Mr. Walter White in *All Round the Wrekin*, p. 14 (1860), among a few particulars concerning the singularly interesting old church at Tong.

X. P. D.

"THE SUN NEVER SETS ON THE BRITISH DOMINIONS" (4th S. vii. 210.)—A similar idea occurs in Tibullus, liber ii. elegia v. :—

"Roma, tuum nomen terris fatale regendis,
Qua sua de caelo prospicit arva Ceres;
Quaque patent ortus, et qua fluitantibus undis
Solis anhelantes abluunt amnis equos."

THOMAS E. WINNINGTON.

LADY M. WORTLEY MONTAGU'S LETTERS (4th S. vii. 124.)—In Mr. Hunter's valuable collection of MSS. 24,483, British Museum, may be found much of an interesting kind relative to this lady's literary productions. Mr. Hunter introduces the subject of these letters by stating that—

"The member of the family to whom I was indebted for the original notices of this lady inserted in the second volume of *South Yorkshire*, was Lady Louisa Stuart, her grand-daughter, an unmarried daughter of the Countess of Bute. They were obtained for me by the kind intervention of my friend the Rev. Dr. Corbet of Wortley, to whom I was introduced in the summer of 1826, spending a few days with him at the house of Mr. Rivington at Broomhead Hall."

W. WINTERS.

Waltham Abbey.

MANX BISHOPS (4th S. vii. 184.)—The following list of bishops of Sodor and Man is given by Dodd in his *Church History*, vol. i. I copy it as I find it, as it may be of some use to those who are interested in determining the names and order of succession of these bishops :—

* Amphibalus . . .	300	Iarnas.
Germanus . . .	490	Mauritius.
Conistictus.		Mark . . . 1300
Romulus.		Alan.
Machutus . . .	500	Gilbert.
Conanus.		Bernard.
Michael.		Thomas.
Winundus . . .	1100	William Russel.
John.		John Duneau.
Michael II.		Robert Walldby.
Nicholas de Meaux 1200		John Green . . . 1400
Reginald.		Thomas Burton.
J— — —		Richard.
Simon.		Huam Blackleach 1500
Laurence.		Thomas Stanley.
Richard.		Henry Man."

F. C. H.

"HILARION'S SERVANT, THE SAGE CROW" (4th S. vii. 11, 112, 178.)—At the last of the above references A. G. wishes to learn something about his old volume, *The Lives of the Saints*, which he describes. On referring to *Trésor de livres rares*, par J. G. T. Graesse (Dresde, 1863), iv. 13, I find a copy of this book noticed as occurring in Bohn's *Catalogue* [1841, art. 18361]. The following is the title given by Bohn :—

"Kinsman, Edw., *Lives of the Saints gathered out of the works of the Rev. Father Peter Ribadeneyra, D. Alfonso Villegas, and other authentic Authors, with an Appendix of the Saints lately canonized.* Douay, 1623."

Bohn describes it as "in 2 vols. sm. 8vo [qu. 4to], a fine copy, elegantly bound, price 34 10s."

In our University library (Cambridge) we have an edition of this work in small 4to, 1628, pp. (after the Preface and Table) 947 + 181. The *Approbatio*, at the end of "An Appendix of the Saints lately canonized," corresponds exactly with that given by A. G., with these exceptions: for *Approbator* read *Approbatio*; for *longius* read *linguis*, and for *Andomarop.* read *Audomarop.* [St. Omer]. These were doubtless errors of transcription. The extract of the famous miracle of the crow, given by A. G., occurs in this edition under January 15, in "The Life of S. Paule the first Hermite," at the bottom of page 25. As Bohn's title is an abbreviated one, A. G. will perhaps like to have the whole title of this later edition, which I here transcribe :—

"The Lives of Saints. Written in the Spanish by the R. F. Alfonso Villegas, Dominican. Translated out of Italian into English, and diligently compared with the Spanish. Whereunto are added the lives of sundrie other Saints of the vniuersall Church. Extracted out of F. Ribadeneira, Ssrivs, and other approved authors. This last edition, newly perused, corrected, amplified, & adorned with many faire Brasen Images* representing the principal Saints of every month. Also a table of the augmented Saints added in the beginning of the Book, and in the end the lines of S. PATRICK, S. BRIDGET, & S. COLUMB, patrons of Ireland.

"Wee reueler, esteemed their life madnes, and their end without honor: behold how they are counted among the children of God, and their lot is among the Saints. Sap. 5. 4.

"With permission for W. H.

"M.D.C.XXVIII."

E. V.

"STILL GLIDES THE GENTLE STREAMLET ON" (4th S. vi. 6.)—The author of the piece beginning thus is Hood. See p. 193 of *Poems*, thirteenth edition, 1861.

P. J. F. GANTILLON.

SMOKING ILLEGAL (4th S. vi. 384, 485; vii. 198.)—The citation (p. 485) is correctly given from the *Colonial Records of Connecticut*, edited by J. Hammond Trumbull, Esq., vol. i. p. 558. In the same volume the original Act is given at p. 153, and its terms are still more quaint. It should be added that this Act is connected with one aimed at intemperance in drinking wine and strong waters.

Boston, U. S. A.

W. H. WHITMORE.

Smokers (at any rate in England) are under the impression that they already pay a very heavy tax on their luxury, in the form of the large duty on tobacco, and would not see any justice in the additional tax advocated by N., nor any analogy

* Our copy is without, and appears never to have had, the *bracen images*. The title-page is adorned with medallion busts of the Saviour and the Virgin, *vis-à-vis*, with the Holy Spirit descending as a dove from above, and a cherub's head below, with palm branches, &c. There are three *Approbationes* to the Lives of SS. Patrick, Bridget, and Columb, dated respectively Aug. 29, Oct. 15, and Aug. 16, all in 1625.

between such a tax and those on guns and armorial bearings. N—N.

ADORNING WELLS AT LICHFIELD (4th S. vii. 107.)—The extract from *A Short Account, &c.*, 1831, is merely a reproduction of a note to a—

"History of the City and Cathedral of Lichfield, chiefly compiled from Ancient Authors, &c., by John Jackson, Jun., 1805."

The author was the son of a bookseller in Lichfield, and had resided in that city all his life; he therefore speaks with the authority of an eyewitness. He says, p. 25, note (he has been quoting Dr. Plot):—

"This ancient custom of adorning wells, &c., and all places at the boundaries of the different parishes, is to this day observed in Lichfield and many neighbouring towns; where the clergyman of each parish, attended by the churchwardens and other officers, and a numerous concourse of children, with green boughs in their hands, reads the gospel for the day."

The interesting fact is the reading the gospel at the wells. This was a custom of extreme antiquity. Pleasant old Aubrey, in his MS. "Remaines of Gentilisme," says:—

"In processions they used to reade a gospell at the springs to blesse them: which hath been discontinued at Sunny well in Berkshire but since 1688."—Brand's *Popular Antiquities*; Ellis, *Wells and Fountains*.

Can any inhabitant of Lichfield remember such a custom? J. HENRY SHORTHOUSE.
Edgbaston.

THE PLANT *LINGUA ANSERIS* (4th S. vii. 162.) Is not the *Lingua anseris*, inquired for by MR. BRITTEN, *Potentilla anserina*? the leaves of which are more or less like fern leaves, though it would require a great stretch of the imagination to see any resemblance in its "rote" to a "goos byll." N—N.

DIS-SPIRIT (4th S. vii. 186.)—MR. TEW is mistaken in thinking that Fuller meant to use this word in the sense of "to infuse spirit." *Dis-spirit* always means to pour or take spirit out; and so in the passage quoted, Fuller, with his wonted quaint and pregnant use of words, says, "*dis-spirits* the book into the scholar"—i. e. pours out the spirit of the book into the scholar.

J. H. I. OAKLEY.

The Priory, Croydon.

WAR MEDALS (4th S. vii. 13, 131.)—Will J. W. F. transmit to posterity in the lasting pages of "N. & Q." the names, regiments, and battles of the six men who received the Peninsular medal with fifteen clasps? C. P. I.

CONVIVIAL SONGS (4th S. vii. 151.)—The following is, I conceive, the song desired by MR. JAMES GILBERT. It is in Mr. J. R. Planché's English version of Wilhelm Aug. Wohlbruck's German opera, *Der Vampyr*, which was produced at the English Opera House, Lyceum, on Au-

gust 25, 1820. The music, by Heinrich Marschner, is for four male voices:—

"In Autumn we should drink, boys,
You need not sure be told,
'Tis then the overladen vine
Its purple burden sheds in wine.
In Autumn we should drink, boys!
In Winter we should drink, boys,
For Winter it is cold,
And better than capote or hood
The bright Tokayer warms the blood.
In Winter we should drink, boys!
In Summer we should drink, boys,
For Summer's hot and dry;
The very earth is thirsty then,
And thirsty surely should be men.
In Summer we should drink, boys!
In Spring time we should drink, boys!
It don't much matter why;
But having drunk for seasons three,
To blink the fourth would folly be.
So round the year we'll drink, boys!"

W. H. HUSK.

VESE: FEESE: FEAZE (4th S. vi. 195, 421, 553; vii. 109, 224.)—I thank A. L. for his note upon this word. His reference to the use of it in *Fife* is valuable. I must state, however, that his interpretation of the passage quoted by me from *Signa ante Judicium* (Philological Society) is undoubtedly wrong. Let him refer to the whole poem either in the Philological Society's Works or in *Allenglische Sprachproben, &c.* (where it is again printed); and he will see that the meaning of the word *fentis* is "fiends" and nothing else. Within a few lines we get—

"al he fendis þat bep in hel
hou þe fentis sul men har mone."

A. L. requests my quotation with some incorrectness. Valuable space of "N. & Q." will scarcely afford a third repetition. My last two lines mean decidedly and unmistakably—"that all the fiends shall thereof be terror-stricken, and be *ifesid* (?) into hell." The next lines go on—"for, will they, nill they, they shall thee, and that into the pine of hell." To satisfy A. L. still more of the meaning of *fentis* in my former quotation, I refer him to a parallel passage in *Small's English Metrical Homilies*, which runs thus:—

"Than sal the raynbow descend
In hew of gall it sal be kend,
And wit the windes it sal mel,
Drif them down in to the hel,
And dunt the deuyles thider in,
In thair bal al for to brin."—(P. xii.)

A mistake of this kind demands correction at once; but on the meaning of *vese, fesse, feaze*, I still hope that A. L. will give us further information.

JOHN ARDIS.
Rustington, near Littlehampton, Sussex.

MEDICAL ORDER OF ST. JOHN (4th S. vii. 235.) The Congregation of St. John of God is not a

medical order, nor in any way connected with the profession of medicine. Its founder was St. John, who was born in Portugal in 1495. He never intended to found a religious order, but began by hiring a house, in which he himself attended the sick, begging alms for their support. After his death in 1550, some of his brethren went to Rome, and their congregation was approved and erected into a regular order of charity by St. Pius V., who gave them a habit of a dark ash colour. The brethren of this order do not become clerics, nor do they pursue any course of studies, but wholly devote themselves to the care of the poor and the sick. A very full account of this order may be seen in the *Abbildungen der vorzüglichsten Geistlichen-Orden* of C. F. Schwan; and a very good account in the work of Bonanni, *Ordinum Religiosorum in Ecclesia militanti Catalogus*; as also in the copious "Life of St. John of God," in Alban Butler's *Lives of Saints*, March 8.

F. C. H.

"THE BROKEN BRIDGE" (4th S. vii. 160).—Whatever claim the Celestials may have regarding the invention of the so-called "Chinese shades" or "shadows," I am inclined to credit the Europeans, and especially the English, with the honour of perpetuating this kind of exhibition for many years, perhaps centuries.

I find in William Hone's *Ancient Mysteries Described*, London, 1823, that—

"On a Twelfth-night, in 1818, a man making the usual Christmas cry of 'Gallantee show,' was called in to exhibit his performances for the amusement of my young folks and their companions. Most unexpectedly, he 'compassed a motion of the Prodigal Son;' by dancing his transparencies between the magnifying glass and the candle of a magic lantern, the coloured figures, greatly enlarged, were reflected on a sheet spread against the wall of a darkened room. The Prodigal Son was represented carousing with his companions at the Swan Inn, Stratford; while the landlady in the bar, on every fresh call, was seen to score double. There was also Noah's Ark, with 'Pull Devil, Pull Baker,' or the just judgment upon a baker who sold short of weight, and was carried to hell in his own basket.

"The manager informed me that his show had been the same during many years, and in truth was invariable."

"The Broken Bridge" (pp. 230, 231) I conceive to be the remnant of a mediæval motion, or puppet mystery, similar to the one just quoted, although in the course of time additions may have been made, obscuring the traces of its original dot. Its universality in Europe can be explained by the fact that mysteries, both by actors and puppets, were performed in many parts of England, France, and Italy, in some cases with discrepancies, in others correctly. And here I may mention that I have also attended, when a boy, shadow exhibition of the "Broken Bridge," on several occasions, and the tune was without exception the "Marseillaise." My visits were not

confined to one showman. The idea of adopting the "shades" may not have been coeval with the invention of "The Broken Bridge;" the latter having probably been a puppet play long before the introduction of the "shades" (query, by whom and when? and have the Chinese a shadow exhibition?)

J. J., JUN.

Clerkenwell.

CHARLES II. AT MALPAS (4th S. v. 421).—I never heard the story MR. KINDT mentions before; but it is a fact that there are two rectors at Malpas, who divide the parish between them, and occupy the church and pulpit on alternate Sundays. In 1837 (not 1857) the names of the two rectors (who were also brothers-in-law) were George Tyrwhitt Drake and John A. Partridge. The former died in 1840; and the latter, in the same year, moved to Baconsthorpe, co. Norfolk, where he died in 1861.

W. T. T. D.

KINGS OF SCOTLAND (4th S. vi. 233).—The only authority at all to be trusted as to the Celtic kings of Scotland is the learned Dr. Reeves of Armagh. If J. A. P. N. consults his *Life of St. Columba* he will find an appendix giving all that he requires. Betham's *Tables* on this subject are useless, as they represent a state of knowledge which was only dense ignorance of Celtic archaeology.

MAGNUS.

Belfast.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of Alexander Pope. New Edition, including several Hundred Unpublished Letters. Collected in part by the late Right Hon. John Wilson Croker. With Introduction and Notes by the Rev. Whitwell Elwin. Vol. VI. Correspondence. Vol. I. With Portraits and other Illustrations. (Murray.)

A hundred and forty years ago Pope was busy plotting and contriving how best to awaken an interest in his Correspondence, and how to prepare that Correspondence for the public in such a form as should best secure for it that admiration, of which no poet was ever more greedy. Mr. Elwin has in the introduction to the first volume of the present edition laid open all the tricks, contrivances, and, it must be added, meannesses of which Pope was guilty for the purpose of awakening an interest in those letters which he professed to give to the press only in self-defence, but which he doubtless published in order to gratify his personal vanity. There may possibly have been another motive. Was he conscious of his defects as a letter-writer; and being so, was he anxious to prevent the publication of his letters as originally written, with all their want of ease, earnestness, and sincerity? Did he seek to forestall by the publication of his correspondence, carefully cooked up and prepared for his admirers, any chance of the publication of his correspondence, such as it really was? Be that as it may, Pope's letters in their genuine form are now before the world for the first time; and however much the student of Pope may be pleased to have them, the admirers of Pope will feel that their publication does not tend to increase his reputation as a writer, while unfortunately it goes far to lower him in our estimation as a man. In the letter

respect many of them are positively painful to read. While their literary merits are well and concisely summed up in Mr. Elwin in one brief sentence: "The ungarbled letters can now be counted by hundreds, but they are little less barren than the garbled, and when not artificial, are feeble in composition."

La Parodie chez les Grecs, chez les Romains, et chez les Modernes. Par Octave Delepierre. (Trübner & Co.)

If what M. Delepierre writes reflects what he reads it is clear that he sympathises with Charles Lamb in his fondness for "books with some diverting twist in them. His versatile and ready pen has already given us a most amusing little volume on Macaronic Literature; which was followed by his *Histoire des Fous littéraires*, and more recently by his *Revue analytique des Ouvrages écrits en Centons*. Those who have threaded these by-paths of literature under the guidance of our author, stopping every now and then while he calls attention to some happy passage or striking example, will readily understand what a pleasant hour or two's reading they will find in the present Essay on Parody—a species of composition which, to our mind, is thus happily defined by Le Père de Montespin, as we learn from M. Delepierre: "La Parodie, fille aînée de la Satire, est aussi ancienne que la Poésie même. Il est de l'essence de la Parodie de substituer toujours un nouveau sujet à celui qu'on parodie; aux sujets sérieux, des sujets légers et badins, en employant autant que possible les expressions de l'auteur parodié."

THE ROYAL ALBERT HALL was opened on Wednesday by Her Majesty in the presence of all the members of the Royal Family, the great officers of state, and some eight thousand spectators, among whom were many of the most distinguished for rank and attainments. The whole pageant passed off most successfully. The incident which probably proved most interesting was Her Majesty's little impromptu speech: "I have great pleasure in testifying to my admiration of this beautiful Hall, and in expressing my earnest wishes for its complete success." That success is very much in Her Majesty's hands, and we may hope after this expression of her feeling, that the Queen will again and again meet thousands of her loving subjects in the Royal Albert Hall.

THE NEWSPAPER PRESS FUND.—The Earl of Carnarvon will take the Chair at the Annual Dinner for the benefit of this useful institution, which will take place on Saturday, May 13.

THE first portion of the stock of Books and Manuscripts of the late Mr. Jos. Lilly, the eminent Bookseller, has just been sold by Messrs. Sotheby, Wilkinson, and Hodge. It comprised the first four folio editions of Shakespeare, many early printed Books and MSS., County Histories, Illustrated Books, &c., and realized 7208*l.* 7*s.* 6*d.*

THE NEW KNIGHTS.—Who can say that in these days men eminent in art are not among those whom the sovereign delights to honour, seeing that on Thursday week Mr. William Boxall, Mr. Sterndale Bennett, Mr. Benedict, and Dr. Elvey received the honour of knighthood at the hands of Her Majesty?

THE AMMERGAU PASSIONS-SPIEL will, it is stated, be repeated this year on June 24, July 2, 9, 16, 23, and 30; August 6, 14, 20, and 22; and Sept. 3, 9, 17, and 24.

ARCHDEACON HALE.—The library of the late Master of the Charterhouse has been purchased by Messrs. Reeves & Turner of the Strand.

LONDON INTERNATIONAL EXHIBITION OF 1871.—The musical arrangements for the opening of the Exhibition on May 1 are nearly completed, and new composi-

tions representative of France, Italy, Germany, and England respectively, will be produced for the occasion by M. Gounod, Chevalier Pissati, Dr. Ferdinand Hiller, and Mr. Arthur Sullivan. M. Gounod will produce a Psalm, Chevalier Pissati a Chorale to English words, Dr. Hiller a March, and Mr. Arthur Sullivan a Cantata.

MR. GEORGE MORGAN GREEN, a frequent contributor to "N. & Q.," is about to retire from the house of Melini & Green, and to join Mr. F. S. Ellis, of King Street, Covent Garden.

MR. CARLYLE.—At the Annual Meeting of the Members of the Edinburgh Philosophical Institution, held on Tuesday evening, Mr. Thomas Carlyle was unanimously re-elected President for the ensuing year.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and address are given for that purpose:—

SHAKESPEARE, An edition, small 8vo, having illustrations by Groom, after F. Hayman.

Wanted by Mr. Charles Wylie, 3 Earl's Terrace, Kensington, W.

GILBERT GURNEY, by Theodore Hook. 3 Vols.

THE RIVULETS, by M. F. Russell.

MEDWIN'S LIFE OF SHELLEY. 1847.

MADAME DE LA ROCHE'S LIFE OF BYRON.

ARMSTRONG'S LIFE OF BYRON. 1846.

H. L. BELWEE'S MEMOIR OF BYRON.

Wanted by Mr. John Wilson, 88, Great Russell Street, W.C.

POLL-BOOK FOR THE UNIVERSITY OF CAMBRIDGE. 1855.

MOHANT'S ESSAY. 2 Vols. folio. 1768.

RADELAI'S WORKS. 5 Vols. 1787.

GOUGH'S SEPULCHRAL MONUMENTS. 5 Vols. folio.

CHAUNCEY'S HISTORY OF HARTFORDSHIRE. Folio.

ETTON'S HISTORY OF SHROPSHIRE.

YARRELL'S HISTORY OF FISHES. 2 vols. Large paper.

Wanted by Mr. Thomas Best, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

"GOD TEMPER THE WIND," &c.—T. D. will find the passage in "N. & Q." 1st S. i. 211, 236, &c.

M. T.—Surely there is some mistake in the date of the line, "March 15th, 1871."

D. H. T.—Have you consulted vols. iii. iv. and v. of our present series?

CONTINUATION OF "CHRISTABEL."—C. W. S. will find one in Blackwood for 1820, by Maginn; another in the European Magazine for 1815. See "N. & Q." 1st S. vi. 292; ix. 529, &c.

D.—Protestant Popery was written by Amherst, author of Terra Filius.

W. (Keswick).—On the authenticity of the work attributed to Richard of Cirencester consult "N. & Q." 1st S. i. 98, 123, 206; v. 491; vi. 37; 4th S. ii. 106; vi. 558.

GRAND PUMP ROOM HOTEL, BATH, opposite the Abbey Church. FIRST-CLASS ACCOMMODATION. Warm Mineral Water Baths under the same roof. MISS HAWKES WORTH, Manageress.

MR. HOWARD, Surgeon-Dentist, 52, Fleet Street, has introduced an entirely new description of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the original by the closest observer. They will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.

Consultations free.

LONDON, SATURDAY, APRIL 8, 1871.

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Notes.

FACTS IN UNEXPECTED PLACES.

To the readers of "N. & Q." there can be nothing new in the assertion that many curious and often really valuable notes and details are found in books where they are least likely to be sought. Of course to any one investigating a special period, or the life of any individual, certain volumes would speedily occur for examination for his object. But how many and important gleanings lie unknown and unsought in books which would seem little likely to yield such treasures!

It has, therefore, often occurred to me that it might be of real service to future writers to chronicle such memoranda in various biographies and general books; and where could references to these be more fitly accumulated than in the pages of "N. & Q."? Its most valuable indexes, I doubt not, are of inestimable service to our present writers on all sorts of subjects, and will become increasingly so.

The house in which James III. of Scotland was assassinated was not long ago referred to by a correspondent (p. 90). At the period this was noticed I had just met with the following narrative passage in the *Memoir of Dr. James Hamilton*, by Rev. W. Arnot (Nisbet, London). It will be seen that it yields also an interesting bearing concerning Bannockburn and "the

Bruce." During an excursion in 1836, Dr. Hamilton writes:—

"At Beaton Mills, saw the old cottage where James III. was murdered, and was shown part of the upper and nether mill-stones, with marks of the spindle-sockets which had been in use at the time. . . . The room where James expired is a small place, with a roof too low to admit of your standing upright. The corner where he lay is still pointed out by the side of the fire. Then proceeded to the field of Bannockburn. The Bruce's flag-stone still remains. A weaver had it built into the wall of his house, but the laird very properly made him take down the wall and surrender the stone, which is now defended from further perils by a strong iron grating. The cows were feeding very peacefully in the morass where Edward's cavalry made such stumbling amongst Bruce's spikes and pitfalls."—P. 87.

Two years later Dr. Hamilton mentions that, among other curiosities, he saw in the house of Mrs. Gregory, "widow of the late Dr. G. of famous classical and medical memory, the bones and coffin nails of Robert Bruce." (P. 101.)

We have also memoranda of "the famous '45" (1745). When the rebels were in Edinburgh, one night a Highland follower of the prince was taken up by the guard because it was plain he could not take care of himself. When in the guard-house he came somewhat to his senses; his first ejaculation was, "Hech, sirs! it's sair wark flitting thae kings." (P. 381.)

"Forty years ago Strathblane (the early home of Dr. H.) retained traces of primitive simplicity. The name of Rob Roy filled a larger place in the imagination of the people than the Duke of Wellington; and all who had reached fourscore could recall the times of the Pretender. Mrs. Provan was eight years old when a detachment of the rebel army passed through the Muir of Fintry, and as she was the only one left at home, the Highlanders coaxed and threatened her by turns to reveal the hiding-place of the meal and cheeses; but, although she had seen them buried in the moss, the little maid was firm, and neither swords nor 'sweeties' could extort her secret. . . . The arrival of the first umbrella was a comparatively recent and well-remembered era."—Pp. 13, 14.

Many details, correspondence, &c., are given of the disruption of the Free Kirk of Scotland, pp. 93, 153, 200, 209, 211, 231. Among them is a description by Dr. Hamilton of the memorable withdrawal from the General Assembly, May 18, 1843.

We have also a reminiscence of Sir Francis Burdett, p. 91; Lord Jeffrey's account of the system by which he remembered his speeches, and his failure in his "maiden speech" in Parliament, p. 400; and sundry particulars of the Rev. Edward Irving in his early days, and especially in London, pp. 65, 175, 184; also reminiscences, letters, &c., of the late Rev. R. M'Cheyne of Dundee, pp. 143, 145, 153, 235, 237, 239, 316; the late Rev. W. Burns, pp. 143, 147, 148, 152, 309; of Dr. (now Archbishop) Tait, pp. 45, 465, 466.

In his early days, under the lectures of Sir W.

Hooker, Dr. Hamilton studied botany. See pp. 92-97 for details of intercourse with Sir W. and his family, and of "old George Don," the Scotch botanist.

Dr. Hamilton writes in 1837:—

"All know the story of Mungo Park and the moss. When he came home he gave it to his brother-in-law, Mr. Dickson, and told him 'that is the moss that saved my life in Africa.' Mr. D. gave it to Sir William, who keeps it among a multitude of other curiosities."—Pp. 95, 96.

Let me also add, that sundry explanations and details respecting the common-place books, indexes, &c., whereby Dr. Hamilton made available the stores accumulated by his extensive reading, may be interesting and suggestive to other students: pp. 397-404; also, pp. 77-80.

S. M. S.

[The only objection to the suggestion of our valued correspondent is the difficulty of carrying it out. Unless *all the names* mentioned in such papers as are proposed are entered in our Index, the object aimed at would not be attained; and if so entered we fear our Index would be increased to a very inconvenient extent.—Ed. "N & Q."]

"HISTORY OF EDWARD II." Fol. 1680.

In the first volume of the first series of "N. & Q." the question is raised as to the authorship of this history, which in the abridged edition of it, printed in the same year, is represented as "found among the papers of, and supposed to be writ by, the Right Honourable Henry Viscount Falkland, sometime Lord Deputy of Ireland." To the folio edition is however prefixed "the author's preface to the reader," signed "E. F.," and dated February 20, 1627—manifestly disagreeing with the attribution to the first Lord Falkland. On the other hand, the same work is ascribed to Edward Fennant by the compilers of the British Museum Catalogue, but on what grounds I am unable to say. But whoever might have been the author, I wish to call attention to the fact—which, I believe, has not been before noticed—that the speeches interspersed in it, and occasionally part of the narrative, are in blank verse, suggesting the probability that the history was transposed or worked up into its present shape from some old play. I will give a specimen or two from the volume, it being understood that the following extracts are printed in it as prose.

The Queen's expostulation with Mortimer on his proposing to make away with the King (p. 153):—

"Stay, gentle Mortimer, I am a woman,
Fitter to hear and take advice than give it.
Think not I prize thee in so mean a fashion
As to despise thy safety or thy counsel.
Must Edward dye, and is there no prevention?
*Oh wretched state of greatness, frail condition,
That is preserv'd by blood, secur'd by murder!*

I dare not say I yield or yet deny it:
Shame stops the one, the other fear forbids.
Only I beg I be not made partaker,
Or privy to the time, the means, the manner.

The King's angry reply to his council

"Am I your king? If so, why then obey
Lest while you teach me law, I learn ye
Know I am firmly bent, and will not vary
If you and all the kingdom frown, I care
You must enjoy your own affections,
I not so much as question or controul th
But I, that am your sovereign, must be t
To love and like alone by your discretion
Do not mistake, I am not now in wardsh
Nor will be chalk't out ways to guide my
Tend you the kingdom and the public er
I can prevent mine own without protecti
I should be loth to let you feel my power
But must and will, if you too much enfor
If not obedience, yet your loves might te
A kind consent when 'tis your king that
But you perhaps conceit you share my p
You neither do nor shall, while I comma
I will be still myself, or less than nothing

JAS. C.

FOLK LORE.

USAGES AT A CLEVELAND FUNERAL YEARS AGO.

An aged man, wealthy, but having a miserly life, who died at Redcar about 1840, ordered his funeral as follows:—

"A great public breakfast was held, such drinking having never been witnessed in the lifetime. The coffin was carried, slung up knotted together, and borne by relays of men up the old 'Corpse-way' [see "Church-roads of Cleveland Glossary"], bumped three times on stones (an ancient resting-place at the top of 'The Lamentation of a Sinner' was then sun procession moved on to the churchyard, a woman, and child receiving a dole of 6d. as they [See "Dole" as above].

My correspondent, in illustration of this, adds that not long since, in an ancient Jewish funeral at Bruges, she met with the following sentence:—

"During the procession to the burying-ground the coffin was put down on the road three times, mourners repeated verses from Ps. xci. with the driving away evil spirits."

"The Lamentation of a Sinner," mentioned above, copied from a Bible of the date 1610 to be composed *temp.* Henry VIII., and the music in the old angular notation, runs thus

"O Lorde, turne not away thy face
From him that lieth prostrate,
Lamenting sore his sinfull life,
Before thy mercy gate.

Which gate thou openest wide to those
That doe lament their sin;
Shut not that gate against me, Lord,
But let me enter in.

And call me not to mine accounts,
How I have liued here;
For then I know right well, O Lord,
How vile I shall appeare.
I need not to confesse my life,
I am sure thou canst tell
What I haue beene and what I am,
I know thou knowest it well.
O Lord, thou knowest what things be past,
And eke the things that be;
Thou knowest also what is to come,
Nothing is hid from thee.
Before the heauens and earth were made,
Thou knowest what things were then,
As all things else that hath beene since,
Among the sonnes of men.
And can the things that I haue done
Be hidden from thee then?
Nay, nay, thou knowest them all, O Lord,
Where they were done and when.
Wherefore with teares I come to thee,
To beg and to entreat:
Euen as the child that hath done euill,
And feareth to be beat.
So come I to thy mercy gate,
Where mercy doth abound,
Requiring mercie for my sinne,
To heale my deadly wound.
O Lord, I need not to repeat
What I doe beg or craue:
Thou knowest, O Lord, before I aske,
The thing that I would haue.
Mercy, good Lord, mercy I aske,
This is the totall summe;
For mercy, Lord, is all my sute:
Lord, let thy mercy come."

J. C. ATKINSON.

Dunby in Cleveland.

IRISH FOLK LORE.—The following, which I take from a report of a case in the Court of Probate which occurred very lately in Dublin, is, I think, well worth preservation in the pages of N. & Q."

"Crawley v. Crawley."

"The deceased Thomas Crawley was a farmer residing at Carrickmacross, in the county of Monaghan. He died in May last, having on the 2nd of Dec. 1869 made a will, which having been duly executed, was placed in a box, of which the wife kept the key by the testator's direction; but on the night of his death, when there were a number of people in the place, some of the women present suggested that it was wrong to have any doors or drawers in a place locked when a person was dying, and accordingly the locks were unbolted, the safe amongst other places being left open. In the morning it was discovered that the will was removed and could not be found.

"Mr. Houston, who appeared for the plaintiff, examined a number of witnesses as to the contents of the missing document, and as to the circumstances under which it had been lost, and his Lordship (Judge Warren), he heard the case without a jury, being satisfied that the will was not destroyed by the testator in his lifetime, and that it must have been taken by some of the persons in the house on the night of the decease, granted probate in contents."

Lough Fee, Carrickmacross. EV. PH. SHIRLEY.

SHEFFIELD FOLK LORE.—It is, I believe, an admitted fact that the scene of Mr. Charles Reade's *Put yourself in his Place* is laid at Sheffield; and that the author spent some time in that neighbourhood when engaged on the composition of the work. It seems to me, therefore, that the following scraps of folk lore, put into the mouth of Jael Dence, "a villager of unbroken descent," are worth extracting for "N. & Q." I quote from the edition in one volume:—

1. "If a girl was in church when her banns were cried, her children would all be born deaf and dumb" (p. 120).

2. The "Gabriel hounds," called by Jael "Gabble retchet." What is the meaning of "retchet"? "They are not hounds at all; they are the souls of unbaptised children, wandering in the air till the day of judgment." The "Gabriel hounds" are explained as "a strange thing in the air, that is said in these parts to foretell calamity," sounding like "a great pack of beagles in full cry": they are, of course, connected with the German *wild Jäger* (pp. 156, 157).

3. "If you sing before breakfast, you'll cry before supper" (p. 157). In London the version commonly used is: "Laugh before breakfast, cry before night."

4. Is the reason for the "unluckiness" of meeting a magpie generally known? I have never met with it elsewhere. "That's the only bird that wouldn't go into the ark with Noah and his folk . . . a very old woman told me . . . She liked better to perch on the roof of th' ark, and jabber over the drowning world. So ever after that, when a magpie flies across, turn back, or look to meet ill luck" (p. 172).

5. "I like you too well to give you a pin." "What would be the consequence?" "Ill luck, you may be sure. Heart trouble, they do say" (p. 144).

6. Martha Dence marries Phil. Davis. Jael says: "I went to church with a heavy heart on account of their both beginning with a D—Dence and Davis: for 'tis an old saying—

'If you change the name and not the letter,
You change for the worse and not for the better.'

(p. 333).

I have purposely omitted some examples which are widely distributed. JAMES BRITTEN.
Kew.

A WEATHER SAYING.—A Huntingdonshire cottager (an octogenarian) told me the other day, "There's a saying that a dark Christmas sends a fine harvest. I've known that saying from a boy, and I've always found it to hold good." The dark Christmas, of course, referred to "no moon."

CUTHBERT BEDE.

NEW YEAR SUPERSTITION.—In East Lancashire many householders are very anxious that a

dark-haired person should be the first to enter their houses on New Year's Day. Some go so far as to hire a person to do this in order to prevent a mistake. A curious variation of this superstition occurred last New Year's Day, for a gentleman who was anxious to avoid bad luck actually turned his black cat out of doors shortly before midnight, and did not allow it to return until he was quite sure that the New Year had commenced.

T. T. W.

THE GREAT BEAR AND SUMMER RAINFALL.—A skilful old gardener, a native of Yorkshire, has just assured me that the coming summer will be a dry one, and for the following reason:—"The Great Bear is on this side of the North Pole, and as long as he remains there the summers will be dry. He has been on this side for the last three years, and the summers have all been dry. If he could get the other side we should have a wet summer, especially as he would then be in connexion with Venus and Jupiter."

Though familiar with the popular "sayings about the weather" in Devon and Cornwall, the foregoing is new to me. Can any writer of "N. & Q." say whether it is known in Yorkshire or elsewhere, and whether my ancient friend has in any way metamorphosed it?

WM. PENGELLY.

Torquay.

ANCIENT SIGNET FOUND AT BAÏÆ.

Some twenty miles south of Pæstum there is a small village called Porcile, at the foot of Mount Stella. Here I happened to be benighted in my wanderings through Italy, and thereby became acquainted with its respectable *padre*, Pietro Zammarella, whom I found to possess a small collection of curiosities of various kinds—coins, cameos, but the most interesting to me was a signet which had been picked up at Baïæ. Any closer approach to our printing type could not well be imagined, and when I covered the raised type with ink and stamped it on my note book I got the letters as clearly printed as if they had been formed by one of our most accurate type-founders. The material seemed to be bronze, the characters were raised, and I should imagine that it had been formed in a mould. There was a ring attached to it. The letters had been made with great exactness and wonderfully similar, the letters being very slender. It was in inches 2.1 in length, .9 in breadth, and the height of the letters was '3. The inscription was—

SEX POMPO
VALENTIS.

A fac-simile of this signet will be found in my *Nooks and By-ways of Italy* (p. 20). I do not pretend to have investigated this subject at all carefully, and therefore if I say that this is one of

the earliest approaches to printing among the Romans that has yet been found, it must be understood that I do so with considerable reserve. Can any one who has investigated this point tell us the earliest specimen that has yet been found of this attempt at printing among the Romans? There are specimens, I believe, in the British Museum. Can any approximation to the age of any of these specimens be made? In regard to Sextus Pomponius Valens, to whom this signet belonged, I would inquire if the names of the admirals (*præfecti*) of the fleet which was stationed during the imperial period of Rome at Misenum, close to Baïæ, are known. Whoever this Pomponius was, he must have been of high rank to possess such a signet-ring. The only Sextus Pomponius who is mentioned in history is the celebrated jurist, some of whose works have been preserved. If we could imagine that this was the seal of the jurist, it would be a valuable relic, but we do not know that his cognomen was Valens.

The family of Valens came into notice in the imperial period, and from the reign of Augustus we find several of some celebrity. None of them, however, have the names Sextus Pomponius. One of the principal generals of the Emperor Vitellius in A.D. 69 was Fabius Valens, whose character is drawn in the blackest colours by Tacitus. In the royal museum at Naples I recollect seeing an inscription rather remarkable, as it is in both Greek and Latin. It was found near Misenum, and on it is the name Val. Valens, commander (*præfectos*) of the fleet, the same office that was held by the elder Pliny when he fell a victim to the eruption of Vesuvius, A.D. 79. I have been reminded of this seal by the interesting paper of MR. HOLT on early Black Rake (4th S. vii. 13.)

CRAFTED TAIT RAMAGE

ISAAC DISRAELI.

The following notes may interest the admirers of the Disraelis, father and son. In the parish church at Bradenham, where the former so long resided, and where his memory is still cherished, there is a tablet of white marble let into the wall with this inscription:—

Sacred
To the Memories
of
ISAAC DISRAELI, ESQUIRE, D.C.L.,
of
Bradenham House,
Author of "Curiosities of Literature,"
Who died January 19th, 1848, in his 82nd year,
and
Of his Wife MARIA,

To whom he was united for Forty-five years.
She died April 21st, 1847, in the 72nd year of her age.
Their remains lie side by side in the vault of the adjoining chancel."

A few years ago the present Viscountess Beaconsfield caused a monumental column in honour of her father-in-law to be erected upon the brow of an eminence closely adjacent to that upon which Hughenden Manor, the residence of her husband, is situated. It towers amidst scenery of surpassing loveliness, is plainly visible for many miles round, and bears the annexed inscription, which, those who know anything of the spontaneous gracefulness of his "happy" style will scarcely hesitate to attribute to the pen of the Right Hon. B. Disraeli. It runs thus:—

"In memory of ISAAC DISRAELI, of Bradenham House in this county, Esq., and Honorary D.C.L. of the University of Oxford, who, by his happy genius, diffused amongst the multitude that elevating taste for literature which before his time was the privilege only of the learned. This monument was erected by Mary Anne, the wife of his eldest son Right Honble. B. Disraeli, Chancellor of the Exchequer 1852, 1858-9, Lord of this Manor, and now for the sixth time Knight of this Shire."

Isaac Disraeli was born at Enfield in May 1766, and was married Feb. 10, 1802. Mrs. Disraeli was a daughter of George Bassevi, Esq., of Brighton. Benjamin Disraeli the elder died at Stoke Newington Nov. 28, 1816, in his eighty-seventh year.
P. M.

TENNYSON AND THE "PLAIN DEALER."

The author of the *Plain Dealer* and of, perhaps, some of the most corrupt and corrupting comedies that are to be found—although by no means the coarsest—can have little in common with the sweet purity of our Laureate, and yet in one instance he has fairly anticipated the more popular of his beautiful quatrains; nor has he only done this, but he has done it with a tenderness and elegance few prose men of his day could have rivalled. Tennyson's words are these:—

"I held it true, whate'er befall,
I feel it when I sorrow most;
'Tis better to have loved and lost,
Than never to have loved at all."

In Memoriam, xxvii.

Congreve's pretty thought is not quite a parallel in words, but is exactly so in feeling. Mrs. Marwood, who is not of necessity either a widow or a young married woman, but simply *Mistress* Marwood, with whom Fainall is in love, talking of that passion, says:—

"True 'tis an unhappy circumstance of life, that love should ever die before us; but say what you will, 'tis better to have been left, than never to have been loved."—*Way of the World*, Act II. Sc. 1.

If Mrs. Marwood had been a widow sighing over her lost husband, the parallel had been closer and the pathos more perfect. How thoroughly different the feeling of these two men of letters, Tennyson and Congreve, is in regard to their art may be seen by contrasting the noble estimate of

the poet of the former with these lines of Congreve from the prologue to this play:—

"Of those few fools who with ill stars are curst,
Sure scribbling fools call'd *Poets* fare the worst;
For they're a set of fools which Fortune makes,
And, after she has made 'em fools, forsakes!"

May I take this occasion to beg of your readers to do me the favour of sending any quotations or celebrated sayings they may light upon, to form a supplement for my *Familiar Words*, as I wish to make that, as far as possible, a model dictionary of quotations. All cases in which my friends aid me I shall be happy to acknowledge in my book, which I am already preparing; and they will add to the obligation if to every citation they append an exact reference of poem, canto, verse and line, act and scene, or volume, chapter, page, and edition.

HAIN FRISWELL.

74, Great Russell Street, Bloomsbury.

JAMES CAVAN A CENTENARIAN.—Some notices in your pages on the subject of centenarianism suggested to me to make inquiries as to the actual age of an old man named James Cavan, who is at present living near Newtown Ards, in the county of Down. For some years I have known that this man was "generally believed" in the neighbourhood to be about one hundred years old, but I feared that, as is usual in such cases, the *proofs* would not be forthcoming.

The following facts seem clearly to prove that James Cavan is now 102 years old:—In the year 1775 Alexander Stewart of Newtown Ards, Esq. (great-grandfather of the present Marquis of Londonderry), granted a lease of part of the townland of Ballywittcock, in the parish of Newtown Ards, to James Cavan, the father of our centenarian. The lease was for three lives—namely, James Cavan, the father, aged about fifty years, and his two sons Andrew and James, aged respectively eleven and six. This James is still alive, and is therefore 102 years old this year. The lease is now before me, and the land is still held under it.

I am told that Cavan was when young a very active and powerful man. He was a United Irishman, and was in hiding for a considerable time after 1798. He has always been an industrious hard-working man, and still works, though he is very feeble and his eyesight is nearly gone. I saw him about eighteen months ago engaged collecting seaweed for manure on the beach about a mile south of Newtown Ards, near his cottage. He has no descendants, and is poorly enough off, but is kept from actual want by the kindness of a few families living in the neighbourhood.

WM. H. PATTERSON.

Strandtown, Belfast.

SMALL-POX.—The subjoined cutting from the *Western Mail* for March 13, 1871, seems to merit preservation in "N. & Q." :—

"WALES AND THE SMALL-POX.—At the present time, when the spread of the small-pox epidemic is occasioning much alarm in London and throughout the country, the subjoined note from an old magazine will possess some interest:—"Newport, in Wales, claims the merit of having practised inoculation of the small-pox from time immemorial, before it was even known to the other counties of Britain; for while the London physicians, on the recommendation of a Turkish practice by Lady Mary Wortley Montagu, were cautiously venturing to experiment on some condemned criminals, the more hardy native of Pembrokeshire dared to inoculate himself, without the assistance of either physician or preparation. This was as early as the year 1722. The method had been constantly attended with great success; and though it had not acquired the name of inoculation, yet it was carried on much in the same manner. They called it *buying the small-pox*, as it was the custom to purchase the matter contained in the pustules of each other.' We should be glad if any of our readers could throw more light on a circumstance so honourable to Wales."—*Cardiff and Merthyr Guardian* of March 10, 1871.

R. & M.

SEIZURE OF CHATTELS UNDER A "HERIOT."—The accompanying cutting is worth preserving in "N. & Q.":—

"SINGULAR CUSTOM IN ENGLAND.—In the supplementary estimate a vote of 75,000*l.* is asked for, for the pictures collected by the late Sir Robert Peel. In connection with Sir Robert's celebrated picture, the 'Chapeau de Paille,' a curious story was once told by the late Lord Cranworth in the House of Peers. His lordship, in moving the second reading of the Copyhold Enfranchisement Bill, alluded to that strangest of all anomalies in English custom which passed under the name of heriot. This existed in very many manors, and by it, on the death of a person holding land subject to the custom, the lord might seize the best chattel of which the tenant died possessed. It was within the late Sir R. Peel's knowledge that the famous horse Smolensko, worth 2,000*l.* or 3,000*l.*, was seized under a heriot, and that when the first Lord Abinger, as Mr. Scarlett, was at the bar, a false report of his death having been circulated, the first intimation which Mrs. Scarlett had of it was the seizure of three of the learned gentleman's best horses by the lord of the soil. Sir Robert, being the tenant of a manor to which a heriot attached, was in the greatest apprehension that if anything happened to him the picture above mentioned might be taken, and in order to free himself from that risk he bought the manor of which the copyhold was held.—*Daily News*.—*Leeds Mercury*, March 17.

K. P. D. E.

CHAP-BOOKS.—The following are the short titles of chap-books printed at Hull by J. Ferraby. They are in three sets—all without date. The first set I am inclined to consider somewhat earlier than the second, which is about 1799-1800, and the third some years later. Mr. Ferraby informs the public on some of these choice specimens of typography, that he has "The greatest choice of old ballads, godly patters, histories, and children-books, printed in as neat a manner and with as good cuts as at any other place in England;" so that we may conclude his issues to have been very numerous. Those detailed below are *all I have yet been able to recover*. All are in 12mo, ranging from eight to twenty-four pages,

and are occasionally adorned with cuts which match the printing and paper in workmanship and roughness:—

The Cruel Cooper of Ratcliff's Garland; The Idle of Wight's Garland; The Oxfordshire Tragedy, or the Virgin's Advice; The New West Country Garland; The Strand Garland; Nixon's Cheshire Prophecy at large; The History of the Blind Beggar of Bethnal Green; The Crown and Glory of Christianity, to the Saint's Everlasting Rest, by Robert Ross, D.D.; David's Lamentation, or the Christian's Reliance upon God; The History of that Holy Disciple Joseph of Arimathea; The Weeping Christian, or the Righteous Man's Godly Sorrow; A True and Faithful Account of the Manner of Christ coming to Judgment on the Last Day; A Divine Dialogue between John Williams of Gloucester and Squire Wright; The Atheist Converted, or the Unbeliever's Eyes Open'd.

The Friar and Boy, or the Young Piper's Pleasant Pastime (two parts); The Merry Frolics, or the Comical Cheats of Swalpo, a notorious Pickpocket. And the Merry Pranks of Roger the Clown; The Sleeping Beauty of the Wood; The Art of Courtship, or the School of Love; The Cries of a Wounded Conscience; The Life of William Nevison, a notorious Highwayman and Generosity, a Tale.

Partridge and Flamstead's New and Well-experienced Fortune Book; The Cries of a Wounded Conscience [as before].

W. C. B.

Hull.

A MOUNTBANK OF THE LAST CENTURY.—Any memorials of an extinct race will be appropriate to "N. & Q." In Wheler's *History and Antiquities of Stratford-upon-Avon* (which I know to have been printed in 1806, though it has no date on its title-page) is (p. 66) the following memorial from a gravestone on the floor of the church:—

"Nicholas Vangable, Gent., died the 11th of April 1774, aged 87."

and from Mr. Wheler's annotated copy of that volume, which was presented to the Shakespeare Museum at Stratford by the author's surviving sister in 1862, I transcribe the following particulars:—

"Mr. Vangable was a Mountbank; but having thereby acquired a sufficient property to support him retired to Stratford, where he died. His manners were respectful and genteel, and his person was tall and remarkably well shaped. I have heard he was of Dutch extraction."

J. G. N.

Queries.

WILLIAM BALIOL.—Will any of the readers of "N. & Q." give me some account of Sir William Baliol, the brother of John king of Scotland, and son of the founder of Baliol College? Weever, in his *Funeral Monuments*, states that he was buried at the monastery of Whitefriars Observants at Canterbury. Who did he marry? by what means did he escape the doom—banishment and exile—of those of his name? and whether a change of name was in those early times resorted to, to

escape the pains and penalties attaching to the excommunicants and outlawed? Can MR. SINCLAIR, or MR. LAING, or any other gentleman enlighten me on the subject, as it is a link in a chain of inquiry I much want?

The name of Baliol became extinct after the year 1330, and after the surrender of Edward Baliol, the son of John the unfortunate king of Scotland, although issue of some of the heads of the family of that name were living both in England and Scotland at that time. Did they assume any other name? and if so, what name? and on what authority can such assertion be supported?*

J. R. S.

CHARACTER OF CONSTANTINE.—Amelius Victor describes Constantine as "*Trachala decem annis præstantissimus; duodecim sequentibus latro; decem novissimis pupillus ob immodicas profusiones.*" I know not how *Trachala* can apply as an epithet to Constantine, except, as at the hands of some he has not escaped the charge of *slipperiness*, he may, in the earlier part of his career, have framed his policy a little too much on the following model:—

ἄλειπον τὸν τράχηλον τουτέστι,
ἐν' ἐξολισθαίνειν δύνη τὰς διαβολάς.

Aristoph. *Equites*, 490.
EDMUND TEW, M.A.

DE LORRAINE.—I should be much obliged for any correct information, or for any clue to obtaining such, concerning the history of the family of De Lorraine (of Durham and Northumberland) during the eleventh, twelfth, thirteenth, and fourteenth centuries; especially as to whether the descent of Edward Lorraine of this family, who acquired the estate of Kirkharle in Northumberland by marriage in the reign of Henry V., can be traced through them to Robert de Lorraine or Walcher de Lorraine, who lived *temp.* William I. and II. Concerning these two persons I should also be glad of information on the following points:—From what family each was descended, and what arms, if any, were borne by Robert? How and when each of his ancestors came to England, and whether Robert is likely to have been identical with the "Delaroune" of the Battle-Abbey Roll? (See Grafton's *Chronicle*.) Whether they or any of their successors (previous to 1416) held property in Durham, and if so where?

In some private accounts in my possession Robert de Lorraine is stated to have come to

[* "There were several collateral branches of this surname of Baliol in Scotland, donors and witnesses in our cloister registers; and in the Ragman Roll there are four or five of them of good account. Some say that the Baillies are descended from the Baliols, which last name being odious to the nation, they changed it to Baillie, and it seems their arms too, for they are very different from the Baliols."—Nisbet's *Heraldry*, i. 178.—*Ed.*]

England with the Conqueror, to have been a great soldier and scholar, and to have been rewarded with lands in Durham by Rufus. He is mentioned in Baker's *Chronicle*, p. 41, ed. 1660, as having epitomised the *Chronicle of Marianus Scotus*, and I believe he was made Bishop of Hereford. Walcher de Lorraine was Bishop of Durham and Earl of Northumberland.

LOTHAIR.

94, Piccadilly.

"DOCUMENTOS ARABICOS."—

"In a collection of papers published in 1790, called *Documentos Arabicos*, from the Royal Archives of Lisbon, chiefly consisting of letters between the kings of Portugal and the tributary princes of the East in the sixteenth century, the Zeque, Sheik, or King of Melinda, with whom De Gama afterwards made a treaty of alliance, and whose ambassador he carried into Portugal, was named Wageraje."—Clarke, i. 486-7; Kerr's *Voyages and Travels*, ii. 343.

The work above mentioned was translated into Portuguese by Father John de Souza* in 1790. Does it throw any light upon the parentage or history of Timoin, Timoja, or Tim-Raj, the Hindu ally of the great Albuquerque? Has it ever been translated into English or French? and if so, under what name or title is it to be asked for?

R. R. W. ELLIS.

Starcross, near Exeter.

A GERMAN ETYMOLOGICAL DICTIONARY.—Can you or any of your numerous and learned correspondents recommend to me a good German etymological dictionary in a small compass? I possess Grimm's *Deutsches Wörterbuch*, with the continuations by Hildebrand and Weigand, as far as it goes; but such a work is too bulky for my purpose. I have bought several German-English dictionaries, but they none of them give the German derivations. What I want is something after the fashion of your Chambers' *English Etymological Dictionary*, or even Pick's *French Etymological Dictionary*. If any one can recommend such a work in a small compass they will greatly oblige

A FOREIGNER.

[We are not aware of any etymological dictionary of the German language, with the exception of that referred to above, as commenced by Grimm and continued by Hildebrand and Weigand. German being for the greater part an original language, it is impossible to show its derivations in the same manner as can be done with English or French, the former of which is mainly derived from Gothic and Latin, through the media of Anglo-Saxon and French, and the latter from Latin and Celtic. The only thing that can be effected in such a case is to show the affinities between the language in question and the other branches of the Aryan family of tongues to which it is attached as a common stem. Such an undertaking, moreover, is one requiring immense powers of learning and research, such as could only have been instituted by men of the calibre of Grimm. Bopp's *Vergleichende Grammatik*, and Pott's *Etymologische Forschungen* may be advantageously consulted.]

* James Murphy, *Travels in Portugal*, p. 235, London, 1795.

HANDEL'S "MESSIAH."—At performances of this oratorio audiences invariably rise at the first notes of the "Hallelujah Chorus," and remain standing until the chorus has been sung through. Can any of your readers supply a note as to the origin of this custom? F. S.

HARROW SCHOOL: JOHN LYON.—In the *Times* newspaper of March 2 is a brief notice of "Harrow School Tercentenary," in which it is stated, with reference to this famous seminary, that the present is the three hundredth year since its charter of foundation was granted to John Lyon. Is anything known regarding the personal history and family of this John Lyon, and was he in any way connected with the Lyon who gave his name to the inn of Chancery long known as "Lyon's Inn"? It occurs to me that the sign armorial of Harrow School is identical with, or at least some modification of, that of the Scotch earldom of Strathmore; but my memory in regard to this is not by any means distinct. What history gives the best account of its foundation?

BARRISTER.

[We fear but little is known of the parentage of John Lyon, the founder of Harrow School. He resided at Preston, in the parish of Harrow, in the condition, as is said, of a "wealthy yeoman," and had considerable landed property, acquired by his own industry. According to his monumental brass he died Oct. 3, 1592. No will nor administration of his effects has been found either in the Prerogative Court of Canterbury or in the Bishop of London's office. His widow, Joan, was buried, according to the register, Aug. 30, 1608. Their only child, Zachary, was buried May 25, 1583. The letters patent for the endowment of the school were procured by Lyon 13 Eliz. 1571. It has been conjectured, with some probability, that a kinsman of the founder of Harrow School was John Lyon (son of Thomas Lyon of Peryfare or Perivale), "a citizen of credit and renown," a member of the Grocers' Company, Sheriff in 1550, and Lord Mayor in 1554. During his shrievalty he had a grant of arms, viz. Azure a fess or, charged with a lion passant between two cinquefoils gules, between three plates, each charged with a griffin's head erased sable. We are indebted for these particulars to two interesting papers in the *Harrow Gazette* of March, 1861, one signed "L." [George Edward Long, Esq.], and the other with the familiar initials "J. G. N." For the history of Harrow School consult Carlisle's *Endowed Grammar Schools*, ed. 1818, ii. 125-161; *The History of the Colleges of Winchester, Eton, Harrow, &c.*, ed. 1816, 4to; and Howard Staunton's *Great Schools of England*, 1865, 8vo, pp. 302-349.—Lyon's Inn, Holywell Street, was anciently a common inn of the sign of the Lion (*felis leo*), king of beasts.]

HOGARTH BOOK-PLATES.—Will any correspondent of yours tell me what are the characteristics of the book-plates which are said to have been engraved by Hogarth? I believe that he executed some for John Wilkes and Heaton Wilkes; but what are the means of identification? Also, what others did he engrave? Perhaps your learned correspondents J. G. NICHOLS, Esq. or DR. HOWARD, both of whom are well-known experts in heraldry and book-plates, can tell me. G. ATKINSON.

LORD JERTSOLDER OR YERTSOLDER.—Could you inform me where I could meet with an account of the lands held by Lord Jertsolder or Yertsolder in Scotland? He emigrated to France with the king, James II., for the Catholic religion in or about the year 1689. He was Lord of England, and after being in France he went and established himself in Antwerp, where he remained and married himself with Miss Lathomver of Dendermonde (Belgium); he then changed his name, and took that of De Heyder, and had seven children. GUSTAVE REUVER.

REV. TIMOTHY LEE: ACKWORTH CHURCH.—Is there any monumental inscription in Ackworth church, near Pontefract, to Rev. Timothy Lee and his wife Penelope, who were living there in the middle of the last century? C. D. C.

MONTAGU QUERIES.—Information is requested respecting some memoirs said to have been published by a Lady Montagu, wife of one of the Viscounts Montagu, of Cowdray and Battle Abbey, Sussex. Also, whether the crest or badge borne by Sir Anthony Browne, Great Standard Bearer of England (father of the first Viscount) was a black greyhound? C. L. W.

PRIORY OF ST. ETHERNAN.—I shall feel exceedingly obliged by your permitting me to use your columns in clearing up an anachronism. I am engaged in "A Sketch of the Religious Houses of England and Wales," and have met with a difficulty which I beg to propose to your readers for solution. During the reign of David I. of Scotland, the priory of St. Ethernan in the Isle of May was given by that sovereign to the abbey of Reading; but during the rule of Abbot de Burghgate (according to Cotes) it was alienated and sold to Bishop de Lamberton of St. Andrews. E. de Burghgate was Abbot of Reading from 1268 to 1287, and Bishop Lamberton was not consecrated till 1298. Did the transfer of May take place during the episcopate of Bishop Frazer or Bishop Gamelin, or Bishop Wishart (all of whom were contemporaries of Abbot de Burghgate), or was it during the reign of his successor, Abbot de Quapplede, who found the abbey of Reading much in debt? and this is by no means improbable, as he succeeded in liquidating the debt. I know that Bishop Wishart witnessed two charters in his episcopacy—(1) of a grant of a piece of land by Patrick Earl of Dunbar to God and the saints of the Isle of May, and the monks there serving God; and (2) a grant of a cow yearly to the same monks by the same nobleman, but we also have an injunction from Bishop de Lamberton ordering the prior of St. Ethernan to pay sixteen marks annually to the Prior of St. Andrews, which had been previously paid to its former superior, the Abbot of Reading. WILFRID OF GALWAY.

METRICAL VERSIONS OF THE PSALMS.—Can any correspondent tell me who wrote the following lines "On the Versions"? I found them on the fly-leaf of an old Greek Testament and Prayer-book: intended apparently as a kind of relish after "The Whole booke of Psalmes: Collected into English Metre, with apt Notes to sing them withall":—

"On the Versions.

"When the Royal Psalmist strung his golden Lyre,
God smiled upon him and he sung with fire;
The Voice of Music lent sublimer aid
To breathing thoughts in burning words arrayed.
O what a fall is here when Brady palms
His limping doggerel off for David's Psalms!
All sin alike; the same dull scranell grates
In Thomas Sternhold's as in Nahum Tate's.
One with crude baldness sets the teeth on edge,
One creeps meandering girt with slimy sedge;
Unmeaning platitudes the sense impede,
As sluggish rivers with the noisome weed.
Shall we who boast of intellect refined,
Of social progress and the march of mind,
Still use such jargon in Jehovah's praise,
And shine in any but religious lays?
And shall men retrospect in time to come,
And own that with us sacred song was dumb?"

T. FELTON FALKNER.

PUTTING TO DEATH BY TORTURE FOR IMPUTED HERESY.—What executions of this kind by formal consignment from the church to "the secular arm," are recorded between the period of the persecutions by the Roman emperors and the institution of the inquisition by Gregory IX. about 1233, besides that of Arnold of Brescia, who was delivered over by Adrian IV., our countryman, to the civil governor of Rome, and by him executed, and his body burnt, in 1155? ZETTES.

SAINTS' EMBLEMS.—In the course of some repairs made in the year, 1839 in the parish church of *Ste. Marie du Castel*, in the Island of Guernsey, some rude fresco-paintings were discovered on the north side of the chancel vault. Three distinct subjects are depicted. The one nearest the eastern window is either the Last Supper or the supper in the house of Simon the leper; probably the latter is intended, as there are traces of a figure with long hair lying at the feet of the Saviour. A flat vault-rib separates this from the next picture, which is a representation of the mediæval legend known as "*Le fabliau des trois morts et des trois vifs*." On the vault-rib itself a single figure is depicted, probably some saint or martyr. The figure is attired in a long dark-blue robe, with a close-fitting white cowl and tippet, from the back of which, over the right shoulder, hangs a red lappet: this may be intended to represent blood. The right hand, which has something like a maniple depending from it, holds a flagon painted yellow, the left a chalice coloured red. Across the neck is laid a huge hatchet, the head of which is over the right shoulder of the

figure, and is painted blue, with stains of red towards the edge. There is no nimbus round the head. Do these emblems afford any clue as to the person intended to be represented? A great authority in matters of ancient costume, the late Colonel Hamilton Smith, to whom I sent sketches of these paintings, pronounced them to be of the first quarter of the thirteenth century.

EDGAR MACCULLOCH.

Guernsey.

SERMON OF ST. ELOY, OR ELIGIUS.—Dr. Maitland's readers will remember the famous sermon of St. Eloy, which was so strangely misrepresented by Robertson. Has any English translation of this sermon ever been published?

C. D. C.

SEWELL.—Wanted the parentage of Sir Thomas Sewell, Master of the Rolls, and that of his first wife Miss Heath(?).

Y. S. M.

[It appears from that compendious storehouse of legal biography, Foss's *Biographical Dictionary of the Judges of England*, that Thomas Sewell was the son of Thomas Sewell of West Ham, Essex; and his first wife was Catherine, daughter of Thomas Heath, Esq. of Staunsted Mountfichet, in the same county. Mr. Foss quotes among other authorities, "N. & Q." 1st S. vii. 383, 521, 621; ix. 86; 2nd S. x. 396.]

WRECK.—Wanted, 1. Name and publisher of the book giving an account of the wreck of the *Anson* about Christmas, 1807, on the bar near Porthleven, Cornwall.

2. Any details, &c., connected with the wreck of the *Susan* and *Rebecca* transport lost on Gunwakoë Rocks, about the same date, on her return from Buenos Ayres with the 7th Dragoons, part of General Whitelock's army.

T. II. B.

[*The Loss of the Anson Frigate on Dec. 28, 1807*, with a plate, was published by Thomas Tegg, 111, Cheapside, about the year 1810, 12mo. Consult also *Narratives of Shipwrecks of the Royal Navy between 1793 and 1849*, by W. O. S. Gilly, Lond. 1850, 8vo, pp. 126-135. We cannot discover any details of the wreck of the *Susan* and *Rebecca*.]

Replies.

OMBRE: BOSTON.

(4th S. vii. 35, 167.)

Your correspondent Z. Z., under the heading "*Ombre*," inquires "what was the game of Boston?" Boston, as I have seen it played (I believe there are varieties), is a game standing midway between whist and quadrille. Four players hold thirteen cards each, the value of the cards being as at whist. The suits are arranged in an order of value, diamonds being the highest. The simple form of the game is called "*Boston*," or "*Ask and Answer*." The eldest hand, or failing him, the next eldest and so on, if he sees he can make five tricks—a certain suit being trumps—"pro-

poses" in that suit. Any other player able to make three tricks in the same suit answers him, and if nothing higher is declared, the game proceeds, the two being bound to make eight tricks, and the play being as at whist, except that the partners are not necessarily opposite each other. A proposal in a higher suit puts out a previous "ask and answer" in a lower. Honours and extra tricks are counted after a prescribed scale. If there is no answerer, the proposer is bound to play alone against the three others, and to make his five tricks.

If a player sees that he can make six tricks playing alone, he declares a "little independence" in any suit, or a "great independence" if he can make eight. A "little independence" puts out an "ask and answer," and is put out itself by a "great independence." In these cases also one plays alone against the other three, the suit named being trumps. Of course a player playing alone receives or pays the stake three times over to the other players, the stake being arranged on a graduated scale according to the value of the suits. But the most interesting variety of the game is the "misère." A player may challenge the other three to make him *win* a trick, in which case he declares a "misère." A declared "misère" puts out any independence whatever, and in playing for the "misère" there are no trumps, the suit declared in merely determining the amount of the stake. A *misère* can only be put out by declaring a *stem*, i. e. that a certain suit being trumps, the declarer will win thirteen tricks. As the game is sometimes played, a "petite misère" may be declared, in which case the player declares that he will make *one* trick and no more. A little *misère* puts out a little independence, but not a great one.

The origin of the name "Boston" may be interesting to Z. Z. The Comte de Ségur, in his *Mémoires, ou Souvenirs et Anecdotes*, i. 77 (3rd edit.), speaking of the interest taken among the company assembled at Spa in the success of the Americans in the early days of the war of independence, writes:—

"L'insurrection américaine prit partout comme une mode: le savant jeu anglais, le *whisk*, se vit tout-à-coup remplacé dans tous les salons par un jeu non moins grave qu'on nomma le *boston*. Ce mouvement, quoiqu'il semble bien léger, était un notable présage des grandes convulsions auxquelles le monde entier ne devait pas tarder à être livré, et j'étais bien loin d'être le seul dont le cœur alors palpitât au bruit du réveil naissant de la liberté, cherchant à secouer le joug du pouvoir arbitraire."

I do not wish to impugn this heroic origin for the game, but if less *savant* than whist, *boston* is also, *me teste*, *moins grave*. The various combinations I have endeavoured to describe make the game a very lively, not to say a noisy, one.

C. A. L.

The following description of the game of ombre is drawn from the eighth edition of the *Complete Gamester* (which devotes no less than eighty-eight pages to the game), and is confirmed and supplemented by information from other sources:—

Ombre is an improvement on the Spanish game of "Primero," and derives its name from the Spanish *El Hombre*—The Man—in allusion to the thought and attention required, or perhaps referring to him who undertakes to play the game against the rest of the gamblers. Ombre may be played by two, by three, by four, or by five. Ombre by three (the favourite game) was played with forty cards, the eights, nines, and tens being thrown out. Ombre packs were sold for the purpose. The cards counted in their natural sequence in spades and clubs, the two black aces being always trumps. In hearts and diamonds king, queen, and knave kept their natural rank, but of the ordinary cards the lowest in number counted highest.

To find the dealer, give one card round, and one to bank. Whoever has the highest card of bank suit deals. The dealer deals from right to left, instead of from left to right, as in all other games, and the players play in like manner. Nine cards are dealt to each player, three and three round, the remaining thirteen from the bank. After dealing, if none thinks himself strong enough to attempt for the stake, all pass, and contribute to the former stake, then deal again. Whoever finally attempts is called the "ombre," and plays against the other two; the winner must take five tricks, or four when the other five are divided.

Ombre chooses which suit shall be trumps, but it must be borne in mind the ace of spades is always first trump, or Spadille; the ace of clubs always third trump, and is called Basto; the second trump is always the worst card of trump suit in its natural order—that is, the seven in red and the deuce in black suits, and is called Manille. If either of the red suits is trumps, the ace of that suit is fourth trump, and called Punto.

Spadille, Manille, and Basto are called *matedores* or murderers, as they never give quarter; it is their privilege never to be obliged to follow inferior trumps—as, suppose I hold Basto and no other trump, and king of trumps is led, I need not follow with Basto, but may renounce trumps and play from another suit; but it must pay deference to its superiors, and come out if Spadille or Manille are led.

Ombre may, if he will, discard any number of his hand he chooses in exchange for an equal number from the bank, as also may the other two, or he may trust to his own hand, which is called *Sans Prendre*. If ombre fails he is bested, and if one of the defenders of the stake wins more tricks than he, he is said to win *Codille*, and takes up the stake the ombre played for.

Quadrille, or ombre by four, was invented by the

French,* and differs from the former game in having all the forty cards dealt out—to each person ten, twice three and once four.

In Quintille, or ombre by five, each person has eight cards dealt him. There is no marking at ombre. Every deal decides the game.

JOHN W. FORD.

MOURNING, OR BLACK-EDGED WRITING PAPER.

(4th S. vii. 209.)

W. H. S. is not quite correct in his conjectures as to the time when black-edged quarto-sized paper came into use. He is not aware that there was any before 1840. But I have a distinct recollection of quarto letter paper with black edges many years before 1840, though I cannot state the exact time of its introduction. I can, however, produce letters written on sheets of quarto size, with black-edged borders, in 1836 and 1837. The maker of that paper in 1836 was O. Penny, London. There is no date in the water-mark; but we may fairly conclude that the paper had been made a year or two earlier than 1836. The water-mark on the paper of 1837 is "Richd Turner, Chafford Mills." It might perhaps be ascertained on inquiry, how soon either or both of these makers had begun to supply black-edged paper; but it appears, at least, that the manufacture was not confined to any particular places. Indeed I am persuaded that the use of such paper had become common many years earlier.

Nor do I consider that the use of note paper was so connected as W. H. S. supposes, with the establishment of the penny postage, or rather the substitution of weight for quantity of paper, as the regulating principle of charge. The first relaxation of the postage took place on December 5, 1839, when a uniform rate of fourpence was fixed for weight under half an ounce: then on January 10, 1840, the rate was made a penny for the same weight, which has continued ever since. Before these changes, letters were most unequally charged. If a letter was on a single sheet or piece of paper, no matter how large, it was charged only with single postage; but if it contained any enclosure, however small, it was charged double. But in those days Members of Parliament had the privilege of franking ten letters of any weight under an ounce, and of receiving fifteen letters also free under that weight. So the custom prevailed of tearing down a sheet of letter paper, folding one half of it to note size, to write upon, and enclosing it in the other half, which served

for the envelope. This was the real origin of note paper and envelopes, which I remember many years before the penny postage.

The French are doubtless inventive and ingenious, and an instance in the matter of envelopes deserves a record in "N. & Q." Who has not been annoyed again and again at the difficulty of opening letters with envelopes gummed up all along the top, as if they never were to be opened? I received about a year ago from France some packets of *enveloppes perles*, as they are called, ingeniously contrived to obviate the above inconvenience. A thread passes along the inside of the lower part of the envelope, with a small bead (*perle*) projecting out of each end. The following direction appears just over the sealing place of the envelope: "Baissez une perle. Un fil coupe le bas de l'enveloppe." The enclosed letter is thereby at once set free. I enclose this communication in one of these ingenious contrivances, which I think well deserving of the attention of our stationers.

F. C. H.

To assist your correspondent W. H. S. in his inquiry I have looked over a great mass of correspondence now in my possession, from May 10, 1794.

The first letter I found sealed with black wax was one from the Prince de Condé to my grandfather, the Right Hon. William Wickham, dated June 17, 1795.

The first letter I found written on black-bordered paper was one from the Avoyer de Steiguer of Berne to my grandfather, dated March 31, 1795. The paper is a small quarto, the black border rather deeper than that which stationers call "Italian border," carried round both sides but not down the division.

I have found a letter from the Duchess of Wurtemberg (Princess Royal of England) to my grandmother, Mrs. Wickham, dated May 27, 1801, on a sheet of letter paper with a black border a trifle wider than the Italian border, but rather less deep than the letter of the Avoyer de Steiguer; it is put on the paper in the same manner as in that letter, and in both the black border is rough and irregular. It will be noticed that all these letters are foreign. The first English letter with a black border which I have come upon is one from the Marchioness of Downshire to Mr. Wickham, dated February 22, 1802: in that letter the border, about the Italian width, goes round the first page only of a sheet of letter paper.

It would seem from what has gone before, that the black border is older than a mere black edge, and was used at first very sparingly. It is certain that whilst mourning and all trappings of woe have gradually grown less severe, the depth of black borders on writing paper has increased: we now often see paper for widows so deep, that

* "Who," says the *Compleat Gamester*, "ever fond of novelty and equally sickle in their dress and diversions, have inoculated several scyons (*sic*) upon the Spanish root."

little space is left for writing. I remember seeing in a shop at Marseilles, in Oct. 1855, a visiting card entirely black, with the name only printed in white! Certainly the dismal ingenuity of stationers could no further go.

I imagine the increased depth of black borders to be due primarily to the stationers, and that from various causes it has found favour with "the public."

WILLIAM WICKHAM.

Athenæum Club.

There is evidence of mourning or black-edged writing paper having been employed much earlier than your querist seems to suppose was the case.

In Addison's comedy of *The Drummer* (Act IV. Sc. 1) there is mention of "my lady's mourning paper—that is, blacked at the edges." *The Drummer* came out in 1715.

W. F. POLLOCK.

I have in my possession a letter, written on a quarto-sized sheet of letter paper, by John fifth Earl of Corke and Orrery, with a black border a quarter of an inch in depth. The letter is dated Jan. 12, 1759. Lord Corke's second wife had died in November, 1758.

EDMUND M. BOYLE.

Rock Wood, Torquay.

ADAM DE ORLETON.

(4th S. vii. 53, 151.)

The last line of my communication to "N. & Q." should rather have been readily "deduced" than "ascertained" by those who felt interested in the subject. I did not intend to suggest that I possessed any source of information which was not common to every other inquirer; but I submit that history, as we know it, discloses sufficient facts to fully justify my declaration, that Adam de Orleton had nothing whatever to do with the Latin missive relied on to his prejudice by Mr. Tew.

Adam de Orleton has in turns been styled "an Achitophel," "an artful and unprincipled churchman," "a pitiless traitor," "a master fiend," and other hard names; but despite these appellations, when judged by the standard of truth, and considered in reference to the eventful and troubled times in which he lived, it will be found that he merely proved himself to immeasurably surpass all his compeers, not only as a man of consummate ability, but as one absolutely superior to all the influences by which he was surrounded. Endowed by nature with the keenest powers of perception, tact, and prudence—indomitable in his purpose, and self-reliant to the last degree—Adam de Orleton was enabled to turn every phase of public and political existence to his own advantage, and, notwithstanding he lived in that momentous period of England's history when

"every man's life hung at his girdle," he nevertheless contrived to hold his own without reference to whichever party was for the moment in the ascendant; and despite the power and malice of his numerous enemies, he ended a long and active existence as the occupant of one of the most coveted sees in the kingdom.

It has been alleged that he wrote to Sir John Maltravers and Sir Thomas Gurney, at Berkeley Castle, urging them to increase the miseries of their royal prisoner; and to his pen is incorrectly ascribed the repetition of those well-known Latin lines referred to by Mr. Tew, but which are declared to have been written at a long anterior date by an archbishop of Strimonium, with reference to Gertrude Queen of Hungary.

Bearing in mind this character of Orleton, and his policy at this period of his life, it seems to me to be incredible, even to the extent of being impossible, that he *could* have written either the supposed letter or the Latin *double entendre*. To have done so would have been to have placed himself irrevocably and hopelessly in the power of the king's murderers and of those who directed the foul deed, and to have subjected himself, at any moment, to certain and condign punishment: about the most improbable course so subtle a diplomatist as Orleton undoubtedly was would have adopted. Contrast that charge with the fact that, at the very moment of Edward's murder at Berkeley Castle (Sept. 22, 1327), Adam de Orleton was at Valenciennes at the court of the Count of Hainault, selecting a bride for the murdered king's son. Add to that undeniable truth that Orleton, then Bishop of Hereford, was, in the course of the same month of September, consecrated by the pope "Lord Bishop of Worcester"; that he continued to hold that office in spite of the opposition of the queen-mother and her unworthy favourite; that he stood high in the favour of Edward III., and in April, 1329, was appointed one of his ambassadors to France for the purpose of demanding the crown of that country in Edward's behalf; that, by a continuation of the royal favour, he was in 1333 translated from Worcester to Winchester, with Farnham Castle as his princely residence, and that he died there in July, 1345;—and I believe that from such facts it may be "readily deduced, or ascertained," that the memory of Adam Orleton ought to be altogether free from any stain or blame in connection with the death of Edward II.; and that the course of conduct adopted towards Orleton by Edward III. is equally void of even one suspicion that he rewarded, or even intended to do so, a man privy to, still less directly recommending in writing, the murder of his royal father.

HENRY F. HOLY.

King's Road, Clapham Park.

MARRIAGES OF PRINCESSES (4th S. vii. 203.)—TEWARS says he can only find three instances of daughters or sisters of the reigning sovereign marrying British subjects. Is not the case of Margaret, youngest daughter of Edward III., a fourth? She married John Hastings, Earl of Pembroke. Then also Joan, daughter of Edward I., whose marriage with Gilbert de Clare is recorded, married secondly Ralph de Monthermer. This would appear to be another case. Have all the descendants of a royal prince or princess the right to quarter royal arms? P.

LADY GRIMSTON'S GRAVE IN TEWIN CHURCHYARD (4th S. vii. 76, 128, 172, 273.)—It seems strange that, in two accounts of this tomb, one should state that there was a single ash tree "growing out of the tomb," and another that "seven elm trees have sprung up through the solid tomb." We seem to want the accurate fact of present appearance, for the seven elms within the enclosure of a single tomb would be a curiosity independent of any legend. If the common elm (*Ulmus campestris*, or *suberosa*) be intended, there must have been elm trees formerly planted in the churchyard—scions from which must have penetrated underground beneath the tomb, as this tree never springs from seed naturally in England; while the keys or seed-vessels of the ash, blown about by winds, settle and vegetate wherever they can; and I have seen ash trees growing within neglected tombs in several country churchyards. A few years since I noticed an altar tomb in the churchyard of Perivale, Middlesex, within the iron rails surrounding which had sprung up two hawthorns, a tall ash tree, and a scrubby elm, with a fringe of brambles all round the railing, and ivy twining about the trunks of the trees. With difficulty I made out the date of the tomb, 1721, and that it commemorated Elizabeth Colleton, daughter of Sir Peter Colleton, Bart., "and by her own appointment buried here." The appearance of this vegetation was so remarkable that I made a sketch of it, and a few more years I should think would entirely hide all but the bulging iron railing about the tomb. May I ask if anything is known about this baronet's daughter, and why she made the "appointment" to be buried at Perivale? Curiously enough, there is no record of the maiden's age, which it would thus appear she wished to be concealed.

While on this subject of vegetation spontaneously or self-sown rising on or over tombs, I may mention that in the chancel of Kempsey church, near Worcester, is the monument with recumbent figure placed against the north wall of Sir Edmund Wyld, Knt., who died when high Sheriff of Worcestershire in 1620, "solemnly inured with great lamentation," and by some means a seedling horse-chestnut has forced its

way through the wall from the churchyard, and its digitated leaves now canopy the effigy of the knight in a very elegant manner, and have a curious appearance within the church.

EDWIN LEES.

Green Hill Summit, Worcester.

[The case of Perivale churchyard has been already mentioned, see p. 172; and the three elm-trees springing from Kyle's pew in Ross church are well known to all tourists.—ED.]

THE WHITE TOWER (4th S. vii. 211.)—In reply to ROMAN I would remark, 1. The Roman camps were merely earthworks, strengthened sometimes by palisades; and the site of the Tower being a decided mound or eminence, amounting probably to a hill originally, there seems no reason why the Romans should not have regarded it as a hold or citadel, quite sufficient to contain a garrison competent to overawe ancient London.

2. The White Tower never could have been built under two or three years' time, at the least.

3. The supply of water from the Thames must always have been available for the inhabitants of the Tower, without any need of a well; since the river had free influx into the old ditch, and came also under the arch at Traitors' Gate until some thirty-five years ago.

St. John's Chapel, on the second floor of the White Tower, is one of the finest and simplest specimens existing of Norman architecture, and from its massive proportions must have been an integral portion of the original structure, in the style and form of which nothing Roman can be traced. The exterior having been unfortunately disfigured by Sir Christopher Wren, affords no criterion, but there is nothing Roman in the character of the Tower.

4. Whether or no the *Textus Rossensis* contains evidence of Gundulph's hand in the White Tower, it seems admitted that he built Rochester Castle, and that he was the great military builder of his day. Tradition has always ascribed the White Tower to him, and there seems no cause for doubting it.

5. The composition of Roman mortar depended probably on the materials at hand, but no doubt they used great care and skill in preparing it. Blood would be a very bad and temporary ingredient for tempering mortar. It may be doubted whether the "preparation" of the Tower for the Conqueror's habitation did not mean interior arrangements, hangings, bedding, kitchens, and domestic objects, rather than any sudden improvement of the defences.

The description of the Tower, as "washed by the Thames when the tide rose," need by no means apply to the actual base of the White Tower, which stands a long way back. When the ditch of a fortress is filled from a river flowing past it, nothing is more common than the expression,

"Its walls are washed by such or such a river," and that was most likely the way in which the Tower was alluded to. DE R.

"THE HOB IN THE WELL" (4th S. vii. 201, 220).—John Laguerre, son of Louis, whom Pope immortalised in verse—

"Where sprawl the saints of Verrio and Laguerre," engraved a set of prints of "Hob in the Well," a copy of which is at Stanford Court, and attached to each print some ludicrous verses in Somersetshire dialect, possibly very popular in their day.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

I have heard it suggested that this alehouse sign at Lynn was the name of a character in some popular play. Hob was a nickname formed from Robert, and conveyed the idea of its owner being a country clown (*Lower's Patronymica Britannica*). In Larwood and Hotten's *History of Signboards* (third edition), the name of this sign is said to be borrowed from an old nursery fable. If this is right, can any reader of "N. & Q." give a version of the fable, or the name of any books where it is to be found? S. E. L.

Lynn.

K. L., King's Lynn, is perhaps aware that "Hob in the Well" is the name of an old ballad-opera, which was a popular favourite in the last century. In country inns we frequently find a set of comic pictures representing the various events of the piece. An amateur actor (Mr. Richard Gars of Grassington), who many years ago emigrated to America, used to boast of his performance of Hob, and he would occasionally volunteer a "recitation" of some favourite passage.

STEPHEN JACKSON.

ARMS OF FLEMISH FAMILIES (4th S. vii. 11).—LABLACE will find such a work in the Royal Library, Brussels. SP.

COOKES: COOKESBY: COOKE (4th S. vii. 11).—Your correspondent will find a notice of the second name in *Memorials of the Surname Archer*. SP.

QUOTATION (4th S. iv. 175).—

"Friends part,
'Tis the survivor dies."

To be found at the end of Night V. of *Young's Night Thoughts*. T. P. F.

A SPITTEN LAIRD (4th S. vii. 190).—The anecdote related by S. L. is somewhat differently told by Dr. Robert Chambers (*Picture of Scotland*, i. 237). The duchess is there said to have "called out in her usual lusty way to the coachman to drive with all his might, 'else Tam o' Closeburn,' she exclaimed, 'will get in before us and lick the butter off our bread.'" The duke's observation being: "'Why, my Lady Duchess,

let me tell you this gentleman's ancestor was Knight of Closeburn, while mine was only Gude-man of Drumlanrig!'"

But I doubt the truth of either version. The first Douglas of Drumlanrig was a bastard son of the doughty earl who fell at Otterbourne, and he had obtained this important barony before his father's death: for, on Dec. 5, 1389, he was guaranteed in its possession by a charter from his grandmother, the Countess of Douglas and Mar, and her second husband Sir John Swinton of Swinton (Drumlanrig Charters); and, as "Sir" William Douglas of Drumlanrig, he obtained a very remarkable charter from King James I., while this prince was a state prisoner in England. It is dated at Croydon last of November 1412, and holograph of the king, and confirms to Sir William all his lands in Scotland, viz. Drumlanrig, Hawick, and Selkirk (Queensberry Charters); and see art. "Hawick" in *Orig. Par. Scotie* (vol. i.), where there is a very interesting account of Sir William's successors and their tenure of that barony from the crown. As the term "gude-man" was never applied to the owner of a barony or holding under the sovereign, which these Douglasses were *ab origine*, the anecdote, like many similar traditions, must be incorrectly given. At the same time the Kirkpatricks were undoubtedly of much older standing in Dumfriesshire, dating from the twelfth or thirteenth century; and even a magnate like the Duke of Queensberry might, without detracting from his own importance, mildly rebuke the lady duchess by telling her that there were Knights of Closeburn long before there was a Laird of Drumlanrig.

ANGLO-SCOTIA.

"APRÈS MOI LE DÉLUGE" (4th S. vii. 188).—I find in Ed. Fournier's *L'Esprit dans l'Histoire*—

"Après nous le déluge!" disait, même dans sa plus grande prospérité, madame de Pompadour (*Essai sur la marquise de Pompadour*, en tête des *Mémoires de madame du Haussat*, 1824, in-8vo, p. xix), qui voyait poindre déjà tout au loin, à l'horizon de la royauté, le grain révolutionnaire. Cette parole de nonchalance cynisme dans la prophétie a été souvent répétée et chaque fois on l'a mise sur le compte de Louis XV. Elle était si bien le mot, l'expression de ce règne au jour le jour, qu'on pensait que le roi bien aimé pouvait seul l'avoir dite. Personne ne vit mieux que lui, qui était au sommet, venir de loin ce grand orage."

P. A. L.

FURNESS ABBEY AND THE CHETHAM SOCIETY (4th S. vii. 74).—The Coucher Book of this abbey has long been known to the council of the Chetham Society; but it is not, as A. E. L. concludes, in the possession of the Duke of Devonshire. The information contained in "detached parchments" in the duke's muniment room at Holker, supposed to be fragments of the Furness Coucher Book,

* Grain, as a nautical term, means a whirlwind.

will probably be found to have been utilised by Dugdale, West, and Beck. The original volume is in the Record Office, and is briefly named in the "Deputy-Keeper's xxxth Report," p. 4. It may interest your correspondent to know that it consists of 580 pages of vellum, and that the writing is not later than the fourteenth century. The first portion consists of the chartulary, and the latter of popes' bulls granting privileges to the abbey, and the expense of a transcript of the entire volume would amount to 67l. 13s., which is beyond the means of the Chetham Society. The cost of obtaining the transcripts of the "Royal Commissioners' Reports of the Lancashire Chanceries," printed by the Chetham Society in 1802, and referred to by A. E. L., was defrayed by a few personal friends of the editor, and not by the society. F. R. R.

LANCASHIRE WITCHES (4th S. vii. 237.)—I imagine the gallants of all English counties speak of, and maybe toast, the ladies as witches. In my county I have often heard a song the chorus of which I give:—

"They are handsome, they are charming,
They are lovely, gay, and fair:
The prettiest girls in England are—
The girls of Derbyshire."

The last two lines frequently given as a toast.

THOS. RATCLIFFE.

"A MONSIEUR, MONSIEUR A. B." (4th S. vii. 138.)—I cannot agree with Mr. FRANCISQUE-MICHEL, though I take him to be a Frenchman, as to his interpretation of this matter. *Sieur* does not, and never did mean, *monseigneur*. All the old works, legal instruments, books, and novels, alike mark the strongest distinction between them. The repetition is a mere form of respect, as if we were to write—

"To the Gentleman,

Mr. A. B."

Monsieur, if at all a recognised word (which I doubt), must be a substantive of itself, made from *monsieu*, with a termination indicating a man, and is purely a sailor's word. The bishop was always *Mon Seigneur*, however the form of the word might for convenience sake be abridged (as "M. Sr") in writing. Mr. MICHEL would have some appearance of support for his theory by referring to "Monsieur" as the title given to the eldest son of the king or his heir (apparent or presumptive), as this was one of the conveniences of court speech: for *Mon Seigneur* would aptly designate king himself, while *Monsieur* might well be used to the prince, and would be then employed as equivalent to the Scotch "The Master," or as a form of address to a prince of the blood as "The sovereign is 'Sire.'" C. C.

THE SCHOOLMASTER ABROAD IN STAFFORDSHIRE (4th S. vii. 121, 180.)—The first story, as

I heard it at Stourbridge in 1835, was:—Two colliers reading a notice that the new church would be consecrated by the bishop. "What's a bishop, Jem?" "Dunno, but I'll lay a shillin as our Rose pins un, whatever un is."

The Lye Waste is a common near Stourbridge. Its population then was very rough, and had grown up without instruction or police. From neglect of the lord of the manor many freeholders had obtained their estates by occupation, without recognising his rights, for twenty years. Those who had not completed their time were very jealous of strangers, whom they suspected to be lawyers looking out for defective titles. I was told that if I went there alone I might hear, "Dost knaw un, Jem?" "Naa." "Hull a stun at un then." Accompanied by one who was known to the natives, and not a lawyer, I looked at them and the place, and was not molested. I did not admire either. Probably both are now improved.

Dining here about twenty years ago with Leech, Albert Smith, and Hamilton Reynolds, I told these stories as above, and Leech said he could make something of them. He did so in *Punch*. I am the only survivor of the party, but I mention the names of my friends as men of extensive knowledge in *facetia*, to whom the stories then were new. I said nothing that would have warranted *Punch* in putting "Fact."

FITZHOPEKINS.

Garrick Club.

How far the schoolmaster goes abroad in Lancashire and an instance of "filial piety" may be seen in a story which, I believe, is not an "old joke," and which was related as known to my informant. A man who had a bull-terrier pup went out with his son to blood it, which is, I suppose, to make it draw and taste the blood of some wild animal. They came to a hedge, when the father took one side and the son and the dog the other. As they found nothing, the father put his head to the ground, and imitated the noise of some creature. The dog was unexpectedly through the hedge in an instant, and fastened on the man's nose. The affectionate son seeing it, was greatly excited, and called out, "Bide it, feyther! bide it! it'll bee th' makkin o' th' pup." ELLICE. Craven.

"THE STRAIGHT GATE AND NARROW WAY" (4th S. vii. 93.)—A hundred years hence, when the printer's devil is dead and buried, "N. & Q." will, I fear, unless you, Mr. Editor, enter your timely protest, be cited as an authority for spelling "strait" "straight." C. S.

THE PRIORY OF COLDINGHAM (4th S. vii. 187.) Cant's Kirk is the appellation given by fishermen to a church in Aberdeen (parish Pitligo), after the celebrated Andrew Cant. There is also Canty Bay, a little east of North Berwick. The surname

Cant may be from British *cant*, a circle, the rim of anything round. Conf. the German name Kant (*kant*, ora, margo, extremitas rei, orbis, circulus, angulus). There are, however, the French surnames Canet, Canot, Canut, Canty, which may be diminutives of Cann, Canne (English Cane, Cann), doubtless the same as Caney, Cheney, Chesney, from the old French *chêne*, modern French *chêne*, an oak tree (*quercus*, *quercitrus*, *quernus*, *quesnus*, *quesne*, *chêne*). Canty Bay may derive its name from the Gaelic *Cann-Tatha*, head of the Tay (perhaps the original appellation of the Forth), a name which might be given to any river, seeing that, etymologically, it means simply river. One of the chief tributaries of the Forth above Stirling is the Teth, i. e. the Tath or Tay. Cant's Bridge may simply mean bridge of the Cant, i. e. the Can, i. q. Cam.

R. S. CHARNOCK.

Gray's Inn.

LETTER OF EDWARD IV. (4th S. vii. 229).—It is much to be hoped, in the interests of history, that the purchaser of the MS. letter purporting to be written by Edward IV. in 1460 may act upon the suggestion of MR. GAIRDNER, and may send the MS. to the British Museum to have the signatures carefully examined by experts; for the genuineness of this letter involves the doubt as to whether the historical details of Hall's *Chronicle* are as accurate as they are precise. In the meanwhile those who have not inspected the MS. can only form their judgment of its value from the internal evidence of its style; and with all deference to MR. GAIRDNER, I would ask whether there are not expressions in the body of the document to excite grave suspicion of its genuineness? Does he find in any contemporary letters of undoubted authenticity that the King of England at this period ever styled himself "*Regia Majestas nostra*" or "*Sacra Regia Majestas*," or that the Duke of Milan was usually addressed in state papers as "*Excellentia Vestra*"? There is no difficulty whatever in positively answering these two questions to any one who has access to the Bodleian Library, for amongst the Ashmolean MSS. (No. 789) is preserved the letter-book of Bishop Beckington, secretary of state to Henry VI., which includes the forms and set phrases of his official correspondence, "*colores verborum et sententiarum*." The style of the Dukes of Milan, and the mode in which they were addressed in formal letters, will appear from the *Documenti Diplomatici* lately printed from the Milanese Archives by Signor Luigi Osio.

TEWARS.

ALBANEY AND AMONDEVILLE (4th S. vii. 234.) In answer to part of H. S. G.'s query—"Did Uvedale marry an heiress of Amondeville?"—it is very probable one of that name did, for at the end of the sixteenth century the Uvedales (whose

arms are "Argent, a cross moline gules," as H. S. G. rightly supposes) are found to quarter (*inter alia*) "Azure, a fret or," whether Amondeville or not. For this statement there is the following evidence, which H. S. G. will find in the second volume of Hutchins' *History of Dorset*:—In the church of More Cricchel, Dorset, appear the armorial bearings of the Uvedales, wherein the fourth quartering is "Or, a fret azure" (reversing the tinctures). And in Wimborne Minster, in the same county, there is a very fine monument to Sir Edmund Uvedale, who died *circa* 1603 (which I myself have seen, though I did not at the time particularly notice the quarterings), in which the fifth quartering is properly given as "Azure, a fret or." And again, Robert Uvedale, writing to the *Gent. Mag.* vol. lxxx. part ii. p. 31 (as he more than once did on the same subject), gives the quarterings of his family as copied from the church at Wykeham (the seat of the Hampshire and elder branch), and the fourth is there "Azure, a fret or."

In the pedigree given by Hutchins I can find no mention of the name of Amondeville, though there is a blank or two left where a wife's name should come in. Neither can I in the one recorded by Berry in his *County Genealogies of Hants*.

Edmondson gives, in his *Glover's Ordinary*, under the head of "Frets," "Azure, a fret or, for Mundevill," though at the same time I cannot find that he specifies the arms of Amondeville or Mundevill amongst the host of others he compiled.

J. S. UDAL.

Junior Athenæum Club.

"PEN OF AN ANGEL'S WING": WORDSWORTH, CONSTABLE, ETC. (4th S. vii. 233).—The same beautiful thought is expressed by John Evelyn, in his *Life of Mrs. Godolphin* (London, W. Pickering, 1848, p. 4):—

"It would become a steadier hand, and the pen of an Angells wing, to describe the life of a Saint, who is not amongst those illustrious orders."

T. W. C.

JANNEY FAMILY (4th S. vi. 275, 356).—I am well acquainted with John Janney, a retired civil service servant. I have not as yet been able to communicate with him, but in a short time shall be able to do so. In the interim anything addressed to him may be forwarded to my care.

G. T. FULLAM.

13, Osborne Street, Hull.

G. CAMPHAUSEN (4th S. vii. 188).—Adolphe Siret's valuable work, *Dictionnaire historique des Peintres* (2nd ed. Paris, 1866), may be useful to T. S. A.

G. M. T.

"VERITAS IN PUTEO" (4th S. vi. 474; vii. 108).—Diogenes Laertius records this saying of Democritus in his *Life of Pyrrho*, lib. ix. *segu.*

72. 'Ερεού δὲ οὐδὲν ἴσμεν' ἐν Βυθῷ γὰρ ἡ ἀλήθεια. Cf. Cicero, *Academica*, i. 13. Turnebus in *Comment. remarka*:—

"Cicero in Lucullo [*Academicorum*, libro secundo], Naturam accusa quam in profundo veritatem, ut ait Democritus, penitus abstruserit. Simile est illud Seneca N. Q. vii. 32. *Vix ad fundum veniretur, in quo veritas posita est, quam nunc in summa terra, et levi manu quaerimus*. Verba sunt Democriti, &c. See also Fabri *Comment. in loc.*

Τὴς δὲ μέλλει φρένα δια-
καθορᾶν, ὅψιν ἄβυσσον.

Nam quis possit mentem magni
Spectare Jovis? fundo illa caret."

Aeschylus et Grotius.

BIBLIOTHECAR. CHEETHAM.

PUNNING AND JESTING ON NAMES (4th S. vi. 304, 581; vii. 106.)—Dr. Samuel Goodenough, Bishop of Carlisle, preached before the House of Commons in 1795, and before the House of Lords in 1809. On one of these occasions the following lines were penned:—

"Tis well-enough that Goodenough
Before the House should preach;
For sure-enough full bad-enough
Are those he has to teach."

The lines are given in Nichols' *Illustrations of Literature*, vi. 251.

H. P. D.

BALLASALEY (4th S. vi. 475, 583; vii. 176.)—There are two places in the Isle of Man called Ballasalla; one a small village, and the other an estate. They are both low-lying places near the sea-coast. May not the word be derived from *balley*, Manx for place, and *sailley*, Manx for sea-water?

MONENSIS.

FINDERNE FLOWERS (4th S. vi. 544; vii. 194.) Although the quotation furnished by Miss HARRISON is to be met with in the first volume of *The Reliquary*, 1860-61, page 123, no one will dispute its right to be reproduced in your pages. It is exceedingly interesting, and calls for further research; i. e., am I in error in supposing that the plant alluded to is the *Pulmonaria maculosa*, spotted lungwort, or cowslips of Jerusalem? "It is planted in gardens, and flowers in May."

Miss HARRISON mentions (in quotation) "Talbary Castle." Should this not be Tutbury Castle? Ancient Findern fires, commonly called tindles. Does this custom, mentioned by Brand in his *Popular Antiquities*, still exist, or has it been put an end to "for want of the wonted materials?"

J. MANUEL.

Newcastle-on-Tyne.

I greatly admire the poetry of the prose extract, but should very much like to ask the question, is the anecdote true? for on referring to my scrap-book I find that a precisely similar anecdote of "Aylmer's Flower" was quoted in *Pleasant Hours* of June 1868, out of the *Literary Churchman*.

W. H.

SMITH (4th S. vi. 474; vii. 43, 175.)—I should be glad to have an explanation of L. N. O. N.'s meaning in the following (which at present seems to be some play upon Sp. and *s. p.* = *sine prole*; but until I clearly understand the sentence, I could not pretend to reply): "There is a . . . family name of Sp.'s which often appears in pedigrees of families with whom Sp.'s have intermarried—I mean *obit*?" Sp.

BARTOLOMAO DIAZ, THE DISCOVERER OF THE CAPE ROUTE (4th S. vii. 102, 195.)—Bouillet, in his *Dictionnaire universel d'Histoire et de Géographie*, gives, like Galvano, 1486 as the year of this important discovery; and he adds, at the word Cap: "La colonie du Cap fut fondée en 1650 par les Hollandais (164 ans après la découverte du Cap de Bonne-Espérance)" which makes it in fact A.D. 1486.

The great navigator was correct in giving it the name of Cap des Tourmentes, for on a subsequent voyage his vessel foundered. Still there are times, as I have myself witnessed on my return from China in May 1833, when the sea off the Cape is as smooth as a looking-glass.

P. A. L.

SICKLE BOYNE: BOYNE MONEY (4th S. vii. 236.)—"Sickle boyne" seems to be personal service—that of a reaper or shearer (as of corn in autumn) with the sickle, who, in the character of cottar, tacksman, vassal, &c., was bounden to perform such service to his over-lord, under contract, or by some well-established custom of the manor. Boyne is probably not anywise different from *boun* or *boon*, the more usual form; and a corruption, as seems the opinion of Bishop W. Kennet, of *bounden*, or, if not, of at least *biddan* (Sax.), to pray or entreat (Glossary to *Par. Antiq.* voce "Precaria"). "Boyne money," or "boon silver," seemingly the same in import, was the money commutation paid by the obligee for such personal service. The expression, "*boon* of shearers," is yet quite common in Scotland; and says Blount, in mentioning the services and customs of certain manors in Nottingham:—

"On the day of the *Great Bidrepe*, which was called the *Prior's Boon*, every native was to find three workmen, and (every) cottager one."—*Antient Tenures*, edit. of 1784, p. 262.

Boon services were the same with those performed under the names of *bidrepe* and *precaria*, which last is simply the Latin form of *bidrepe*, which is supposed to be derived from *biddan* above-mentioned, and *repe*, to rip or cut corn. Hence, a reaping on a certain day, on the prayer or entreaty by the lord or his steward, of his servile dependents—of those who owed him customary services—was called *bidrepe*. These assembly days were called *bind-days*, i. e. *biddan* days,—those on which the customary tenants

attended *ad preces domini*. (Kennet's *Glossary*, v. "Bidrepe" and "Precaria"; Blount's *Tenures*, pp. 226, 250, 254, 255, 262, 264; and the same author's *Law Dictionary*, v. "Bidrepe.")

ESPEDARE.

"SOLUTA" IN PARISH REGISTERS (3rd S. iii. 61, 151, 198, 236.)—In a MS. called the Stoneley Ledger, written *temp.* Richard II. (1392), p. 5, *ad fin.*, we find: "Qui Robertus genuit de Arlota soluta predictum Willelmus Bastard." Does not the word here clearly mean single woman?

E. H. KNOWLES.

Kenilworth.

THE NILE AND THE BIBLE (4th S. vii. 186.)—I was always under the impression that the passage Eccles. xi. 1, "Cast thy bread upon the waters: for thou shalt find it after many days," had its origin in the custom of the Egyptians of casting seed on the waters of the Nile when they overflowed the neighbouring lands, which sinking in the still pools that overflowed the fields, was covered with a rich alluvial deposit when the waters receded, and subsequently sprung up under the influence of the sun. The passage in the LXX is worth noting:—

Ἀποστείλον τὸν ἔρπον σου ἐπὶ πρόσκπον τοῦ ὕδατος, ὅτε ἐν πληθὲι ἡμερῶν εὐρήσεις αὐτόν. (Compare Herod. *Euterpe*, xiv.)

Οἱ οὐτε ἀρότρῳ ἀναβήγγοντες ἀβλακάς, ἔχουσι πόνους, οὔτε σκάλλοντες, οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν ἄλλοι ἐνθρῶποι περὶ λήϊον πονέουσι· ἀλλ' ἐπειδὴ σφι ὁ ποταμὸς αὐτόματος ἐκείθων ἄρση τὰς ἀρούρας, ἔρπον δὲ ἀπολείπη ὀπίσω, τότε σπείρας ἕκαστος τὴν ἐκντοῦ ἄρουραν, κ.τ.λ.

On referring to Schultz, *Scholia in Vetus Testamentum continuata a Georg. Laur. Bauer*, I find the common acceptation of the verse with another interpretation which has some allusion to the one under consideration:—

"Mitte panem tuum trans mare, nam post multos dies reperies illum." Hæc et sequentia vel de eleemosynis dandis, etc., vel de satione frumenti explicant. Qui panem s. bona sua in aquas projicit, amittit illa. Sic de tuis facultatibus erga pauperibus, qui rependere beneficia non possunt, Deus remunerator erit, Luc. xiv. 14; Sirac. xxix. 12. *Van der Palm*. "Frumentum distribue, i.e. semen tem fac juxta aquas, i.e. in locis fertilioribus, ubi post multos dies invenies, quod colligas." (Vol. v. p. 327.)

The passage is worthy of some further inquiry.

R. C.

Cork.

"SAPIENS EST FILIUS QUI NOVIT PATREM" (4th S. vi. 324, 422.)—Athenæus says that at Athens Cæcrops was the first person who married a man to one wife only, for before his time men had their wives in common; on which account it was, as some people state, he was called διφυής. Διὸ καὶ ἔδοξε τισὶ διφυής νομισθῆναι, οὐκ εἰδότεν τῶν πρότερον διὰ τὸ πλῆθος τὸν πατέρα.—*Deipnosoph.* xiii. 2.

C. P. I.

STORY ASCRIBED TO THEODORE HOOK (4th S. vii. 73, 196.)—This, I think, must be older than the time of Hook. I met with the following American version of the story about half a century ago:—

"As two divines, their ambling steeds bestriding,
In merry mood o'er Boston neck were riding,
Sudden a simple structure met their sight—
From which the convict takes his hempen flight;
Where sailor-like he bids adieu to hope,
His all depending on a single rope.
'Say, brother,' cried the one, 'pray, where were you,
Had yonder gallows been allowed its due?'
'Where?' cried the other, in sarcastic tone,
'Why, where but riding into town alone.'"

UNEDA.

Philadelphia.

STILTS = CRUTCHES (3rd S. vii. 478; viii. 178, 230, 278; 4th S. vii. 243.)—The accounts of the overseers of the poor for the parish of Leverton near Boston, A.D. 1560, contain the following. The Christian name has been left blank by the writer:—"Given to . . . Thompson wth one stilt, v^{ja}." (*Archæologia*, xli. 300.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ELECAMPANE (4th S. v. 595; vi. 103, 205, 264; vii. 243.)—Of this plant, *Helenium*, *Inula*, or *Enula campana*, all the old herbals speak in high terms of commendation. In Germany a wine made of it is in great esteem. It was accounted warm, opening, detersive, and efficacious in diseases of the lungs. Dr. Hill even says that hardly any plant has more virtues, but that its greatest virtue is in curing coughs. An infusion of the fresh root with honey was found very successful in whooping-cough. For these purposes it was also made into candy, and so gradually became a more sweet thing for children. So that now its medical virtues are forgotten, and it is sold merely as a candy in confectioners' shops, with no more of the plant in it than there is of barley in what is now sold as barley-sugar.

The virtue of elecampane was celebrated in an old distich:—

"Enula campana reddit præcordia sana."

The German name is *Alantwurzel*. In an old German herbal of 1589 it is proclaimed good against the plague and pestilential diseases. The author seeks to identify it with the herb *moly*. He says that many valuable medicines may be prepared with elecampane, and principally for asthma, hard breathing, and dry cough, for which he directs the composition of an electuary; and adds in his quaint old German:—

"Diese Latwerge zertheilet die groben Flagas us macht leicht ausswerfen. Heilet also genützet überlich Geschwer der Lungen, u. s. w."

He further recommends it to be candied like *angelica*, and eaten morning and evening for asth-

complaints. He very amusingly tells his that it has long been customary in Switzerland, and Bavaria to keep a piece of e-root in the mouth in the morning and that the same is customary on the other waters, against poisonous exhalations of air. He has several more medical recommendations, but all these old real or supposed are now forgotten; and we may be with Dr. Thornton's brief summing up in this:—

It is esteemed a good pectoral, and, like angelica, is now used; and these have become now a sweetmeat."

F. C. H. a Murithian.

ROWING AFTER DEATH (4th S. vi. 524; 130, 222, 290.)—I meant no disrespect to "Old Gentleman at Turvey," when I desisted by that title in my paper of February. I merely repeated the expression made by his friend MR. PICKFORD. The retort "old gentleman" provokes a smile from one thirty years ago, was already teaching. What it was that the (not old) gentleman in the tomb of Lady Mordaunt, whose really human hair or not, and, if hair, I come there, I cannot say; but that it which had grown from a dead body is possible.

As to that to a person ignorant of physiology, the laws which govern the formation of tissues, all vital phenomena appear probable, or equally improbable. There is no standard of probability. A hair has no root; it is a mere secretion, formed in follicle, or little bag, in the skin from the blood which is carried to it. The hair grows by the addition of fresh material, which is pushed onwards the hard dry portion of the skin, and so increases its length. But the connection between the hair and the skin at its root be severed, or let the hair die, and these vessels perish—the hair is dead, and as incapable of any further growth as a piece of wire. If hairs had independent powers of growth, wigs would grow.

It does not occur to the gentleman at Turvey that if his hair continued to grow after death, every body would exhibit an instance such as he believes in that of Lady Mordaunt? And what a lesson to Egyptian mummies ought to make! They surely had time enough to develop a

hair in all seriousness recommend your countrymen who have hitherto believed in the growth of hair, to refer to some book on physiology, and learn how hair grows.

If they can get some friend with a microscope to show them an injected hair-follicle, they will be better.

J. DIXON.

MEANING OF "NACCARINE" (4th S. vii. 236.) In reply to E. H. KNOWLES, *naccarine* is the name of a colour of a crimson hue, similar to that of the robe of the Order of the Bath, or more properly the reddish hue of the mother-o'-pearl shell. It is derived from the Spanish *nacar*, the lustre of mother-o'-pearl, or the French *nacre*, which means the shell as well as the pearly lustre of it. There are equivalent words in the Arabic, from which the Spanish may possibly have derived their word; they are, *nosgru* and *noogru*. An Arabic scholar may contend these to be synonymous; if so, I am perfectly agreeable.

The word in English I have seen spelt *naccarine*: the affix, as most would know, is the Latin *-inus* = belonging to.

Allied to *naccarine* is *nacarat*, which means a fine linen fabric, dyed fugitively of a pale red colour, which ladies used to rub upon their faces to give them a delicate roseate hue. We have also *nacreous*, applied to a surface which reflects iridescent light.

J. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

England in the Reign of King Henry the Eighth. A Dialogue between Cardinal Pole and Thomas Lupset, Lecturer in Rhetoric at Oxford, by Thomas Starkey, Chaplain to the King. Edited, with Preface, Notes, and Glossary, by J. M. Cowper. (Early English Text Society.)

A Supplicacyon for the Beggars. Written about the year 1523 by Simon Fish. Now edited by F. J. Furnivall. With a Supplicacyon to Oure Moste Sovereigne Lorde Kyng Henry the Eighth (A.D. 1544). A Supplication of the Poore Commons (A.D. 1546). The Decaye of England by the grete multitude of Shepe (A.D. 1550). Edited by J. M. Cowper. (Early English Text Society.)

If the study of our early language, its history and monuments, does not become general, it will not be from any lack of zeal and intelligence on the part of many eminent scholars who devote their time and knowledge to the editing of the publications of the Early English Text Society. It is little more than a month since we noted the appearance of *Joseph of Arimathea* and *Alfred's West Saxon Version of Gregory's Pastoral Care*—the first two books issued by the Society in return for the present year's subscription; and now we have to call attention to two more volumes of the extra series. Of the first of these, "The Dialogue between Pole and Lupset," the editor (who considers it hardly of less interest and less importance than More's *Utopia*) says: "Its unimpassioned statements respecting men, its judge-like suggestions for improvement, its keen appreciation of what would profit the country—and make men wiser, happier, and better—give it a value which few works of the time possess." Mr. Cowper has done his duty as an editor very satisfactorily, and the abstract, in which he gives in modern English the most interesting points of the book, will prove of great use to the general reader; who will look very anxiously for Professor Brewer's promised Introduction to it. The four tracts, which form the second of these volumes, well deserve the attention of all who would know the real state of the country at the period of the Reformation.

Pasigraphical Dictionary and Grammar. By Anton Bachmaier, President of the Pasigraphical Society of Munich.

Pasigraphisches Wörterbuch zum Gebrauche für die Deutsche Sprache. Verfasst von Anton Bachmaier.

Dictionnaire Pasigraphique, précédé de la Grammaire. Rédigé par Antoine Bachmaier. (Trübner.)

Some of our readers may not be aware of the exact nature of pasigraphy: "Pasigraphy," says the editor of these little volumes, "teaches people to communicate with one another in writing by means of numbers, which convey the same ideas in all languages, thus it reunites people whom languages separate." Although this system cannot possess all the advantages of a language, it is a faithful interpreter of all languages that accept it, as any one will feel convinced who will take the trouble to test it by means of these three dictionaries; and the principle will apply as equally to three hundred as to three languages, provided dictionaries be prepared for the purpose. The utility of such a system is evident, and no less so the ingenuity with which M. Bachmaier has overcome its difficulties. The conceptions communicable are 4,334; and when it is remembered how few are the words in ordinary use, it will be seen what great progress M. Bachmaier has made in solving the problem of an universal language, or, at all events, an universal means of intercommunication for ordinary purposes between all nations and languages.

The Builders of Babel. By Dominick M'Causland, Q.C., D.C.L., &c. (Bentley.)

This is a book which may safely be recommended to those who are honestly and earnestly seeking for the harmony that must exist between the well-ascertained facts of science and the rightly understood words of revelation. Mr. M'Causland, in the conviction that prehistoric archaeology, like every other science, only serves to set the seal of truth on the sacred record, in the volume before us brings the recent discoveries which this new science has won for history to bear in bridging over the misty gulf which has hitherto intervened between the history of the Hametic and Japhetic branches of the great human family in the Book of Genesis, and the Grecian Era.

Reminiscences of Fifty Years. By Mark Boyd. (Longmans.)

When an intelligent man who has passed fifty years of a busy life, which has brought him in contact with men high in both services, active politicians, and intelligent men of business, sits down to write his reminiscences, he can hardly fail to record a good deal which is amusing, and a good deal which, if not amusing, is worth knowing. Such is Mr. Boyd's book; which, though certainly not equal to Dean Ramsay's, which suggested it, contains some very interesting anecdotes; while in many cases, if the anecdotes are not very remarkable, they derive interest and value from the remarkable men of whom they are related.

BOOKS RECEIVED.—*Popular Tables* by Charles M. Wiltch. *Seventh edition*, edited by Montague Marriott, Barrister-at-Law. (Longmans.) The great value and utility of these Tables have been so generally recognised that we may content ourselves with calling attention to this seventh edition, in which the various Tables, &c. have been brought down to the present day.

The Mac Callum More. A History of the Argyll Family, from the earliest Times. By the Rev. Hely Smith. (Bemrose.) A well-timed little book full of the information which the recent marriage of the Princess

Louise to Lord Lorne naturally leads many to inquire after.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., F.L.S. *Part I.* (Routledge.) There can be little doubt that this new issue of Mr. Wood's pleasantly written and beautifully illustrated *Natural History* will share the popularity which so deservedly attended the original edition.

THE conclusion of Lord Dalling's Biography and Letters of Lord Palmerston, will, it is understood, appear in the course of the present year.

REPORT speaks very favourably of the approaching Exhibition of the Royal Academy, which, it is said, will contain a considerable number of works by eminent French artists.

WE are requested to state that the title, "Won—not Wood," which designates a "serial" novel, commenced in *Chambers's Journal* on November 29, 1870, was notified in connection with a "drama in five acts, and in verse," in *The Athenæum* of October 30, 1869—having originated with the writer of the play referred to.

THE ROYAL ALBERT HALL.—This structure occupies about one quarter of the area of the Colosseum, and is much less elliptical than that building, being less than half the length, and a little more than half the breadth. The external dimensions of the hall are 272 against 584, and 238 against 468.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

JOSEPH TRAIN'S ANTIQUARIAN RESEARCHES.

Wanted by Mr. James McKie, Kilmarnock.

BOOTH'S ARMY AND ITS TRADITIONS.

Wanted by Surgeon-Major Fleming, 113, Marine Parade, Brighton.

A LIST OF THE OFFICERS CLAIMING THE SIXTY THOUSAND POUNDS GRANTED BY HIS SACRED MAJESTY FOR THE RELIEF OF THE TRULY Loyal AND INDIGENT PARTY. 4to. 1693.
LIST OF JUSTICES OF PEACE CONFIRMED AT THE RESTORATION. London. 12mo. 1690.

Wanted by Edward Peacock, Esq., Bottenford Manor, Brigg.

A Proclamation of September 7, 1661, calling in the Commonwealth Money.

Another Proclamation, also of Charles II., dated December 7, 1661, and also relating to the Coins of the Commonwealth.

Another on the same subject, dated January 24, 1662. Either together or separately.

Wanted by Mr. H. W. Henfrey, Markham House, College Road, Brighton.

Notices to Correspondents.

M. P. C. (Hokitika, New Zealand).—*The lines*—

"A temple to friendship," &c., are by Moore, and will be found at p. 145 of the 1st ed. edition of his *Poems* (edit. 1869.)

M. E. B.—The baronet referred to was not ennobled as physician, but succeeded his father-in-law under a special limitation in the patent. We believe that there exists more than one instance of a nobleman practising as a physician.

"Nascimur poeta, finis oratores," is the saying of Cicero, which is generally misquoted as "Poeta nascitur, non fit."

T. R. is right. The couplet "Immodest words," &c., is from Roscommon's Essay on Translation.

T. A. H.—Querist about Rev. J. Macgowan. What can we direct to this Correspondent?

E. C.—We should, of course, be glad to receive the result of your inquiry.

LONDON, SATURDAY, APRIL 15, 1871.

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Notes.

SPENSER, THE POET OF IRELAND.

No. III.

ay be a mere fancy of mine, but I have felt inclined to regard Spenser as being a poet of Ireland, for it is only in his poetry I meet with Irish scenery and Irish manners. He spent the early part of his life mostly in London, and in reality knew very little of any part of England but Kent, he naturally described all under his eyes in Ireland, with whose scenery he seems to have been well acquainted. Of this I find the following proofs:— When he would describe the force of the tide going up a river (iv. 3, 27), it is the Shannon, which he had seen it, and not the Thames or any other, in which he had not seen it, that he intended; when the collision of two adverse hills (iv. 1, 42), it is in the "Irish Sounds" that it occurs; when he in a simile (ii. 9, 16) describes a flock of gnats, it is "out of the fens of Allan," in the county of Cork, that they rise. The simile of the south wind dispelling the mist (iii. 13) is evidently taken from what the poet often has witnessed at Kilkenny. Nature in her court (vii. 6) on the hill of Aelo in the county, the change of which hill is the subject of a pleasing mythologic legend; and in his *Clouds come Home again*, he relates the meeting of the two neighbouring streams, the Mulla

and the Bregog—a legend perhaps concerted between the poet and Sir Walter Raleigh, when the latter visited him at Kilkenny. I finally think that it was the Lakes of Killarney, which he must have visited, that made him place the bower of Acrasia in a lake, and not in the sea like the palaces of Alcina and Armida.

In various parts of the poem we seem to meet with the abodes, the manners, and the habits of the rude and barbarous Irish. We may instance the cottage and the occupation of Corcoran and her daughter (i. 3, 10 *seq.*); the Witch's abode (iii. 7, 5), and that of Selaunder and her own person; and the ford where the "fosters" waylay Timias (iii. 5, 17). Perhaps even the abode of Belphebe and her nymphs (iii. 5, 39) may have had its prototype in the woods of Munster.

When we read the description of the "commune hall" in the Palace of Pride (i. 5, 3), with its minstrels, its bards, and its chroniclers, we are reminded at once of the abode of an Irish chief, or even the castle of an Anglo-Irish lord: for in such the poet must often have been a guest. He surely must have been more than once at that of Kilkenny. We may observe that while in the *Orlando* the knights frequently stop at inns, nothing of the kind occurs in *The Faerie Queene*, where at nightfall they always repair to castles or other private dwellings. Now in the *View, &c.*, we are told more than once that "there be no inns" where "lodging or horse meat or man's meat" were to be had. And such, I have reason to think, was the case in remote parts of Kerry even within the present century, when the traveller or tourist was always a welcome guest in private houses.*

But it may be said—Is not Moore the poet of Ireland? Just as much, in my opinion, as Byron is the poet of Israel. Moore—though, I believe, of Celtic origin—in reality knew little of Ireland. He was born and reared in Dublin,† and therefore never mingled with the peasantry, who must be known if we would know the Irish character. He had, I think, little or no taste for natural scenery; and hence his *Irish Melodies* do not contain a single description of Irish scenery or a trait of Irish manners. He

* In 1813 one of the guides at Killarney proposed to me to make a pedestrian tour through the mountains of Kerry. "But," said I, "there are no inns." "Oh, never mind that," said he; "for every day I will bring you to the house of some gentleman or other, who will be right glad to give you your dinner, bed, and breakfast next morning for the pleasure of your company."

† Many many years ago, when I was a very young student in Trinity College, Dublin, I chanced to become acquainted with the successor of Moore's father in the grocer's shop in Aungier Street, and I remember spending an evening drinking tea, playing cards, and eating oysters in the little parlour behind the shop, in which the poet must often have sat composing his early verses. But I was not then aware of it.

merely took some names of persons and some fabulous legends from the so-called histories of Keating and O'Halloran, and when these legends were really beautiful, he spoiled them by his light trifling mode of narrating them. Premising that, in my opinion, the finest verses ever produced in Ireland are Wolfe's on "The Burial of Sir John Moore," I would say, though many of the *Melodies* are pleasing and some really spirited, that, as a national poet, he was, in my mind, far inferior to Davis—the Tyrtæus of that wild band of hot-headed enthusiasts led by infatuated but honourable and well-meaning Smith O'Brien, some twenty or five-and-twenty years ago, who dreamed of such an utter impossibility as that of exciting the Irish Romanists to rise in arms against the power of England. I say so; for, with all their ignorance and enthusiasm, the Irish are not absolute fools, and therefore an insurrection in Ireland is just as probable an event as one in Wales or Cornwall. Will our statesmen ever get rid of their dread of this noisy unsubstantial bugbear? Let them do strict justice, and expect no thanks. An imaginative race, conscious of inferiority, never will be contented, but will always have imaginary wrongs to brood over, and on which they may display their national eloquence.

THOS. KEIGHTLEY.

FENDLES: BEAUCHAMP.

The first of these names, spelt in various ways, has, I suppose, always been a puzzle to English genealogists. I mentioned it (iii. 409) when I had something to say about the Mortymer pedigree. But, although I am not yet able to decide what the real name is, I think that HERMENTRUE (4th S. vii. 223) would like to know that the probability still seems to incline to its being a Spanish name barbarized into its present shape. There are in existence two copies in MS. of the *Lives of the Berkeleys* by Smyth of Nibley. One is at Berkeley Castle. I have never seen that MS.: it was the one used by Fosbrooke for his *Extracts from Smyth's Lives of the Berkeleys*. The other is in the possession of Mr. Berkeley of Spetchley Park, Worcestershire. By his kindness I have been allowed to have this precious MS. in my own house. It is a magazine of Gloucestershire history. At the end of it is this statement:—

"The end of the third and last volume, conteyninge the seauen last ancestors of the antient and honorable familie of the Berkeleys (includinge the lord George that yet lyeth) wherein 127 yeares are taken up, viz' from the viijth yeare of the raigne of Kinge Henry the VIIth, Anno 1491, till the xvijth yeare of the raigne of King James of England &c. Anno 1618."

I give these particulars that HERMENTRUE and other genealogists may see exactly what the authority is to which I am asking them to assent.

This "third and last volume" is bound up with the two preceding, which give the early history of the family. The three volumes or parts now form one large folio. The date 1618, no doubt, gives the time when Smyth finished his work at the end of the third volume or part. But I found other dates in places, as 1634, 1635, which were, I presume, insertions made by him afterwards.

Of course he comes to this puzzling name, which, however, seems not to have puzzled him. At p. 704, Smyth is showing how George, first Lord Berkeley of that Christian name, the lord who was living when he wrote, could claim several nationalities. He says:—

"By Margaret, wife of Thomas, the third daughter of Roger Mortimer, first Earle of March, sonne of Edmund Mortimer Lord of Wigmore, and of Margaret fendles his wife, daughter of William de fendles, a Spaniard Cousen to Queene Elleanor, first wife to Kinge Edward the first."

And in the dexter margin "a Spaniard."

This is a very positive statement, but it is worth listening to when made by a man such as Smyth was. I have searched the *Noblesse des Andaluzia*, in *Sevilla*, 1588, but found nothing which English ingenuity or blundering could have reduced to Fendles.

However, a possible name is given by Gibbon in his "Introductio ad Latinam Blasoniam" as the list of "Vredi Blasonie." At the end of—

"Sigilla Comitum Flandrie cum expositione historica Olivari Vredi Ivrisconsulti Brvg. Burgi Flandrarum apud Joannem Baptistam Kerchovium theol. alt., sub signo Bibliorum. Anno 1639,"

is a list of arms collected by Julius Chifflet, son of John James Chifflet. It is in Latin and French. I know Vredius's book very well, but I do not possess it, and cannot here refer to it. Wherever it may be that the name occurs, Gibbon gives it, as I have said, under "Vredi Blasonie." The name is FIENTLES. He gives the name and arms thus:—

"Fientes. Scutum argenteum furvo Leone impressum. Arg. a Lion rampant Sab. (a place giving surname to a Family)."

This name certainly brings us very near to Fendles. It is most likely that in England the name Fientes could not have existed long without getting a *d* inserted. Where is Fientes?

Now the *Recueil Généalogique de Familles originaires des Pays Bas*, Rotterdam, 1775, gives at p. 365, and elsewhere, the name and coat of De Fienens. Gilles de Fienens occurs at the very beginning of the seventeenth century as "Chevalier, Seigneur de Renauville, fils de Maximilien Seigneur dudit Lieu." The arms on p. 363 to which p. 365 refers, are "d'argent au lion de sable, armé et lampassé de gueules. This is the coat of Fientes, as given by Vredius. It is not the coat of the ancient Norman-English family of

leones, who bear Azure, three lions rampant or, armed and langued g.; and Elias Reusner, part v. 82 of his *Opus Genealogicum Catholicum*, 1592, gives "Stirpis Lucemburgice stemma secundum unitum Fani S. Pavli ac Lignii, Fienne Domitum," but no arms.
D. P.
Stuarts Lodge, Malvern Wells.

"PROVINCIAL CHARACTERISTICS."

The above *jeu d'esprit*, which appeared originally in the *Milesian Magazine* of Dr. John Brennan of Dublin, and which derived much of its point from a fact (hitherto unmentioned) that it was improved in a company that fairly represented the literature and scholarship of the four Irish provinces, has been reprinted by Mr. T. Crofton Croker in his *Popular Songs of Ireland*, and by Mr. Charles Gavan Duffy in his *Casket of Irish Songs*, with an accompanying hint that it may have been written by Dr. Brennan himself. Both Mr. T. C. Croker and Mr. Charles Gavan Duffy are entirely wrong in this conjecture, the punning bagatelle in question having been extemporised by my father, a naval brother Medico and friend of the Doctor's, who, many years ago, gave me the original, from which I made the accompanying Latin translation, such as it is.

Croker, though a clever man, makes another evident mistake in quoting the humorous Irish song—

"I'm kin to the Callaghans, Brallaghans,
Newlans and Dowlings likewise,"—

as if it formed part of a totally different song, called "I was the boy for bewitching them."

He is also, I think, wrong in explaining the vulgar Anglo-Irish curse, "Bad cess to you" by "Heavy taxation to you" (!!)—an Irish curse, no doubt, but I think interpreted with "bad success" by Mr. Croker.

"PROVINCIAL CHARACTERISTICS."

Is the third line Crofton and Duffy have "mist-all," erroneously for "missed all."]

"A Connaught man

Gets all that he can,

His impudence never has missed all;

He'll seldom flatter,

But bully and batter,

And his talk's of his kin and his pistol.

"A Munster man

Is civil by plan,

Again and again he'll entreat you;

Though you ten times refuse,

He his object pursues,

Which is, nine out of ten times, to cheat you.

"An Ulster man

Ever means to trepan,

He watches your eye and opinion;

He'll ne'er disagree,

Till his interest it be,

And insolence marks his dominion.

"A Leinster man
Is with all cup and can;
He calls t'other provinces knaves;
Yet each of them see,
When he starts with the three,
That his distance he frequently saves."

"CHARACTERES PROVINCIALIUM."

"Connacia natus quæ possit cuncta lucratur;
Nec semper, audax, fallitur omne petens;
Rarus adulator, bacchans plerumque feroxi;
Armaque magniloquens prosapiamque erepat.

"Mononia natus civilis compositoque
Urbanus rogitat, sæpe subinde rogat;
Si decies negitas, quod vult prosequitur ardens;
Ex decies novies fallere quemque parat.

"Ultonia natus deceptor semper ocellis
Inhiat et menti, callidus advigilans;
Ni sua res agitur nunquam dissentit amico;
Spiritus insultans imperiumque notat.

"Lagenia natus calices et pocula partit,
Atque alios nequam furciferosque vocat;
Ast ubi contendit triplex provincia cursu,—
Quæque sibi vident,—occupat illa locum."

THOMAS STANLEY TRACEY, A.B.,

Ex-Scholar Trin. Coll., Dublin.

Limerick.

POETRY OF THE CLOUDS.

De Quincey, in his essay on Wordsworth's poetry, says, "it is singular that the gorgeous phenomena of cloud scenery have been so little noticed by poets." He considers Wordsworth to be the only poet who has satisfactorily observed the beauty of clouds and their weird fantastic shapes; and he naturally selects this point for his eloquent admiration. Naturally I say, for who is so fond of building "castles in the air" as De Quincey?

With his usual display of pyrotechnic rhetoric he dazzles the reader into the belief that the two or three passages which he "devolvit ore profundo" contain the only known allusions to these "vapoury appearances." This statement, supporting the theory that the ancient poets were insensible to natural beauty, I am anxious to disprove. The following are a few quotations, which I should be glad to see largely supplemented.

In Theocritus (xxv. 88) there is a passage similar to that quoted by De Quincey, in which a flock of sheep is compared with "rainy clouds."

Secondly, in the "Clouds" of Aristophanes there are many allusions, and especially in one passage (*Nubes*, 345-348) where clouds are likened to a panther, a wolf, a centaur, a bull, a stag, and a woman.

Again, Lucretius, treating of emanations (iv. 136), speaks thus of the forms seen in clouds:—

"sæpe Gigantum

Ora volare videntur, et umbram ducere late;

Interdum magni montes avolsaque saxa

Montibus anteire et solem sceedere præter;

Inde alios trahere atque inducere, belua nimbos."

In *Hamlet* De Quincey allows that there are some "gleams of evanescent allusions." I find more than that—namely, clouds with the form of a camel, a weasel, a whale.

I cannot refrain from quoting a beautiful description from a poet whom De Quincey has styled a "barbarian"—John Keats; although, perhaps, in point of time the quotation is impertinent:—

... "before the crystal heavens darken
I watch and dote upon the silver lakes
Pictured in western loveliness, that takes
The semblance of gold rocks and bright gold sands,
Islands and creeks and amber-fretted strands,
With horses prancing o'er them, palaces
And towers of amethyst," &c.

In fine, I do not find that Wordsworth, "if he did not first notice, certainly has noticed most circumstantially" what De Quincey cumbrously terms "the pageants of skybuilt architecture."

H. B. COTTERILL.

The Philberds, Maidenhead.

ANOTHER OLD JENKINS.—I enclose a cutting from *Berrow's Worcester Journal* of April 1, 1871, in the hope that some correspondent of "N. & Q." resident in the neighbourhood will investigate the case as thoroughly as Mr. POLE CAREW did that of Edward Couch of Torpoint, stated to be one hundred and ten, but clearly proved (*ante* p. 200) by Mr. POLE CAREW, upon investigation, to be ninety-five!—

"In our obituary this week we record the death, on the 25th ult., of John Jenkins, of Coddington, near Ledbury, Herefordshire, at the extraordinary age of one hundred and seven years. The deceased lived with his daughter, who is now about eighty-five years of age, in a small mud hut near Coddington Cross, and was formerly a farm labourer of very industrious habits. For many years, however, he has been supported by parochial relief. Some few years ago Mr. Treherne and Mr. Andrews, of Bosbury, visited the old man, and were surprised to find him in want of many necessary articles, such as bed-clothing, &c., whereupon they made an appeal to the inhabitants on his behalf, and sufficient money was raised to buy such necessities as he stood in need of. The deceased was in possession of all his faculties up to the time of his death. He freely indulged in the habit of smoking."

Perhaps, looking at the *date* and the *name*, it is only a hoax played off upon the *Worcester Journal*.

A. O.

SURNAMES IN DOMESDAY BOOK.—In going through the index to the Domesday Survey, I find the names "Rogerus *Deus salvet dominas*," and "Adam filius Durandi *Malis opibus*." I presume that these were the surnames of the persons referred to, and think them sufficiently curious to make a note of them.

The name of Roger appears to have been singularly associated with gallantry and politeness, for I have the impression of a mediæval seal

bearing the device of a man carrying a *rose*, with the legend, "Sigillum Rogeri quasi rosa gerens."

Again, Sir *Roger* de Coverley is, and will ever be, our beau-ideal of the gallant gentleman.

M. D.

SIGNBOARDS.—The latest phase of the temperance movement is, as your readers are probably aware, the institution of public-houses without the drink. One or two of these houses have been opened in Liverpool, and have been attended with a tolerable amount of success. The following is a copy of a signboard over one of these temperance publichouses, and some future historian of signboards may perhaps be grateful for its preservation in the columns of "N. & Q.":—

"A publichouse without the drink,
Where men may read and smoke and think,
Then sober home return.
A stepping-stone this house you'll find;
Come, leave your rum and beer behind,
And truer pleasures learn.

"Workman's Rest. Admission 1d. per week. Open from 6 to 10."

F. S.

BARON LIEBIG'S TESTIMONY TO THE VALUABLE SERVICES OF DISTINGUISHED FRENCH SCIENTIFIC AND LITERARY MEN.—Liebig, the celebrated chemical investigator and author, to whom agricultural science and progress are so much indebted, paid a handsome compliment, the other day, at a meeting of the Academy of Sciences at Munich, to the scientific and literary men of Paris, when he stated how much he (forty-eight years ago) and other Germans had been indebted to Parisian men of science and others, when first visiting Paris for the purpose of prosecuting their studies, amidst the abundant means afforded by that great city. Baron Liebig mentioned, in particular, the names of Gay-Lussac, Arago, Dulong, Thénard—all men of first-rate eminence—to whom he and other Germans were deeply grateful for taking them by the hand, and giving them every possible aid and encouragement. The Baron said he could mention many of his countrymen—surgeons, naturalists, and orientalisists—who, like himself, thankfully remember the active support which they met with from the savans and the literati of Paris. A warm sympathy for all that is noble and good, he said, and an unselfish hospitality, are among the finest traits of the French character. The French, the Baron said, will soon again be actively engaged on the neutral ground of scientific pursuits, in which the best minds of both nations must meet; and by this means the efforts of both, united in a common cause, will, by degrees, help to calm down the bitter feelings of the French against Germany—feelings of deeply wounded national pride—the consequences of the war which was forced upon Germany.

Such notes of peace and goodwill, proceeding from so eminent a quarter, must have a happy effect, and will be hailed with satisfaction on every hand. The new "reign of terror" which now prevails cannot last; and the voices of the eloquent successors of Guizot, Cousin, and Villmain, of Cuvier and Blainville, will soon again be heard by admiring and thronging audiences, without fear of being drowned by the thunder of cannon.

JOHN MACRAY.

Oxford.

JOHN KEMPE, ARCHBISHOP OF CANTERBURY.—It may interest your correspondent MR. W. J. LORTIE, who makes mention of the arms of this archbishop at p. 234 of the present volume of "N. & Q.," to say that they are emblazoned in the fine east window of Bolton Percy church. He was Archbishop of York from 1426 to 1452, when he was translated to Canterbury. The arms are those of Kempe—Field gules, three garbs or, two and one, and round the shield a "bordure engrailed or," impaling those of the see of Canterbury. Above is the figure of the archbishop, the size of life, habited in chasuble, dalmatic, embroidered stole, sandals, and jewelled gloves, his left hand holding a crozier, whilst his right hand is raised in the act of benediction. His head is surrounded by a nimbus or glory. The window in question is said to contain some of the finest fifteenth-century glass in the county of York.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

THE LIBRARIES AND MUSEUMS OF PARIS.—The following extracts from some French newspapers now before me may be welcome to some of your readers who take an interest in the fate of the splendid libraries and museums of Paris:—

Le Temps of March 7, quoting from the *Constitutionnel*, says:—

"Aucun de nos splendides établissements artistiques et scientifiques n'a sérieusement souffert du bombardement barbare des Prussiens.

"La coupole de la chapelle de la Vierge, à Saint-Sulpice, peinte par Lemoyne et restaurée après un incendie par Callot, n'a reçu qu'une égratignure.

"Le palais du Luxembourg, tout rempli d'œuvres d'art, n'a reçu ni un obus ni un éclat d'obus. Toutes les statues du grand jardin sont intactes.

"L'École des mines a reçu un obus, qui a causé, dans les collections minéralogiques, un dégât qui est évalué à une quinzaine de mille francs.

"La couverture du dôme du Panthéon a bien été traversée par un obus, mais cet obus ayant rencontré sous la couverture une seconde coupole en pierre de taille, il vint arrêté et n'a pas touché aux peintures du baron Gros.

"La serre du Jardin des Plantes qui a été touchée est déjà réparée, si bien qu'en ce moment on ne voit plus trace de l'accident.

"Notre incomparable dôme des Invalides, le Louvre, la Sainte-Chapelle du Palais, la cathédrale de Paris, notre vieille église romaine de Saint-Germain-des-Près, sont entièrement saufs.

"En résumé, il n'y a eu que des constructions particulières, en grande quantité malheureusement, qui ont souffert. En moins de six mois, nos maçons auront tout réparé."

The same newspaper of March 10 gives the following paragraph from the *Journal officiel*:—

"On s'occupe activement au Musée du Louvre de rétablir les collections dans l'état où elles étaient avant le siège. D'ici à peu de jours, plusieurs salles pourront être ouvertes au public.

Again, the *Temps* of March 14, says:—

"Plusieurs salles du musée du Louvre viennent d'être réorganisées. Le public pourra les visiter à partir du mardi 14 mars, de dix heures du matin à quatre heures du soir. On entrera par l'escalier de Henri II, pavillon de l'Horloge."

HENRY W. HENFREY.

Markham House, Brighton.

AN OLD OXFORD EPIGRAM.—Cyril Jackson was Dean of Christ Church, Oxford, and Nathan Wetherell (Master of University College), Dean of Hereford, about the beginning of this century. Wetherell when elected to the headship of University was very poor. At that time the Oxford Canal was not completed, and the shares in it were selling at almost nominal sums. Wetherell, beginning to receive an income from his college, bought shares in the canal, which ultimately were worth six hundred pounds per share, and became very rich.

Dr. Burton, a canon of Christ Church, had a daughter who was very clever, and wrote some very pretty verses. She was known by the name of "Jack Burton." Among other little poems was the following, on the above little history of Cyril and Nathan:—

"As Cyril and Nathan were walking by Queen's,
Says Cyril to Nathan, 'We two are both deans,
And bishops perhaps we shall be.'
Says Nathan, 'You may, but I never shall;
I will take care of my little canal,
And leave you to look after the sea' (see)."

I was a member of University College before 1800, and remember the production of this epigram. I never saw it in print.

F. C. P.

Queries.

ANARKALA, FAVOURITE WIFE OF AKBAR.

"His ungracious son (Selim), holding fast his former impiety, and being at the head of an army of seventy thousand men, upon whom he had conferred many commands, refused to do it, unless he would give a general amnesty to all the conspirators, whose lives and well-beings were as dear to him as his own. This answer incensed his father to a denial, whereupon he dislodges his army, and marched to Elabasse, where he commanded all sorts of coin, of gold, silver, and brass to be stamped with his own name and motto; which, to vex his father, he sent to him, and besides coarcted his father's wife Anarkala."—Sir Thomas Herbert's *Travels into Asia and Africa*, vol. i. p. 419; Harris's *Voyages and Travels*.

"Yet, notwithstanding that long-continued custom

there for the eldest son to succeed the father in that great empire, Achabar Cha, father of the late king, upon high and just displeasure taken against his son, for climbing up into the bed of Anarkelee, his father's most beloved wife (whose name signified the Kernel of a Pomegranate), and for other base actions of his, which stirred up his father's high displeasure against him, resolved to break that ancient custom; and therefore in his lifetime protested that not he, but his grandchild, Sultan Coobsurroo (Khusru), whom he always kept in his court, should succeed him in that empire."—*A Voyage to East India*, by Mr. Edward Terry, Chaplain to Sir Thomas Roe, printed with the *Travels into East India* of Sig. Pietro Della Valle. London, 1665.

Anár Kali, meaning the pomegranate bud, is supposed to have been the pet name given by Akbar to his favourite wife Donna Juliana, of Portuguese extraction, with reference to Granada,* the last Moorish stronghold in Spain, which has a split pomegranate, its armorial bearing, carved or painted on its public buildings, from the introduction of which fruit into Europe the name is said to be derived.

When Abul Fagl, the enlightened minister of Akbar, was basely murdered by order of the Prince Selim, in A.D. 1603, the Selima Begum was sent on an embassy to Ná-ábás, the modern Allah-ábád, to bring him to court at Agra, when reported to be sincerely penitent for this execrable murder. According to one account†, the Begum, or Sultána Selima, was only the adoptive, and not the real mother of Selim, afterwards Jahán-gir; but either way she would appear to have been the same as Anár Kali, supposed to be the Poppa, or Pápi Bai, proverbial for misrule, among the Rájputs.

Were Selim, Murád and Danial, the sons of Akbar, all three, the sons of one and the same, or by different mothers? and in what Hindu works is any account given of the misdoings for which the Poppa Bai has become proverbial among the Rájputs? R. R. W. ELLIS.

Stareross, near Exeter.

"ANIMA CHRISTI."—This prose is usually assigned to St. Ignatius. Some say that St. Thomas Aquinas was the writer. Ramboch, I believe, makes it doubtful, only so far committing himself as to say that it is found in a book of devotion of the fourteenth century. Is it to be found in the works of St. Thomas? and if not by that saint, to whom is the Catholic world indebted for such a devotion? H. A. W.

MADLLE. AURETTI.—I have an engraving, date 1745, of Madlle. Auretti, a theatrical personage, of whose history I should be glad to know something. A. E. BARRETT.

[There are two engraved portraits of this once-famed

* *Pomarium Britannicum*, Henry Phillips, F.H.S., p. 312.

† *Mountstuart Elphinstone's History of India*, vol. ii. p. 307.

dancer in the British Museum, one by Scotin and the other by T. Ryley. Of her personal history very little is known. Horace Walpole, in a letter to Sir Horace Mann, dated Dec. 23, 1742, says, "We are making great parties for the Barberina and the Auretti, a charming French girl."

OLD BALLAD.—Can any of your correspondents inform me if the ballad of which I give the first verse (it consists of seven) is printed? I have it in black letter 12mo, and the heading is "A Pleasant Song." The words seem familiar to me, yet I cannot at this moment trace it to any printed source:—

"For earthly chance, for joy or paine
I neither hope nor doe despair:
In sicknesse, health, in losse or gaine,
My God I praise, and doe not care
For wealth, for want, for well, for woe.
I force no friend, I feare no foe."

JAS. CROSSLEY.

"BRIDES OF ENDERBY."—What is the legend which gave its name to the tune of the "Brides of Mavis Enderby," referred to by Jean Ingelow in her poem of the "High Tide on the Coast of Lincolnshire, 1571"? and why was this tune used as an alarm? A. R. E.

[This query appeared in our 3rd S. v. 496, without eliciting a reply. An account of the remarkable high tide in 1571 is printed from Holinshed in Pishy Thompson's *History of Boston*, edit. 1856, p. 68.]

REMARKABLE CLOCK.—I have been informed by a correspondent at Barcelona that there is for sale, or has been lately sold in London, a very curious and valuable astronomical clock, made by a watch and clock maker of the name of Biliere of Barcelona, and said to be worth 5,000*l.* or 6,000*l.* Being desirous of discovering whether the said clock is still offered for sale, I shall be much obliged if you can elicit any particulars concerning it; and if it is in London, where it is to be viewed. A. L. McEWAN.

61, Threadneedle Street, London.

"COUTUMIER OF THE ORDER OF THE VISITATION OF THE BLESSED VIRGIN MARY."—I have been trying for some time to see or to purchase a copy of the above book. I have not met with it at the British Museum or Sion College Library. Could any of your readers help me? H. A. W.

A GEM QUERY.—I have a very beautiful intaglio representing, I believe, the head of Perses. It is signed A. HIXAEP. Is this the name of a modern French or German artist, written in Greek letters? Was there an ancient Greek gem-cutter of this name? and, if so, what does the initial stand for? P. W. S.

Hôtel de Luxembourg, Nice.

NEW GERMAN FLAG.—In the *Times* of March 1, 1871, I read what follows:—

"THE GERMAN EMPIRE.—The new German imperial flag has just been decided upon, and is adopted already by Bavaria, Würtemberg, and Baden. It is *not* part of

des, and argent, and has for supporters the two armed with maces of the Prussian crest.—*Globe*.
parti is not used in England. Guillim, ed. 24, p. 25, gives the shield of Panowitz as coat, "Parted per pale and base, gules, and sable." It is given in the *Wappen*—the coat of Panwitz, and is so quoted by

But this is not *mi-parti*. The bearing, as I know, rare everywhere. It is seen, hence, in the coat of Falier of Venice: *ato, semipartito d' oro e di azzurro nel capo, l' argento*"; and of Foscari: "Spaccato, *rito nel capo, l. di azzurro col S. Marco zia, 2. d' argento: sopra l' oro*." Here, in 1, is the dexter side of the upper half, sinister: the whole lower half is gold.

What is this new German imperial flag? Some one who knows put it into intelligible terms? It would also be interesting to hear what position is occupied by the supporters of a

D. P.

a Lodge, Malvern Wells.

E.—A young lady trusts that the learned tutors to "N. & Q." will not find it beneath their dignity and their knowledge to adhere with the emblematic meaning of the gorse. Before venturing to appeal to them, I searched for it in vain in all the Languages, Dictionaries and other similar authorities to which I have access.

MONTE DE ALTO.

Suggestion occurs to us, we may say is just on our part, gorse is an emblem of a good old English custom, it is said to go "out of fashion when the gorse blossoms."

FUS LANATUS. — Apropos of "Fog," why is it called *Forkshire fog*?

JAMES BRITTEN.

HOUSE OF COMMONS' LISTS. — Is there any published in which I can find complete lists of the Irish Houses of Commons?

EDMUND M. BOYLE.

W's "Parliamentary Register of the Irish House of Commons from 1585 to 1769" is printed in the *Liber Publicorum Hibernie*, being the Report of the Commission, published by the Record Commission, 2 vols. l. See Part I. pp. 1-40. For a continuation of the list to the year 1800, consult *The Journals of the House of Commons of Ireland*, vols. viii. to xix. Dublin, 1801, fol.]

KERSEY.—Kersey's *Elements of Algebra* (London, M.DC.LXXIII.) is very affectionately dedicated by the author to his patrons the Dentons. This dedication, doubtless familiar to many mathematical scholars, I have given in *extenso*, so hope that it may elicit some information from our learned correspondents concerning two connected with the same, which hitherto I have been unable to obtain.

Following is in accordance with the original, with the exception of some of the capitals:—

"To Alexander Denton of *Hillesdon* in the county of Bucks, Esquire, and Mr Edmund Denton his brother; the hopeful blossoms, and only offspring of the truly just and virtuous Edmund Denton, Esq.; son and heir of Sir Alexander Denton, Knt. A faithful patriot, and eminent sufferer in our late intestine wars, for his loyalty to his late Majesty King Charles the First of ever-blessed memory: John Kersey, in testimony of his gratitude, for signal favours conferr'd on him by that truly noble family; which also gave both birth and nourishment to his mathematical studies, humbly dedicates his labours in this Treatise of the Elements of the Algebraical Art."

I have searched several biographical works, but cannot find any mention made of Sir Edmund Denton, Knt., and, as a matter of course, neither of his troubles. A reference to where such may be found will be gratefully accepted. Also, what were the circumstances which sufficiently interested the Denton family in the author's behalf as to influence them to give "both birth and nourishment" to his algebraical studies?

J. PERRY.

Waltham Abbey.

[Sir Alexander Denton, Knt. (born 1596, died in Jan. 1644-5), resided at Hillesden House, Bucks, which was garrisoned in 1641 for King Charles I., and its situation, about fifteen miles from Oxford and eight from Aylesbury, rendered it a place of importance. In 1643 it was taken by the Parliamentary forces, of which Vicars, in his *Parliamentary Chronicle*, 1646, ii. 131, 133, has given the following account:—"It was taken by a party that went from Newport Pagnell, and some from about Banbury, they being in all not above an hundred; yet there were in the house 140, many whereof were then taken prisoners, and about 100 arms, but Sir Alexander himself escaped." . . . "The taking of Hillesden House, which a week before the garrison of Aylesbury attempted, but could not take; after which time, and before we endeavoured it, the enemy had sent in two or three loads of ammunition, where were taken above 200 prisoners, about twelve barrels of powder, and proportionable match, all their arms, and about fifty horse, which service was much to the ease and comfort of the poor inhabitants of the almost wasted county of Buckinghamshire, which was oppressed by them; and by the countenance of which house, great sums of money and contributions were raised both for themselves and Oxford, and a regiment of foot, and a completing Col. Smith's regiment of horse, was speedily intended, where also were taken Sir Alexander Denton and the said Col. Smith, besides two field officers and divers captains." The pedigree of the Denton family of Hillesden is given in *Lipscomb's Bucks*, iii. 17.—The works of John Kersey are better known than his personal history. He was born in 1616, and died about 1690.]

"KILMENY." — In what collection of ballads shall I find one bearing the above name? It gave a name to and apparently suggested the idea of a novel by William Black, published about a year ago.

K. R.

["Kilmeny" is the thirteenth Bard's Song in Night II. of *The Queen's Wake*, a Legendary Poem, by James Hogg, the Ettrick Shepherd.

"Bonny Kilmeny gaed up the glen;
 But it wasna to meet Duncan's men," &c.]

"LA BELLE DAME SANS MERCI."—From what source did Keats derive the original idea of this poem?

F. GLEDSTANES WAUGH.

[Most probably from the poem of the same name, generally attributed to Alain Chartier; but which M. Paulin Paris (*Manuscrits français*, vii. 252) regards as having been written by Jean Marot.]

PORTRAIT PAINTING.—Wanted the name of any writer on portrait-painting in water-colours who treats more diffusely on the subject of draperies, &c., than Mr. Merrifield does.

T. H. B.

MEDIAEVAL SEAL FOUND IN THE ISLE OF ELY: ROBERT WILSON OF MARCH, IN THE ISLE OF ELY. A friend of mine has sent me an impression from a seal, about three quarters of an inch in diameter. In the centre, on an heraldic rose, lies a lion curled up and asleep; and round him is the inscription, EN LE ROSE LE LIVN REPOSE.

The brass seal from which this is taken was found, I am told, in the rectory garden at Wentworth, near Ely. From its general appearance and the lettering, I should be inclined to place its date about the fourteenth century.

I have also an octavo print representing a man, in the dress of sixty years ago, resting his left arm on a coupled pillar, on which the word "Providence" is inscribed, and holding in his right hand a scroll bearing this inscription:—

"I, Robert Wilson of March, in the Isle of Ely, Cambridgeshire, am of opinion that, take England, Scotland, and Ireland, the West Indies and America, sea and land together, I have seen more of those parts of the world than any man existing."

Can any of your Cambridgeshire correspondents inform me whether the seal mentioned belonged to any county family there, or was merely a personal badge and motto of some long-distant rector? Lysons says the manor was annexed to the office of sacrist to the monastery of Ely. And secondly, as to who Robert Wilson of March was, and on what grounds he rested his somewhat pretentious claim?

SAMUEL SANDARS.

28, Gloster Place, Hyde Park.

SONG, "LAURIGER HORATIUS."—Can you inform me where I can find the words of a song called "Lauriger Horatius"? It used to be sung at one of the American universities.

T. J. WADDINGHAM.

STYRING FAMILY.—Any genealogical or other information respecting the following persons will oblige:—Nathaniel Styring and Jane Watson, married in Rotherham 1663; Thomas Styring, born 1726; John Styring, born 1726; Robert Styring, born 1729; William Styring, born 1733,—all of Misson.

C. W. STYRING.

Elden Mount, Leeds.

STERNHOLD AND HOPKINS.—Is there any truth in the statement made by a writer in the *Illustrated*

Review of March 1, that the following verse was the joint product of these twin poets?—

"And how did he commit their fruits
Unto the caterpillar,
And eke the labour of their hands
He gave to the grasshopper."

By-the-bye, it is a little curious that the Psalms should have been twice versified by a combination of poetic talent. The task was not too great for one writer, and we cannot compare the success achieved by Messrs. Sternhold & Hopkins, or Messrs. Tate & Brady, with that which MM. Erckmann-Chatrian have won.

C. J. R.

[In the first edition (1548-9) of *Certainne Psalmes* by Thomas Sternhold (without Hopkins), the verse reads as follows:—

"Nor how he did commit their fruites
Unto the caterpyller:
And all the labour of their handes
He gave to the grasschopper."

Psalms lxxxviii. ver. 46.

The same reading is given in the folio edition of 1586 by Thomas Sternhold, John Hopkins, and others.]

SUN-DIAL QUERIES.—1. What is the best practical book, in English, French, or Latin, on the construction of sun-dials?

2. Where shall I find the most complete account of mottoes suitable for sun-dials? I know those quoted in "N. & Q."

3. Where can I find picturesque designs for mural sun-dials? I suppose these are not to be found in a collected form. Reference, therefore, to even one will oblige.

4. Will not some of your correspondents, in England or on the Continent, who know of quaint or picturesque sun-dials, oblige the readers of "N. & Q." by a list of them?

P. W. S.

Hôtel de Luxembourg, Nice.

A TOADSTONE RING.—I have a ring containing a stone of a brownish-fawn colour, set in gold. The stone is about five-eighths of an inch by half an inch in size, and two-eighths of an inch thick; and has, according to the story in the family, been in our possession for many generations. We have always held it to be a toadstone, and tradition says it was efficacious in preventing miscarriages. I should be grateful for any information on the subject.

H. S. C.

Arts Club.

UMBROVE.—There are several families of that name in Holland, and they say that their ancestors were Scotchmen. A branch of the Umbrove family must, then, have emigrated from Scotland in 1600 or afterwards.

Some years ago, one of these Dutch Umbroves happening to be in Edinburgh, saw his very name written on the plate of some doors in that city. If any Scotch Umbrove can confirm the above statement, and give some information that would throw light upon it, I shall feel much obliged.

I should also like to know what arms the Scotch family bears, and if it can retrace its ancestry back till 1600.

A DUTCH LADY.

Bierhaven.

FRENCH WESLEYAN MAGAZINE.—Can any one inform me whether there has been published during this century a Wesleyan or Methodist magazine in French? I desire to see the numbers for 1830, 1831, 1832. I have reason to believe such a magazine has been published, but cannot find it in the British Museum.

J. F. H.

CHOICE OF WORDS: "WINK" OR "BLINK"?—The word *wink* is so often used instead of *blink*, when the meaning is that a person purposely blinds himself, or shuts his eyes to any transaction, that I think the expression must be employed simply from imitation, and without a thought that the word *blink*, while being more elegant, really expresses in its symbolical sense the meaning intended to be conveyed by the term *wink*; which, being associated with the habit known as "ogling," had better be left solely to express its own vulgar meaning.

Lexicographers give the same definition in the case of each word; but I think that good taste and symbolical analogy both seem to sanction the exclusive use of the term *blink* in the sense of "shutting out of sight," or "purposely evading" any question or allusion.

M. A. B.

Replies.

OLD SANDOWN CASTLE, ISLE OF WIGHT.

(4th S. vi. 509; vii. 103, 175.)

H. H. will be pleased to learn that the very fine old carved oak chimney-piece, to which he judiciously drew attention (p. 175), has not been doomed to the destruction he deprecates.

The armorial bearings to which H. H. alludes are those of Richard Weston, first Earl of Portland, Lord High Treasurer of England in the reign of Charles I., Governor of the Isle of Wight, &c., which are boldly and artistically carved upon this interesting relic, which formerly stood in the banqueting hall, but which, on the demolition of the castle, was carefully preserved by the Royal Engineers at Sandown; until at length, application having been made officially to Government, the carving in question, after due investigation, was made over to Lieut.-Colonel G. Weston, a collateral descendant of the said Richard Weston, whose family became extinct in the direct male line on the death of Thomas, fourth Earl of Portland.

R. E.

Your correspondent G. will, I trust, permit me to set him right as to the date of the demise of Richard Weston, first Earl of Portland. He

died at Wallingford House, near Whitehall, on March 13, 1634 (O. S.), not in March 1635.

My authorities in support of this correction are—1. The certificate in the College of Arms, signed by Jerome Weston, second Earl of Portland, son and heir of the deceased, a copy of which is appended to the *Westonorum antiquissima et equestris familiæ Genealogia*, by Sir William Sugar, Garter King-at-Arms. 2. Harleian MS. 1137, in which the armorial achievement borne at the funeral of Richard Earl of Portland is delineated. 3. The inscription on his magnificent monument in Winchester Cathedral, which runs as follows:

"Depositum
RICARDI WESTON, COMITIS PORTLAND,
Magni Angliæ Thesaurarii
quo munere fungi
cepit
anno Regis Caroli quarto,
idque simul cum vita exiit
anno predicti domini regis
decimo,
annoque Domini Redemptoris 1634,
decimo tertio die Martii."

I may add that King Charles, "who dearly loved him," visited the dying earl in his last moments, and commanded the court to wear mourning for him. His son Jerome, second Earl of Portland, was appointed to succeed him as Lieutenant-General of the province of Southampton, Captain of the Isle of Wight, and Governor of Carisbrooke Castle and of all the fortresses in the said island; but he lost these appointments under the Commonwealth.

I. A. N.

TRAPP'S "VIRGIL."

(4th S. vii. 237.)

Having read Trapp's translation of the *Æneid* with satisfaction, I offer my opinion that it has been unduly depreciated. I cannot deny the applicability of "cold" to Trapp; but he has the merits of fidelity, pains-taking, and a thorough knowledge of his author. I know no translation so faithful, and none in blank verse more spirited. Mr. Collins, in his *Ancient Classics for English Readers*, has given an excellent essay on Virgil, and has generally used the translation of the late Professor Conington, as good a scholar as Trapp, and perhaps a better poet. I limit my comparison to four passages:—

"Dixit, et avertens rosea cervice refulsit
Ambrosiaque comas divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos;
Et vera incessu patuit dea."—*Æn.* i. 402-5.

"She said; and as she turned, her rosy neck
Shone bright: her hair a fragrance divine
Ambrosial breathed. Down falls her waving robe,
And by her walk the goddess moves confessed."

Trapp.

"Ambrosial tresses round her head
A more than earthly fragrance shed;

Her falling robe her footsteps swept,
And showed the goddess as she slept."—*Conington*.

"Sic pater Æneas, intentis omnibus, unus
Fata renarrabat divom, cursusque docebat :
Contingit tandem, factoque hic fine quievit."
Æn. iii. 716.

"Thus Prince Æneas, while all silent sate,
Alone related the decrees of heaven,
And his own voyages described : he stopped
At length, and ending here, retired to rest."

Trapp.

"So King Æneas told his tale,
While all beside were still—
Rehearsed the fortunes of his sail,
And Fate's mysterious will :
Then to its close his legend brought,
And gladly took the rest he sought."—*Conington*.

"His medium dictis sermonem abruptum, et auras
Ægra fugit, seque ex oculis avertit et aufert ;
Linquens multa metu cunctantem et multa parantem
Dicere : suscipiunt famulae conslapsaque membra,
Marmoreo referunt ihalamo, stratisque reponunt."
Æn. iv. 388-392.

"This said, she in the middle of her speech
Breaks off abrupt, and sickening shuns the light ;
With loathing turns her eyes from his, and leaves
Him wavering, and a thousand things to say
Irresolute in fear. Her maids support
Her body as she sinks into their arms,
And lay her fainting on the royal bed."—*Trapp*.

"Her speech half-done, she breaks away,
And sickening shuns the eye of day,
And tears her from his gaze.
While he, with thousand things to say,
Still falters and delays.
Her servants lift the sinking fair,
And to her marble chamber bear."—*Conington*.

"Disce, puer, virtutem ex me, verumque laborem,
Fortunam ex aliis."—*Æn.* xii. 435-6.

"True toil and virtue learn, dear youth, from me,
Fortune from others."—*Trapp*.

"Learn of your father to be great,
Of others to be fortunate."—*Conington*.

Mr. Collins says :—

"The recent admirable translation of the *Æneid* into the metre of Scott by Mr. Conington will undoubtedly take its place henceforward as by far the most poetical, as it is also the most scholarly and faithful, rendering of the original."—P. 7.

I have taken the specimens of Conington's version from Mr. Collins. I do not think that in fidelity or poetry Trapp suffers by the comparison.

Trapp's preface to the *Æneid*, and "Introductory Remarks" prefixed to the fourth book, are well worth reading, and his notes are learned and useful. He was Professor of Poetry at Oxford, and published his *Prælectiones Poeticæ*, Oxon, 1711-19; London, 1736, 2 tom. The last edition is neither scarce nor dear; and I think that those who buy and read it will not feel that their money or time has been misspent. II. B. C.

U. U. Club.

In Chalmers' *Biog. Dict.* the following curious statement is made :—

"When he (Trapp) preached his assize sermon at Oxford, 1799, it was observed that the late Rev. Dr. Theophilus Leigh, Master of Balliol College, and then Vice-Chancellor of Oxford, stood up all the time of his preaching, to manifest his high sense of so respectable a character."

An anonymous epigram, found in *The Pedagogue*, 1767 (p. 39), is severe upon Trapp as a translator of Virgil, but shows that his preaching was held in estimation :—

"Mind but thy preaching, Trapp, translate no further:
Is it not written, 'Thou shalt do no murder'?"

ANON.

CHIGNONS.

(4th S. vii. 93, 261.)

No doubt your learned correspondents MESSRS. MACCABE and HODGKIN rightly assume that ladies' *chignons* are to be traced far back in antiquity. There is, indeed, proof enough of this in German and Roman engraved gems, and on the walls of the Pompeian houses there is a picture of a Roman lady putting on the *palla*, and a mother about to nurse her child, in the picture of a Roman farmyard, in which the ladies wear perceptible *chignons*, but much smaller than those now worn. I have also seen many mediæval illuminations in which a full-sized *chignon* is apparent. There need surely be no wonder expressed at this; there are so few ways possible of dressing the hair, that every way has surely been over and over again anticipated. But now for the word :—I have a copy, which was made a present to me by one utterly ignorant of the nature of the book, of the *Mémoires de Casanova*. It belonged to Thackeray, and has his autograph in two volumes, and his crest and monogram stamped on all six. It was purchased at his sale, and in spite of its "unutterable baseness," as Carlyle has it, has been diligently read by its late owner, perhaps as an historical study. In vol. ii. chap. xi. the Chevalier, speaking of one of his many conquests, says :—

"Elle était coiffée en cheveux avec un superbe *chignon*; mais je glissais là-dessus, tant l'idée d'une perruque m'offusquait."

Here, then, is a *chignon* proper in the early days of Voltaire and Rousseau—a false *chignon*, which the delicate Chevalier removed. It is difficult to assign the exact date to this extract; but Casanova was born in 1725, and, as this occurs in a very early period of his career, we may put it down to about 1747 to 1750. The word *chignon* occurs in Hamilton and Legros' excellent *French Dictionary* (1864) before the fashion was resuscitated, but it is explained as *un chignon* (*chez les femmes*), back hair twisted in a knot, and therefore not necessarily false hair. By the way, can any of your readers tell me whether these memoirs of Casanova are, as Carlyle and

believe them, authentic; or whether, like
poirs of the Dubarry, they are only partially
ended on fact? HAIN FRISWELL.

at Russell Street, Bloomsbury Square.

"BARON" NICHOLSON.

(4th S. vi. 477; vii. 18, 286.)

he who, throughout a long association with
and conditions of periodicals, has scrupu-
abstained from writing anything which
"necessitate the relegation of the volume
upper shelf," I should like to explain that
contributions to *The Town*, written at a very
re, were not of a kind that need make me
life ashamed to own their authorship.
The Town came out (June, 1837) I had
ained my seventeenth year, but some
of metropolitan life I had sent the editor
d me an introduction to Renton Nicholson
regular engagement, which continued for
wo years. The social essays and the dra-
matocs through the volumes for 1838 and
re mine, and my acquaintance with Nichol-
bles me to state that he had much more
of fancy than many would suppose who
ge of the man from the "Cockney Ad-
s" and the afterwards notorious "Judge
ry." His excessive kindness of heart
on the constant resource of the "hard-up,"
half-sovereign or the half-crown was sure
cited by any applicant with a tale of woe.
t a Falstaff with Bardolph and Nym at
rner. To the list Mr. BATES has given
works" one may be added, whilst one at
just be subtracted from the catalogue.
My's Noctes, published in a serial form in
ntained some clever and utterly unobjec-
sketches. With "Bos" he was never
d; and the "slender and not ill-written
" of *The Cigar and Smoker's Companion*—
printed with and without my sanction
diversity of titles—was one of my own
flusions. Some fourteen years ago Mr.
nquired through "N. & Q." what autho-
re was for a statement that Old Parr had
his skin by an absorption of the juices
eco. I may now tell him that I am re-
for the assertion, but I can by no means
re its accuracy.

ty be worth recording that a high-priced
h-church newspaper called *The Crown*,
d in 1839 at the present office of the
Magazine, in Fleet Street, was for some
ted by Renton Nicholson, who under the
"Censor" attacked in *The Crown* the
ity of *The Town*, and replied in *The Town*
malaugths of *The Crown*. The artist of
was Archibald Henning, son of John

Henning the sculptor, and who died aged fifty-
nine, July 4, 1864. Renton Nicholson died aged
fifty-two, May 18, 1861. E. L. BLANCHARD.
Rosherville.

I did hope, after the judicious editorial note
(vi. 477), we should not have heard any more of
this "well-known public character"; and it is
with great regret that I now see the columns of
"N. & Q." used as the means of preserving the
name of one who plied a profligate and prostituted
pen. And for what reason? Simply because the
details of "misused abilities, discreditable ad-
ventures, and a generally wasted life," are told
"in a racy and humorous style." If the writer
was a friend of the Baron I pity the writer. If
he has only a *cacoethes scribendi*, induced by the
"racy and humorous style," I pity "N. & Q."

Does the writer know that "the once celebrated
weekly serial, *The Town*," obtained its popularity
by invading private life and holding up respect-
able men to ridicule and obloquy to gratify the
evil propensities of their neighbours? Does he
know that *The Town* was used as a means of ex-
tortion? Can he say that money was not paid for
the suppression of articles that might have blasted
the peace and happiness of many a virtuous
family? Does the writer know it was notorious
that the degraded being who aped a distinguished
advocate and orator, had been clerk to one of the
city companies, and having been guilty of fraud,
sank to the low level of uttering the filth and
nastiness that made the "Judge and Jury" enter-
tainment so popular? Was this person not a type
of all the actors that assisted at those indecent
orgies? It is the first time I have heard that
Dr. Maginn was one of the profligate gang. I
very much doubt it, but as there is the writer's
authority for it, I can only say that had Grantley
Berkeley's bullet taken effect, virtue, morality,
and public decency would have been benefited.

The writer, "without respect to his private
character," claims a record for "Renton Nichol-
son as a journalist and an author." If the claim
of the Baron be admitted, there was another con-
temporary literary ruffian about whom the writer
can exercise his sympathy—Barnard Gregory. He
was "racy and humorous," but I sincerely hope
he will not be allowed to be enshrined in
"N. & Q."

The editor of *The Satirist* met with too stern
an opponent in the Duke of Brunswick, who
brought that "author and journalist" to justice,
and effectually stopped the fount of his calumnies
and iniquities.

There was another celebrated weekly serial
which appeared about the same time—*Paul Pry*.
This perhaps may invoke the writer's ingenuity
to extenuate. How the editor of that "racy and
humorous" journal was incarcerated for an in-

famous libel on his own relative, the law proceedings of the time will show.

Did the character of the Baron differ from these two men? What is there that he ever did or said over which decency would not wish to draw a veil? Such periodicals have, I trust, passed away for ever: and the trials during the past week show that there is a stronger feeling than ever with the "British Jury" to protect the sanctity of private life; and a desire to teach "journalists and authors" that they may not calumniate with impunity. Reference to such papers must and ought to be made in the cause of history as an illustration of the taste and morals of a certain period; but to drag into prominence an unblushing autobiography of a shameless life, is to make "N. & Q." a "medium" which, in my humble opinion, was never intended at its foundation.

I firmly believe that "journalists and authors" of the present day are of a much better stamp than the notorious Baron, or woe upon society, which is now, through the cheap press, addressed and led by so many of them. CLARRY.

WHO IS A LAIRD?

(4th S. vi. 482; vii. 12, 175, 243.)

C. S. K. asked whether "every portioner of land" might be called a laird, and Dr. C. ROGERS has replied after a manner which, as it humbly seems to us, shows that he has given the subject, which he admits to be "an interesting one," almost no investigation, for a greater number of misconceptions could hardly have been announced in less space.

Of the import of "portioner" there can be no doubt, being one that owns a portion, not the whole, of a certain estate, property, or pendicle. Portioners of land were not, however, necessarily *domini* or lairds, although Dr. ROGERS says this title was in process of time applied to "land-owners generally." *Dominus*, lord, and laird were no doubt anciently synonymous; so were the denominations baron and freeholder, and in the Scottish Acts of Parliament and in formal writings the two latter titles were used indifferently with the former. Properly, however, a baron was one whose lands were erected by the crown into a free barony, with the jurisdiction of "pit and gallows" (*eum fossa et furca*). Still, although the lands were not thus erected, if only the owner held them immediately under the crown or prince, or, in other words, *in capite*, by ward and relief, or blench (not in feu-farm, *feodo-firma*), he was entitled to a seat and vote in Parliament, and was on that account a veritable *dominus*, laird, baron, or freeholder. (Act of 1 James I. c. 8, 1425); Thomson's "Memorial for Cranston," in *Case v. Gibson*, decided 1818. (*Fac. Reports*.)

The barons or lairds were, however, classified:

there were the greater and lesser barons. No one was a laird who did not hold immediately of the crown or prince; all others were subvassals by having a subject superior interposed between them and the crown. The distinctive title of this latter class was "goodman."

"And this remembers me," says Sir G. Mackenzie, Advocate to Charles II., "that such as did hold their lands of the prince were called *lairds*; but such as held their lands of a *subject*, though they were large and their superior very noble, were only called *goodmen*, from the old French word *bonne homme*, which was the title of the maister of the family."

Elsewhere the same learned author, in referring to the lesser barons, mentions that they were commonly called "lairds," adding that "a laird in effect is but the corrupt form of a lord." (*Essay on Precedency and on the Science of Heraldry*, edit. 1680.) And Sir G. Mackenzie's view is confirmed by the ancient rhyme relating to the dual family of Hamilton:—

"Duik Hamilton and Brandon,
Eri Chatelrow and Arran,
The Laird of Kinneill,
The Gudeman of Draffen."

The Hamiltons were immediate vassals of the crown in respect of Kinneill on the Forth, but only vassals of the abbots of Kelso as to Draffen and other lands belonging to them situate in the parish of Lesmahago. The same distinction of title is observed in many of the Scotch Acts, but it will only be necessary to mention two of these, that of 25 Chas. I. (July 24, 1644), and another passed in the same reign of July 2, 1646. In the former are named the following noblemen and gentlemen, as forming portion of a war committee within the presbytery of Lanark:—

"The Earl of Lanerk, the Lord Orbistoun, the *Laird* of Silvertownhill, the *Goodman* of Haggis, Sir James Hamilton of Bromehill, the *Goodman* of Dalsert, the *Goodman* of Raploch, the *Laird* of Carphin, the *Goodman* of Allerton, Baneloch, Woodhill Yr, Sir James Somervell, the *Laird* of Clelandtown, the *Laird* of Torrens, the *Goodman* of Oodstoun Boigis,"

and various others.

One of the greatest legal authorities of which Scotland can boast (the late Mr. Thomas Thomson, Advocate and Deputy Clerk Register) has observed that by the original constitution of the Scottish Parliaments "every man of lawful age holding his lands *in capite* of the crown, however small his freehold, was bound to give suit and presence in parliaments and general councils." Hence they were *domini* or lairds, in as much as parliaments were composed only of three classes—the dignified clergy, the barons, and commissioners of burghs. At another place Mr. Thomson says that the terms "freeholder" and "baron" were synonymous.

"There is no reason to suppose (his words are) that the word freeholder was used in any more extended sense

(in the Act upon which he was commenting) than its apparent synonyme baron";

and at the same time he explains that "the term baron, or small baron, never was applied to those whose tenure was of *this sort*"; i. e. was a holding in feu-farm ("Mem. for Craunstoun," *suprà*: and reference is also made to Thomson's *Acts of P.*; Sir G. Mackenzie's *Obs. on the Statutes*; the same author's *Criminal Law*; Hope's *Minor Practicks*; *Rescinded Acts*; Skene, *De Verb. Sig.*; Nisbet's *Heraldry*, vol. ii.; and Seaton's *Law and Practice of Heraldry*). No matter, then, whether a man's landed estate was great or small, the whole or a portion of one; he was not a laird if he did not hold immediately of the crown by ward and relief or blench—tenures known both as *military*.

DR. ROGERS goes into the explication of other titles or terms, but in that is equally unhappy. *Dominus* was given to the greater as well as to the lesser barons, to knights of all kinds, and even sometimes disparagingly to the clerics, as the pope's knights; but it was never properly applied to *gentlemen* in general. In the case of the greater barons, or those ennobled, it always preceded the name, and often also succeeded it when it was intended that the party should be designed by both his title and estates or some leading one of the latter. As regards, however, the lesser barons, the lairds, or freeholders, even those of them who had grants of free barony, it never is found to precede their names, being used *after* them to denote that they were *domini*, lords, or lairds not in general, but only of such a property named. For example, Robert Lord Sempill was called "*Dominus Robertus Sempill, dominus de Elziotstoun*," because he was both Lord Sempill and baron or laird of Elziotstoun, which was over many centuries his chief residence. If, however, he had only been a lesser baron—a laird—*dominus* in the latter place alone would have been used.

Then as to "master," DR. ROGERS says that "a graduate in arts was so styled, and no other." But surely in this he is wrong. Were not all the benefited clergy called "magistres" as well as the heirs apparent of the nobles, as the Master of Eglintoun, the Master of Glencairn, the Master of Sempill, &c.? And then as to the retention of territorial designations, after disposal of the lands, that should and did not take place except under some especial transaction in each separate case, a few of which are known and could, if space had permitted, have been mentioned. ESPEDARE.

DR. ROGERS seems to entertain exceptional notions on the subject of territorial designations. In my view a portioner of church lands or of any other lands, unless his possession had subsequently been erected into a barony, would have no better title to the designation of laird in its legal and restricted sense than would the master or skipper

of a Newcastle coal-ship to the title of captain. As an exception to this, I remember indeed the owner of a small thatched cot in an obscure Scotch village, whose holding was divided into two compartments. One of these was tenanted by a neighbour, while in the other the owner resided, and followed his occupation, which was that of a hand-loom weaver. This worthy—an octogenarian when I first made his acquaintance—had "from time immemorial," as DR. ROGERS has it, been dignified by the villagers with the imposing title of "laird," although I fancy this is hardly the kind of lairdship to which, in the view of "constituting a sept," DR. ROGERS aspires. The REV. DR. instances Lord Colville of Culross, Sir James Menteth, Bart., of Cloesburn, Sir John Ogilvy, Bart., of Inverquhar, &c., which (what would have been quite as much to the purpose) he might have supplemented with Lord Napier of Magdala, whose family nor himself, as we all know, never had any interest in the country whence he derives his title. Surely DR. ROGERS can distinguish between titles of nobility and baronetcy granted by patent to a man and his heirs for ever, and the equivocal designation accruing to a mere portioner of land in virtue of his fragmentary possession. Mr. Campbell of Islay to the end of his life was conventionally so designated, but after the alienation of his estate would not have been described "of Islay" in any legal instrument, nor has his son the smallest claim to the title. If, then, the objection holds as regards this once princely proprietor, by what rule does the "representative," real or supposed, of an obscure "portioner" claim exemption?

DR. ROGERS is scarcely more fortunate in regard to the title "Master," which he tells us had an academic origin. Dr. Jamieson derives this from a Gothic word meaning "landholder." Does not DR. ROGERS's statements as regards the Inverquhar property admit of some modification? Is not Sir John at this moment in possession of the messuage and old castle of Inverquhar? DR. ROGERS does not appear to have been lately in communication with his "relative."

W. BEATTIE.

The REV. DR. ROGERS states that the Grange, or Home Farm of the abbey of Coupar, was at one time divided amongst "twelve lay impropiators" or portioners, and from the statistical accounts and elsewhere we learn that each of these portions changed hands very frequently. If DR. ROGERS has a right to the titular designation "of Coupar-Grange," the descendants of these numberless proprietors would have all an equal claim to the title; and should his pretensions stir the ambition of a title of the Scotchmen who are able to claim descent equally noble, the probability is

that very soon those actually in possession of property would disuse entirely the "territorial designation," and that "of" would be understood as the equivalent of "off" in the sense of "at a distance from."

Culross, Closeburn, &c., are personal titles granted by the sovereign to the individuals and heirs male of their bodies in the line of primogeniture, and of which they cannot be deprived except by forfeiture. C. S. S.

LORD BROUGHAM AND MRS. NIGHTINGALE'S TOMB (4th S. vii. 277.)—The story of a nocturnal visit to Westminster Abbey, in the *Autobiography of Lord Brougham*, in which he represents his father to have been one of the actors, may be found in a work entitled *Apparitions, or the Mystery of Ghosts, Hobgoblins, and Haunted Houses*, developed, by Joseph Taylor; 2nd ed. London, 1815. It occurs at pp. 45-50, and is headed "Remarkable Instance of the Power of Imagination." No information is given of the source whence Taylor derived this story, but the incidents are said to have occurred on the occasion of the interment of Queen Caroline (the consort of George II., which took place on Saturday evening, November 28, 1737.)

A wager was laid among a party of five or six gentlemen, who had been dining together at a tavern, that one of the party should at midnight enter the abbey alone and go down into the royal vault, and as a proof that he had done so should stick his penknife into the floor of the vault and leave it there. The verger was bribed to obtain admittance, and the result was similar to that described by Lord Brougham—the adventurer was found in a fainting fit at the bottom of the stairs leading into the vault, with the penknife stuck through the tail of his coat.

Some reader of "N. & Q." may perhaps trace this anecdote to its original source. E. V.

Mrs. Nightingale died Aug. 17, 1731, not 1734, and was buried in Westminster Abbey on the 26th of the same month. This makes the case still stronger against Lord Brougham, as the date is eleven instead of eight years before his father was born.

There are other points in the story equally indigestible. If it were possible for a party of gay young men to walk unmolested into the abbey at midnight, and if it were the custom to leave open graves at that period, my study of the history of the abbey for the last seven years has been a failure. Lady Nightingale, according to the abbey records, was buried in a vault, which was probably hermetically closed immediately after her interment, and not re-opened until the burial of her husband in 1752.

JOSEPH LEMUEL CHESTER.

FRASER: FRISSEL (4th S. vii. 55, 179.)—Frisel or Fraser seems to have been indifferently used by this ancient family till about the close of the thirteenth century, when the latter became the more common form. In the *Origines Parochiales Scotiæ* (i. 203-6) there will be found some interesting notices, drawn up, I believe, by the late Dr. Joseph Robertson, who gives his authorities, among which the "Battle Abbey Roll" is certainly not numbered. The shire of Peebles, of which they were sheriffs, seems to have been the first settlement of the Frasers in Scotland. Their arms, the three fraises, are quartered by the Flemings of Biggar and the Hays of Yester, who acquired them with the two co-heiresses of the patriotic Sir Simon, executed by Edward I. The KNIGHT OF MORAB says, "they may be seen on the ancient cross of Peebles." Can he tell us where this relic is now to be found?

Dr. Robert Chambers, writing in 1827, says that—

"the deer's head, the Fraser crest, was lately visible on the archway of their castle" [of Neidpath], and also "carved on the cross of Peebles, a curious pillar springing from an octagon of masonwork, about the centre of the town, but which, for reasons inexplicable, was removed about fifteen years ago from the street which it adorned."—*Picture of Scotland*, i. 188.

It is to be feared that, as the "Haly Rude of Peblis," by which its ancient burghers swore, is among the things of the past, so is its Market Cross sacrificed, like that of many a Scottish burgh, to "improvements."

The mention of "the last of the French Frasers, the Marquis de la Frezelière," reminds me of a curious account (evidently legendary in the historian's opinion) given by M. Michel in his truly valuable work, *Les Ecossais en France*, i. 50. It is there stated that Sir Simon Fraser, the *beaupère* of Gilbert Hay, retired to France after the defeat of Bruce by Edward I., and founded the family of "Frezeau or Frigel de la Frezelière." The knight is also credited with being one of the ancestors of the "Hays of Normandie." So far from this being true, it is undoubted that the gallant Scotsman's head was then set up on London Bridge. While the "French Frasers" and "Hays of Normandie" were more likely to be the ancestors of those of Scotland, at least to be credited with this distinction.

ANGLO-SCOTS.

BOWS AND CURTSEYS (4th S. vi. 508; vii. 100, 220.)—In reply to E. V., I beg to say that the expression he refers to in Gen. xli. 43 will not suit his purpose. The meaning of the original word is very uncertain. Various explanations have been proposed, but the most probable is that it was an Egyptian title of honour conferred on Joseph, but the exact meaning of which has not been ascertained. All scholars, I believe, are agreed that

the English version is wrong, both text and margin.

Edinburgh.

T. K. T.

SIGNITARY AND SIGNATARIES (4th S. vi. 502; vii. 44, 176.)—**MAKROCHEIR** writes: "MR. TRENCH will find *signatory* in Richardson." I confess myself unable so to do, and hope that I am not careless or inaccurate in making this remark. My edition is 1855. As a prudent man, I avoid the "universal negative," but do not *think* it is there.

FRANCIS TRENCH.

Islip Rectory.

Signitary is a barbarous word; but *signatory* is a perfectly good word, being an English form of the French *signataire*.
Hitchin.

THOS. AUSTIN, JUN.

SAMPLERS (4th S. vi. 500; vii. 21, 126, 220, 273.)—I enclose another specimen of the kind of sentiment worked on samplers in the early part of this century (1804):—

"Tell me, ye knowing and discerning few,
Where I may find a friend both firm and true,
Who dares stand by me when in deep distress,
And then his love and friendship most express?"

W. H.

Newcastle-on-Tyne.

As a sampler in our possession is older than those described by your correspondents, perhaps (though unfinished) you may think it worth a note. It is handsomely worked in silk on coarse orange-coloured linen; but looks a confused mass, from the letters being in different colours, principally in capitals and arranged to fit the spaces, so that you must spell it over to find what the words are—each word being divided from the next by a cross of five stitches x. At the top of the sampler is—"Hannah Tanner, May the 29, 1719." Under the centre of this, is a crown between two coronets; below the crown, "A G R"; from this descends a kind of waved oval, within which is—

"Christ was the word that speak it,
He took the bread and break it,
And for that word did make it,
That I believe and take it."

Within the oval (resting on the verse) are two larger crowns of different patterns: under the right-hand one is D, under that to the left is M. Below the verse is a much larger crown, but the space round it is empty, though a single letter begun shows it was to have been filled in. The oval is double, and between the lines are larger letters, the same on both sides, though reversed. They are "F. h. I. I. P. N. t. V. P." Have they any meaning? Projecting from the outer line of the oval, in each corner, are two diamonds crossed by squares, containing I, H, T, 7, reversed at the bottom of the sampler: next to these is an oval, containing something like an acorn, and an empty triangle in the middle—in all, fourteen

projections. In the spaces left by these, capital letters are arranged as in the middle, which form this verse:—

"See, friend, how fast the years do fly,
The time will come when you and I must die.
The world farwell"

The rest is wanting. I have omitted to say that each line of letters is divided from the next by a row of eyelet holes.

We have another sampler worked by a friend of my mother's, containing several alphabets, below which is the couplet:—

"Honor and shame from no condition rise,
Act well your part, there all the honor lies."

L. C. R.

KĒBES (4th S. vii. 93, 226.)—It is a singular circumstance that writers who lived in or close upon the time of Marcus Aurelius, as for instance Lucian* and Diogenes Laertius and Tertullian,† should none of them speak of Kēbes as a cotemporary, but evidently as one long before their time, as far-famed and of a world-wide reputation. Such fame and such reputation is not usually the growth of a generation, as in this case it must have been, if, as is assumed, Kēbes lived and wrote in the reign of Aurelius. Lucian lived in this reign, and died A.D. 180, ten years before the emperor; Diogenes Laertius probably in the latter part of it, as he died A.D. 222. The same may be said of Tertullian, as he was a Father of the second century.

What each of these has said of Kēbes may be found by turning to the references here given—Lucian, *De Mercede Conductis*; Diogenes Laertius, lib. II. c. 125; Tertullian, *De Præscriptione*, c. 39. Lucian's words are clearly retrospective, ὁ Κέβης ἡκεῖνος, κ. τ. λ., and the whole passage, the closing one of this treatise, is, to my mind, evidence more than presumptive that Kēbes was no cotemporary of Lucian.

I am aware of the objections which have been raised against the authenticity of the piece in question, but see no force in them, nor yet any in the charge of its being "cooked" or "borrowed from Scripture," at all events from the writings of the New Testament. EDMUND TEW, M.A.

* This writer contrasts Kēbes with Sophocles and Euripides, who both flourished in the same century as Kēbes the Theban.

† Diogenes, in his lives of the ancient philosophers, places Kēbes amongst the intimate friends and associates of Socrates, as Crito, Simon, Simmias, Menodemus, and Plato. (See the *Phædo*.) He also mentions his three pieces, Πύραξ, Ἐββόλυν, and Φρίνυχος. All this is quite inconsistent with the supposition that Kēbes was a cotemporary or lived so near his own time. The placing his name immediately after that of Simmias is very observable, as these two took such a prominent part in the dialogue of *Phædo*, and are both spoken of as Thebans. Nothing could show more clearly what was the opinion of Diogenes as to the identity of Kēbes and the authenticity of his writings.

THE BLOCK BOOKS (4th S. ii. *passim*; vii. 13, 151, 217.)—At present I stand upon my articles in the *Ecclesiologist* and *Building News*, &c. upon MR. HOLT's several assertions. I see no good in his present challenge any more than I did in his mare's nest of nimbuses and emblems. When his book comes out will be the time for examining his opinions. I for one expect much valuable information, and trust he will have given up several untenable positions.

J. C. J.

Passim PATRONYMIC ~~Passim~~ "MAC" (4th S. vi. 330; vii. 220.)—A MIDDLE TEMPLAR might among other names have added McOscar, McCaskill, Mac-Hiffric, MacOtter.* Armstrong mentions *Mac an Luin* as "the name of Fingal's sword, so called from its maker *Luno*, an armourer of Scandinavia."

But these names do not prove anything, unless the owners brought them from Scandinavia. It would seem probable, however, that the prefix "Mac" is of Gothic, or, at all events, of Teutonic origin. In confirmation compare—

Gothic—*magus*, puer, knabe, *τέκνον*; *thimagus*, παῖς, diener, knecht; *magatha*, puella, *παρθένος*, jungfrau; *magathai*, *παρθένια*, jungfrauschaft; *magula*, puerulus, *παιδάριον*, knäblein; *magan*, können, vermögen.

Su.-Gothic and Isl.—*make*, socius, par; Dan. *maga*.

Ang.-Saxon—*maca*, *maeca*, *meca*, id. (*gemaca*, *maca*, *gemæcca*, *gemeca*: D. *makker*, a mate, equal, companion, wife. Bosworth), *mæg*, *meg*, a man.†

Old Ger.—*mag* (Francic, *gimakh*), natura; *mag*, parens, filius, conjunctus, cognatus, conjux, puer, famulus, par, similis, equalis; Francic, *maga-zogo* (Teut. *zog*, *tog*: Gr. *ταγ-ός*), rector pueritiæ.‡

In Luke ii. 43, *παῖς*, which Beza renders *puer*, is in the Gothic version *magus*; and in John vi. 9, *παιδάριον*, which Beza renders *puerulus*, is in the Gothic version *magula*. Pugh, however, derives the Welsh *maccery*, a youth, a page, from *may*, the act of rearing, bringing up, or educating; rearing, education, nurture.

R. S. CHARNOCK.

Gray's Inn.

BRITISH SCYTHED CHARIOTS (4th S. vii. 95, 240.) In "N. & Q." 4th S. i. 414, I asked whether the possibility of a scythed chariot as an offensive weapon had ever been discussed. I received no answer, and inferred that on examination the vehicle and its uses seemed too absurd for serious consideration. Historians as trustworthy as Richard of Cirencester repeat the story of the Trojan horse. They were not at the siege nor he at the battles; and had they been, their testimony would not avail to prove what could not be.

U. U. Club.

H. B. C.

* Conf. Ferguson on Surnames.

† Conf. Wachter, *Gloss.*, and Schulze, *Goth. Gloss.*

‡ Conf. Wachter, also Schilterus.

It may be open to argument whether the Britons used or did not use chariots with scythes attached to their wheels, but it certainly is not fair to quote Richard of Cirencester in the controversy. A lawyer might as well cite the comic Blackstone in the Court of Queen's Bench, as an antiquary put the false Richard in evidence in the pages of "N. & Q." If any one in England has yet a shred of faith left in Charles Julius Bertram's forgery, let him read and ponder well upon the preface to vol. ii. of the true Richard of Cirencester's *Speculum Historiale*, edited by Mr. John E. B. Mayor, M.A. EDWARD PEACOCK.

Bottesford Manor, Brigg.

SHEERWORT (4th S. vi. 502; vii. 25, 151, 244.) I believe I can now satisfy MR. BRITTEN as to this plant. It is the *Arabis*, or wall-cross, called by Withering "Turkey pod" (*Tetradynamia siliquosa*). I had a strong suspicion that this was the plant; and on my taking a small piece from my own garden to show to the Dorsetshire man mentioned in a former communication, he at once said, "That is what we call *sheerwort*." Its somewhat hot and pungent taste has led to its use in salads, especially by the gypsies.

F. C. H.

A Murithian.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR" (1st S. iv.; 3rd vi. viii.; 4th S. i. iv. *passim*; vii. 53, 173, 244.)—The line quoted by MR. SMITH at the last reference appears in Pope's "Epistle to Robert Earl of Oxford" (1721), but is not quite correctly given. The passage from which it is taken runs thus:—

"Absent or dead, still let a friend be dear,
(A sigh the absent claims, the dead a tear)."

H. F. T.

My object at present is to certify that with respect to the line—

"The absent claims a sigh—the dead, a tear,"

I have been familiar with it for many years, and have seen it connected with other lines in scraps of poetry, but never with the line—

"Though lost to sight," &c.

F. C. H.

ON THE TITLE OF KING OR QUEEN OF MAN (4th S. vii. 249.)—MR. WILLIAM HARRISON, in his very interesting note, omits to mention Mac Manis, who was Governor of the Isle of Man, *circa* 1098, and who in that year founded a Cistercian abbey at Rushen in the island—a foundation which continued for some time after the general suppression of the monastic houses in England. Mac Manis was probably a member of the powerful and distinguished sept of the Mac Manus, whose head was descended from the ancient Kings of Connaught, and whose stronghold and home was at Bally Mac Manus, now

called Bellisle, an island in Lough Erne, co. Fermanagh.

CHARLES SOTHERAN.

6, Meadow Street, Moss-side, near Manchester.

DE SAYE OR SAY (4th S. vii. 123, 272.)—Eustachia de Say, in the reign of Henry II., built and endowed at Westwood, in the county of Worcester, a Fontevrault nunnery, which was granted 30 Henry VIII. to John Pakington.

"Isabell, d. and coheir of S^r Wm. Saye," married at a very early date "Robert Harbottell of Basingthorpe, in Com^r Lincon.," the great-grandson of "S^r Widyard Harbottle of Com^r Northumbland, Knight," who was the great-great-grandson of "Roger Harbottell, Lord of Harbottell, temp. H. I." Vide "The Harbottell Pedigree" in *The Visitation of Rutland*, 1618-9, published by the Harleian Society. "Winifride, d. of Francis Say of Wilby, in Com^r North'ton," was the wife of "Kenelme Cheselden of Uppingham," whose grandson Kenelme was aged fifteen in 1618. Vide "The Cheselden Pedigree" in same Visitation.

The arms of Say are the fourth quartering on the Harbottell shield in Harl. MS. 1558, and are, "Per pale azure and gules, three chevrons charged with as many coupes and counterchanged."

CHARLES SOTHERAN.

6, Meadow Street, Moss-side, near Manchester.

HAMPDEN FAMILY (4th S. vii. 189, 273.)—I possessed an autograph letter of John Hampden (of the signature to which I enclose you a tracing), which was lent for exhibition at the Crystal Palace, and unfortunately destroyed in the fire which took place some few years ago. The name is usually spelled with a *p*, and was so in my autograph. It is also so spelled in a letter (engraved from an original) at vol. i. p. 180 of the late Lord Nugent's *Memorials of Hampden*.

FREDERICK GEORGE LEE.

6, Lambeth Terrace.

GUIZOT AND GUISE (4th S. vii. 142, 270.)—

"Guizot, gwé-zó, or gu-é-zó."

"(Note.) So pronounced by M. Guizot himself, as stated in a letter from him, now before us. He says, 'Dans mon pays natal, la ville de Nîmes, on prononce non nom ght-zo. A Paris on dit en général gwé-zo; et je crois cette prononciation plus correcte.'

"A near relative, however, of the great French historian and statesman takes a different view of the question. He says the name of his family is always pronounced ght-zu in the south of France, where the name originated; and he maintains, with great appearance of reason, that the invariable usage of the people of Nîmes ought to be decisive as to the pronunciation of *un nom Nîmois*."—*Promising Dictionary of Biography*, &c. By J. Thomas, A.M., M.D., Philadelphia, 1870. (s. c.)

THOS. STEWARDSON, JR.

C. C. says, "It is true that among the educated classes in Paris the first name is pronounced (as we should say) *Gwée-zo*, and the latter *Ghéeze*." Now, is this true as regards *Guise*? I

was taught by a Frenchman singularly accurate and fastidious about his language, that *Gui* in *Guise* formed an exception to the rule governing the sound of *ui*, and that the historical family of Guise ought to be called *Gwéeze*. J. DIXON.

TREVERIS' "GRETE HERBALL" (4th S. vii. 162, 268.)—Who was Treveris? There seems to be but little trustworthy evidence on this point. Pritzel (*Thesaurus Literatura Botanica*, p. 341) informs us that in the Catalogue of the Oxford Library the *Grete Herball* is attributed to a Jeremias Treveris, professor at the University of Louvain; but Meyer, in his *Geschichte der Botanik* (vol. iv. b. xv.), maintains that this is an error, and that the mistake probably arose from the similarity of the professor's name with that of the publisher of the herball.

Meyer says of the book:—

"England was content, for a long time, to study plants in translations from, or imitations of French and Dutch works. The earliest book on the subject, the *Grete Herball*, was first published (according to Pulteney) in 1516, by Peter Treveris, and afterwards passed through five editions, in 1526, 1529, 1539, and 1561, with woodcuts, and in 1551, without woodcuts. Pulteney believes it to have been fabricated, with alterations, from a French translation of the *Ortus Sanitatis*, printed in Paris by Caron in 1499; but this cannot be, as Caron published no such translation, but a different though similar work, *Le grant Herber en François*."

Pritzel makes no allusion to the editions, either of 1516 or 1551, and states, in opposition to Pulteney, that those of 1529 and 1561 are *without woodcuts*. The last lines of the book are: "Thus endeth the grete herball, which is translated out of Frensshe in to Englysshe."

If Mr. JAMES BRITTEN could refer to a copy of the *Grete Herball*, and would send me* his address, we might be able to decide whether it and the *Grant Herber* above alluded to (a copy of which is at my disposal) are not one and the same work; and also, perhaps, whether the *Grant Herber* was not made out of the *Ortus Sanitatis*.

H. C.

THE PLANT *LINGUA ANSERIS* (4th S. vii. 162, 294.)—I can find nothing, in my old botanical authorities, with a diagnosis answering to Treveris' description. The only plant named "goose-tongue" is the *Achillea Ptarmica* (Prior, *Popular Names of Brit. Plants*, p. 95.)

Palacium leporis.—This would appear to be the *asparagus*, for in the index to Parkinson's *Theatre of Plants* I find "*Palacium leporis*, i. *Sonchus levis vulgaris*.—*Cæsalpino*, i. *Asparagus sylvestris*."

H. C.

Brussels.

CHURCHES WITHIN ROMAN CAMPS (3rd S. v. vi. vii. viii. ix. x. *parvim*; 4th S. vii. 24.)—In A

* Address, T. Westwood, Esq., 72, Rue de la Vierge, Brussels.

Handbook for Leaves, M. A. Lower, under the head "Church of St. John Sub Castro," is this sentence:—

"While in the churchyard the visitor's attention may be called to the curious fact, that it occupies part of the site of a very small camp, supposed to be Roman, the vallum of which may still be traced."

A note says:—

"Several coins of the Imperial era have been found here."

L. C. H.

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LINES ON THE HUMAN EAR (4th S. vii. 235.)—The "Philosopher and his Daughter" appeared in the *Phonetic Journal* for June 25, 1853, where it was given as an extract from the *Illustrated News*, but at what time it appeared in the latter periodical I am not aware. If E. L. wishes a transcript of the poem, I shall be happy to supply one if he will communicate his wish to me.

WILLIAM E. A. AXON.

Joynton Street, Strangeways.

BALLAD OF LADY FERRERS (4th S. vii. 209.)—What ballad is it? The date (1811) implies that it is some modern composition. I shall be glad to have further particulars.

JAMES HENRY DIXON.

BISHOP ALCOCK, circa 1486 (4th S. vii. 122.)—The arms borne by Bishop Alcock were: Argent, on a fess (not a chevron) between three cocks heads erased sable, combed and wattled gules, a mitre or; sometimes within a bordure gules charged with eight crowns or. Crest: On a coronet . . . a cock . . . (see Clive's *Marches of Wales*; Bedford's *Blazon of Episcopacy*; Nash's *History of Worcestershire*; Berry's *Encyclopædia Heraldica*, &c.)

H. S. G.

ANNE (CHAPMAN) KNIGHTLEY (4th S. vii. 234.) It is to be feared that the note appended to this query may prevent C. D. C. from getting an answer, as it implies a doubt of the existence of the lady whose husband is inquired for. The pedigree of Chapman in Burke and other baronetages is very imperfect. A fuller pedigree, with the proofs from wills and registers, is printed in Part I. of Howard's *Monthly Miscell. Genesl.*, from which it appears that Sir John Chapman had two wives. By the first he had Anne, the wife of — Knightley; by the second he had two sons, and the two daughters mentioned in the note. Sir John Chapman died in his mayoralty, March 17, 1688-9 (not on May 7, 1737). The circumstances of his illness and death are graphically described by Lord Macaulay in his *History of England*; but, with characteristic inability to tell a plain story in a plain way, Macaulay omits from his narrative the name of the person about whom he is writing. TEWARS.

THE OLDEST INNS IN ENGLAND (4th S. vi. 505; vii. 267.)—One of these "oldest inns" may be

found in Philip's Norton, Somerset. I forget the sign by which it is distinguished, but it stands at the top of the hill on which the village is situate.

May I suggest that it might be quite worth while, as being likely to pay its expenses as well as for antiquarian reasons, to take photographs of these "oldest inns" and publish them. I would also suggest that the same might be done with our ancient manor houses. In another half century, the present rage for improvement (?) and pulling down will, most probably, have swept away all traces of these precious relics of our domestic architecture.

W. M. H. C.

SCENA: SCENÉ (4th S. vii. 259.)—As a probable help to the solution of his difficulty, I would recommend to your correspondent MYOPS a careful study of the Doric and Æolic dialects. For these, says the author of the *Port Royal Grammar*,—

"have been almost entirely followed by the Latins; inasmuch that, if the writings of those who used the dialect (Æolic) had been transmitted down to us, we should in all appearance discover therein a very great agreement with the Latin, not only with regard to the words, but moreover with respect to the phrase."

EDMUND TEW, M.A.

Patching Rectory, Arundel.

MYOPS will, I hope, forgive me for saying that his query appears to be in keeping with his name, short-sighted.

1. As the Romans got most of their dramatic literature at second-hand from the Greeks, they naturally adopted many of their dramatic terms from the Greek; e. g. *tragædia*, *comædia*, *cothurnus*, *syрма*, &c. *Scena*, which at first they seemed inclined to spell *scæna*, is one of these. MYOPS may, therefore, rest assured that *σκηνη* is the earlier form.

2. This word, taken from the Greek a declension, the Latins placed of course in their own first or a declension, in which the termination is invariably a short. They treated *scæna*, in fact, as they did *zōna* (from *ζώνη*) and many other like words. The explanation of the short Latin *s* lies in the fondness of that language for abbreviation. See on the whole subject Donaldson's *New Cratylus*, chap. ix., ed. 1860.

J. H. I. OAKLEY, M.A.

Croydon.

PORTRAIT OF CAMERON OF LOCHIEL (4th S. vii. 257.)—Bromley, in his *Catalogue of Engraved British Portraits*, 1793 (p. 313), makes mention of a portrait of Donald Cameron "whole-length, in a Highland dress," but omits the names of artist and engraver.

G. M. T.

HAMESUCKEN (4th S. vii. 257.)—(from Saxon *Hamsocen*)—is the liberty or privilege of a man's own house; also, a franchise granted to lords of manors, whereby they hold pleas and take cognisance of the breach and violation of that im-

munity; and likewise "significat quietantiam misericordiam intrationis in alienam domum vi et injuste" (*Fleta*, lib. I. cap. 47). In Scotland violations of this kind are equally punishable with rape (Skene); and "our old records express *burglary* under the word *hamsocne*" (Jacob, *Law Diet.*) G. M. T.

This word surely was not "entirely unknown in a specific sense in the law of England," and it "appears" explained, and with its derivation given, in many dictionaries or treatises, though variously spelt: e. g. it appears (1) in N. Bailey, 8vo, 1735; (2) in Ash, 8vo, 1775; (3) in Jacob's *Law Dictionary*, fol., 1736; (4) in Cunningham's *Law Dictionary*, fol., 1771; (5) in Cowell's *Interpreter*, London, small 4to, 1637, in two places; (6) in Selden's *Fleta*, London, 4to, 1647, lib. I. cap. 47, § 18, p. 63; (7) in Bracton, quoted by Cowell [lib. III. tract. 2, c. 23], where it is thus defined—"Homesoken dicitur invasio domus contra pacem domini regis." Cunningham quotes also a charter of donation by King Edmund to the church of Glastonbury, in which he grants amongst other privileges, "*Burgherith . . . infangtheofas, hamsocne, et fridebrice*," &c.; and other instances most likely are to be found in ancient writers and in charters. It was in fact the old word to express *burglary*, which has superseded it; but, as Cowell thinks, it also expressed a franchise or privilege "granted by the king to some common person," whereby he took cognizance of and punished such a transgression of the law. E. A. D.

Shillingstone Rectory.

In Blount's *Law Dictionary* (by Nelson, 1717) it is said:—

"HOMESOKEN (or *Hamsoken*)—from Sax. *ham*, i. e. *domus*, *habitatio*, and *socne*, *libertas*, *immunitas*—is the privilege or freedom which every man has in his house; and he who invades that freedom is properly said *facere homesoken*. This is what I take to be now called *Burglary*, which is a crime of a very heinous nature, because it is not only a breach of the king's peace, but a breach of that liberty which a man hath in his house, which we commonly say should be his castle, and therefore ought not to be invaded.—Bracton, lib. III. tract. 2, cap. 23; *Ducange*."

E. V.

St. WULFRAN (4th S. vii. 162, 269.)—I think there is considerable reason for hesitation ere we say positively that the St. Wulfran of the English calendar is the same person as St. Wulfran, Archbishop of Sens. I did not always think so, and in my *English Church Furniture* (p. 88) have given a note, in which I state that Grantham church is dedicated to the archbishop. A shrine called "Seneit Wulfram shryne" existed at that place till the year 1565; and Gervaise Holles states, on the authority of Leland, that St. Wulfran was buried there. Unless this is a mistake, rising from the church possessing some of his

relics, we must conclude that there are two Wulfrans honoured by canonization, for certainly the Archbishop of Sens did not find sepulture in England. If the St. Wulfran of the English calendar is the same person as the French archbishop, it is singular that he appears in our old calendars as bishop only. The calendar of the "Black Book" of the receipt of the Exchequer, as published by Mr. J. J. Bond in his *Hand-Book of Rules and Tables for verifying Dates*, gives—

"Wulfran Archiep. Mar. 20.

"Wulfran Ep. et Conf. Oct. 15."

An early fifteenth-century calendar in my possession, once the property of the family of Fairfax of Deeping Gate, does not contain the archbishop, but under October 15 we have "*Sei Wlfranni ep. & conf.*"

Is it not possible that our English saint may have been some holy Englishman of early days who became a bishop in heathen lands, and returning home to die, has been forgotten except in his native land? EDWARD PEACOCK.

Bottesford Manor, Brigg.

STEDMAN FAMILY (4th S. vii. 259.)—MR. HUBERT SMITH inquires as to the whereabouts of a MS. which was printed in the *Gentleman's Magazine* of Nov. 1840, p. 492, and which I communicated to that periodical under the initials "E. P. S." The MS. is still in my library, but it is evidently but a portion of a much longer account, and has been mutilated, though the writing, which is of the period, is easy to be read. The whole of the fragments in my possession were printed in the *Gentleman's Magazine*. EV. PH. SHIRLEY.

Lower Eaton Park, Stratford-on-Avon.

GEORGE LONDON (4th S. vii. 235.)—Has your correspondent seen the following lines in Felton's *Portraits of English Authors on Gardening*, &c., 8vo, 1830, p. 40?—

"No monument has, I believe, been erected to Mr. London's memory. . . . Nor can I find out even where he was born or buried. If one could obtain a resemblance of him, one hopes his picture or his bust may not deserve the censure of our noble poet."

On p. 39 he states that London "died towards Christmas in the year 1713." W. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland, to the End of the Reign of Henry VII. By Sir Thomas Duffus Hardy, D.C.L., Deputy-Keeper of the Public Records. (Longmans.)

If there cannot be two opinions as to the value and importance of a work which should give full and trustworthy notices of the fountains of our national history, as little can there be that the accomplished scholar, who was selected on the death of the late Mr. Petrie to complete the *Monumenta Historica Britannica*, is the one especially fitted to undertake the great and onerous duty of compiling a descriptive catalogue of the authors of

these original works and the MSS. in which they are to be found. Could any doubt have existed, it would have been dispelled by those portions of Sir Thomas Hardy's *Descriptive Catalogue* (Vol. I. and Vol. II., Parts I. and II.), which have already appeared; no less than by the third volume which is now before us. What an important aid the book will prove to students of English history, is made patent by the fact, that the third volume alone contains notices of nearly seven hundred different works, some seventeen fac-similes illustrative of the vexed question as to the handwriting of Matthew Paris, and a preface of nearly one hundred pages, in which Sir Thomas presents us *inter alia* with some most interesting pictures of so much of monastic life as relates to the compilation of chronicles in monasteries. This preface will well repay perusal by the general reader.

Synonyms discriminated. *A Complete Catalogue of Synonymous words in the English Language, with Descriptions of their various Shades of Meaning, and Illustrations of their Usages and Specialities. Illustrated by Quotations from Standard Writers.* By C. J. Smith, M.A., Christ Church, Oxford, Vicar of Erith, &c. (Bell & Daldy.)

Much as has already been written on English Synonyms, there is yet room, as Mr. Smith believes, for a new book on the subject, written in some respects from fresh points of view, and of a fuller character than the narrow limits in which such works are commonly confined. We commend the book before us to those who are interested in precision of language—a thing much to be desired. We had hoped it would have solved our correspondent M. A. B.'s query (*ante*, p. 325) as to the words "Wink" and "Blink," but must wait for that second edition of it, which may reasonably be anticipated for a book of this character.

UNIVERSITY OF LONDON.—Mr. Julian Goldsmid (M.P. for Rochester), who is a Master of Arts of the University of London, has just made his University a handsome present of 1000*l.*, to be paid in annual instalments distributed over ten years, towards the formation of a good Classical Library in the New Building. The Senate have accepted the offer, with a hearty acknowledgment of its generosity; and a Committee has already been appointed to begin the agreeable task of forming a Classical Library. We trust Mr. Goldsmid's generosity may be infectious. Would it be impossible, by the way, to secure for the University the late Professor De Morgan's unique Mathematical Library, which probably contains the most curious collection of books on the History of Mathematics to be found in England? The value of this collection is besides greatly enhanced by Mr. De Morgan's own numerous and characteristic annotations. Whether the Library is to be disposed of or not, we do not at present know; but if it could be obtained, there would be a special fitness in securing it for the University of London, which would then have a really good start towards the formation of a fine Classical and Scientific Library.—*Spectator*.

THE Peel collection of pictures, lately purchased for the National Gallery, has been removed to the building in Trafalgar Square, and will shortly be exhibited there. Among them will be found Wilkie's well-known "John Knox preaching before Mary Queen of Scots," which, says the *Athenæum*, will be one of the most popular of our new possessions.

CAMBRIDGE.—The representatives of the late Arabic Professor, the Rev. H. G. Williams, have just presented the University with 102 vols. of Oriental MSS., chiefly Arabic and Persian.

A PHILOLOGICAL SOCIETY has been formed in Cambridge, consisting of the following members:—Professors Cowell, Kennedy, and Munro; Mr. W. G. Clark and Mr. Jebb, of Trinity; Mr. F. A. Paley, Mr. J. E. B. Mayor, and Mr. J. E. Sandys, of St. John's; Mr. W. W. Skeat and Mr. John Peile of Christ's; and Mr. Fennell, of Jesus College. The society limits itself to the languages and literatures of the Indo-European family, as there has been for some time back a "Hebrew Society," which would not readily amalgamate with the society in question.

THE University of Cracow is publishing its original documents (*Codex Diplomaticus*) from the year of its foundation, 1364, to the present day, in five volumes. The first reaches to 1440. The struggle between the German and Polish elements in this University is noteworthy, as also the part played by the Jews. Our own Universities might follow the example of Cracow with advantage, and a good beginning was made by Anstey's *Munimenta Academica*.

MR. T. G. STEVENSON, of Edinburgh, is reprinting in a very limited impression chiefly for subscribers, "Satan's Invisible World discovered, by George Sinclair," Professor of Philosophy and Mathematics in the University of Glasgow, from the original edition published at Edinburgh in 1685, with a Bibliographical Notice, &c.

THOSE who are interested in Ceramic Art, may be glad to have their attention called to a work by J. Houdoy, entitled, "Histoire de la Céramique-Lilloise précédée de documents inédits constatant la fabrication de carreaux peints et émaillés en Flandre et en Artois au quatorzième siècle."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

GRANGER'S BIOGRAPHICAL HISTORY.
TUNNICLIFFE'S SURVEY OF STAFFORDSHIRE.
AINSWORTH'S MAGAZINE, Vols. V. VII. VIII. and IX.
BENTLEY'S MAGAZINE, Vols. V. and XII.

Wanted by the Rev. D. J. Drakeford, 4, Copers Cope Road, New Beckenham, Kent.

Notices to Correspondents.

F. T. G. (Oxford).—The slips are probably from The Guardian. Nothing on the subject has appeared in "N. & Q." since 2nd S. viii. 470, 516.

THE RED CROSS KNIGHT.—Brittain's Ida is supposed by Mr. Grosart to have been written by Phineas Fletcher. See his essay Who wrote Brittain's Ida? noticed by us in "N. & Q." 4th S. iii. 117.

A. X. E.—Dyce's or the Cambridge.

C. B. T.—Has our Correspondent consulted Mr. Ashpitel's article on "Wren" in the last edition of the Encyclopædia Britannica?

J. E. (Durham).—Ye for the. The Y is a printer's substitute for the Saxon or old English th. On the meaning and derivation of Ampers and (&) there are no less than nine articles in our 1st S. ii. 230, 284, 318; vii. 173, 223, 254, 327, 376, 524; ix. 48.

T. McGRATH.—Apollo's Cabinet; or, the Muses' Delight, 1756, as well as The Muses' Delight, 1754, are both noticed in Bohn's Lowndes, art. "Songs," p. 2445. The latter work at Heber's sale sold for 4*s*.

ERRATUM.—4th S. vi. p. 169, col. i. line 34, for "John F. M. Doraston" read "John F. M. Dovaston."

LONDON, SATURDAY, APRIL 22, 1871.

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TRIES:—Austin Family—Authors wanted—"Esop's fables": Bewick—"Arbutnot": "Ruthven": how renounced—Joannes Baptista's "Commentary on Aristotle"—Beauchamp—Rev. Thomas Brooks—Charles I.—Chetisance—Cornell Family—Craufurds of Newark, cronets—Epithets of the Months—Grantham Inn Signs—Maid of Honour—"Messager des Sciences et des Arts"—Old Families without Coat Armour—Portuguese Copper Coin—Early Queens of Scotland—Rokesby the Spinster—Stow-in-the-Wold, co. Gloucester—Tetragonal Inscription—Vulgate, A.D. 1516—Walthamstow Parish Land—"Witty as Flaminius Placcus"—The Zodiac, 342.

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Notes.

ISLES OF THE SIRENS.

I could scarcely be in the neighbourhood of Naples without paying a visit to the celebrated Islands of the Sirens ("*Insule Sirenae*"), which our geographers have placed on the north side of the Bay of Salerno, about ten miles from Amalfi. It is Homer (*Od.* xii. 39, &c.) that first tells of these mythical beings; and, according to the poet, Ulysses in his wanderings through the Mediterranean, when he approached the island, on the lovely beach of which the Sirens were sitting, by the advice of Circe, stuffed the ears of his companions with wax, and tied himself to the mast of the vessel, that they might not be allured to land by their melodious singing. If the islands still continue in the same state that they were in ancient times, it is difficult to understand how they should have been selected as the residence of these fair ladies. They are three rocky islets, now called I Galli, being a little more than a mile from the shore, without herbage, treeless, and even destitute of water.

I approached them from Sorrento, the birth-place of Tasso, crossing the ridge that runs down to the point opposite to the island Capri, and descending by a flight of steps to Scariojo. This ridge is known to Ovid (*Met.* xv. 710) as "*Sursum Colles*," and produced what was considered by the ancients as excellent wine. The islets

lie together in a kind of circle, and along with two sharp-pointed rocks, are of the same mineralogical structure as the neighbouring continent. The largest islet, called *Isola Lunga*, about half a mile in circumference, is situated to the east of the smaller ones. There is no regular landing-place, so that you have to climb up a precipitous rock of nearly one hundred feet. You then find yourself on a rugged ridge, and on proceeding a little to the south you come upon a level piece of ground, where the remains of buildings are seen. This plot of ground is about twenty yards in breadth and sixty in length. There is a vault remaining, which seems to have been added to some older edifice, and the bricks are of the same kind as are found in Roman buildings; so that I have little doubt that this was the site of some ancient villa, though in summer it must have been nearly uninhabitable from the heat. The extreme southern point is entirely rock, and never had any building upon it. On the highest point there is an old tower, to which there is now no entrance, but by dint of scrambling I managed to get in at one of the windows. Two half-ruined rooms are all that now remain. On the western part of the island you find a small part of a building, and around it a few burnt-up plants and flowers, but trees do not seem ever to have existed on it. I then rowed to the higher of the other two, called *Il Castelletto*, which lies about a quarter of a mile distant, and ascended to a tower by a regular road: it looks like a carriage-road, which had never been finished, as you mount the last forty feet by steps. This is evidently a mediæval building, and we know from history that it was used as a state prison by the republic of Amalfi, where they confined their doges when they had become intolerable by their tyranny. Rowing to the most southerly island, *Isola Rotonda*, I scrambled to the highest point: it is much more level and better adapted for building than either of the other two, yet there is not the slightest vestige of an edifice of any description. Such is the present appearance of the celebrated Islands of the Sirens: one of them bold and picturesque, the other two of a tame and uninteresting character.

Virgil (*Æn.* v. 864) speaks of them in the following terms:—

"*Jamque adeo scopulos Sirenum advecta subibat.
Difficiles quondam, multorumque ossibus albos,
Tum rauca assiduo longe sale saxa sonabant.*"

During summer they must always be subject to intense heat, as they are sheltered by the lofty ridge of St. Angelo from every wind except the south and west.

These, however, are not the only islands that have had the honour of being connected with the name of the Sirens. I once found myself on the opposite peninsula to the south of the Bay of

Salerno, and had climbed to the highest peak of Mount Stella in search of the ruins of Petilia. As I reached the pinnacle, the sun was approaching the sea horizon, and shed a golden light over the precipitous shore beneath, and there I looked down on an islet, now Licosa, the ancient Leucosia. It shone like gold from the refracted rays of the sun, and I could believe would be a pleasant residence, as it stands out into the sea about a quarter of a mile from the mainland, and catches the breeze from whatever direction it blows. Strabo (vi. 252) says that it derived its name from one of the Sirens who had perished here. I heard afterwards that both on the island and on the land around the promontory there are remains of ancient buildings, and I can readily believe it to have been a favourite residence for the wealthy Romans. On every pleasant spot as I travelled to the south I found traces of the Romans, who had in imperial times the same love of the "dolce far niente" that the Neapolitans have inherited from them.

Again: on the coast of Calabria, two hundred miles south of this spot, I came upon another islet, known to the ancients as Ligeia, which was also regarded as an island of the Sirens. It is found about a mile from the shore in the Gulf of Terina, and is now called Pietra de la Nave. It is a mere rock, and I was told by an intelligent gentleman, Don Michele Procida, who had a large property in Calabria, and spent the summer very pleasantly on the shore close to the ruins of Terina, that there are no remains of buildings upon the rock.

CRAUFURD TAIT RAMAGE.

THE DATE OF CHAUCER'S BIRTH.

The *Saturday Review* of April 15 contains an article which, relating as it does to one of the first and one of the greatest of our English poets, must attract a good deal of attention. I have read it with great interest, for it discusses the date of Chaucer's birth.

Some thirty-five or forty years since, when a few encouraging words from that distinguished antiquary, my ever kind friend Mr. Douce, awakened in me the ambition (long since extinguished) of connecting my name with the *Canterbury Tales*—those marvellous pictures of social life in England in the fourteenth century—I took considerable pains to examine the question whether Chaucer was born in 1328, as generally believed "from some inscription on his tombstone," to use the words of Tyrwhitt, or about 1346, as recorded in the report of his evidence in the great Scrope and Grosvenor controversy.

As the conclusion at which I arrived was in favour of the earlier date, and consequently the reverse of that of the *Saturday Reviewer*, I trust

the columns of "N. & Q." may not be considered wastefully occupied by a note on the subject for the consideration of any future biographer of Chaucer.

In matters of this nature tradition is of no slight authority; and for four hundred years tradition has coincided with the statement that Chaucer died in 1400 at the age of seventy-two. It was not until 1808, when Godwin published his *Life of the poet*, and in it Chaucer's deposition made at Westminster in October 1386 in the Scrope and Grosvenor controversy, in which document it is said that he "was of the age of forty and upwards," and "had been armed twenty-seven years," that any doubt arose upon the subject.

If this new evidence could be trusted, it would make Chaucer's age at his death about fifty-two instead of seventy, and his entry into military service at about thirteen.

As it is admitted that there certainly are errors as to the ages of other witnesses in this matter, I venture to think that there is a very palpable error in the case of Chaucer.

That a man who died at or about fifty-two years of age should in one of his poems, "The Cuckee and the Nightingale," describe himself as "olde and un lusty," is not what one would expect. While Spenser, whose intense admiration of Chaucer's genius must undoubtedly have led him to inquire into the circumstances of his life, &c., would scarcely write of him, had he died at the earlier age, as

"Old Dan Geoffrey (in whose gentle spring
The pure well-head of poetry did dwell)."

And these are instances, be it remembered, which might be greatly multiplied.

Moreover, is not this theory of the death of Chaucer at this early age contradicted by Ogden's well-known and striking portrait; as well as by Green's description of him, probably derived from tradition, in which he speaks of Chaucer's "silver haies both bright and sheen," and adds, "his beard was white"?

Again: from his earliest biographer, Leland, to one of the latest of his editors, Mr. Wright, all have concurred in speaking of Chaucer as a scholar: "He was certainly," says Mr. Wright, "a man of extensive learning, and had the education of a gentleman."

But if he "was armed" at thirteen, or thereabout, how and where was he to acquire this learning? What becomes of his residence at Oxford or Cambridge, or at any Inn of Court?

These are difficulties which may well cause some hesitation in receiving implicitly the statement which Chaucer is supposed to have made. As on the other hand, this record is inconsistent with all that has hitherto been received and believed with respect to the poet's age, is it possible to reconcile the two statements? Perhaps an ex-

mination of the passage, not in a translation, but as it stands in the original, may help us.

The passage which has raised all this coil about the date of Chaucer's birth runs as follows. My manuscript is, no doubt, sufficiently accurate; though, it having been made so many years since, cannot speak very positively. In the essential points I know it is.

It will be seen, in the first place, that Chaucer does not himself say that he is "forty and upwards." That is recorded of him, and not declared by him; but let that pass:—

"Geffray Chaucere, Esquier, del age de xl. ans et plus, armez par xxvij ans, produit &c."

Perhaps the sight of this entry will suggest to the reader, as it did to me, what is a very easy solution of the difficulty. It requires the mere transposition of *two letters*. The age is recorded not in Arabic, but in Roman numerals. Suppose, and the supposition is not very farfetched, that the scribe wrote XL (forty) inadvertently for LX (sixty). This would make the year of his birth 1326 instead of 1328, only two years earlier, instead of eighteen years later, than has hitherto been supposed, and allow time for the education which he clearly had received: and by this very simple change I venture to think we arrive at something like the real truth as to "Old Dan Geffrey's" age, and remove a stumbling-block out of the way of the future biographers of the poet.

WILLIAM J. THOMAS.

AN OLD DUTCH NEWSPAPER.

I have had in my possession for some short time a typographical curiosity in the shape of an early Dutch newspaper, entitled "*Ordinarise Middel-weekse Courante*, Anno 1652, No. 2," which is stated at the end to have been "Ghedrukt tot Amsterdam Voor de Weduwe van Francoys Liefhoudt, Boeck-verkoopster op den Dam, int Groot Boeck den 9 Januarij, Anno 1652." This newspaper consists of a single sheet of large octavo paper, being about the size of an entire page of the *Cornhill*, and printed close up to the margins. It is printed in two columns on both sides of the paper, and in black letter. It contains news from Naples of Dec. 8, 1651, from Rome of 12th ditto, from Vienna ("Weenen") of 20th ditto, from London of 20th ditto, from Paris of 30th ditto, &c. &c. The London paragraph contains allusions to the state of Ireland, to "de Generael Cromwel," "Generael Major Overton," "Marquis Huntley," &c. &c.

The history of this ancient scrap is a little curious. I happened one day to purchase at an old book-shop a little Dutch-English phrase-book, entitled (in Dutch and English)—

"The English Schoole-master; or Certaine Rules and Rules whereby the Natives of the Netherlands may be

in a short time taught to read, understand, and speake the English tongue."

This book is a 12mo, published at Amsterdam in 1648. It had been more recently bound, however, as I found the newspaper I have described, in two pieces, *inside* the boards, as one sometimes sees music and printed matter incorporated with binding even now. I extracted it and got it carefully mounted, and it is now, with the exception of one or two lines about the middle, so perfect that anyone acquainted with the Dutch tongue would easily be able to read the whole of it.

I take the liberty of sending you this short notice of the *Middel-weekse Courante*, in case it may be of interest to some of your antiquarian readers; and I shall be happy, if any one does take any interest in it, to afford such opportunities for examination of it as may be arranged.

I may add that the little phrase-book is in itself a very curious production. It contains at the end some "forms" of mercantile writs, of which I append that for "a bill of lading after the Holland manner," and "a bill of exchange." The form of the latter is, I believe, nearly identical with that still in use. You will understand that the Dutch and English are printed in parallel columns.

1. "I, J. P. of Amsterdam, master under God of my ship called the Saint Peter at this present lying ready in the river of Amsterdam to saile with the first good winde which God shall give toward London, where my right unlading shal be, acknowledge and confes that I have receaved under the hatches of my foresaid ship of you S. J. merchaunt, to wit, four pipes of oile, two chests of linnen, sixteen butts of currents, one ball of canvase, five bales of pepper, thirteen rings of brasse wyer, fiftie bars of iron, al dry & wel conditioned, marked with this marke standing before, all which I promise to deliver (if God give me a prosperous voyage with my said ship) at London aforesaid, to the worshipful Mr. A. J. to his factour or assignes, paying for the freight of the foresaid goods 20s by the tun. And for the performance of this before written I bind myself and all myne estate and my foresaid ship with all its appurtenances. In witnes whereof I have signed three instruments hereof with my name or my purser in my behal al of one contents, the one being performed the other to be of no force.

Written in Amsterdam the fift day of September, in the
yeare 1646.

J. P."

2. "In Amsterdam the 5 September, 1645.
For li 100 starlinge.

At usance not having my first pay this my second of exchange to Mr. P. L. or assignes one hundred pounds sterling, the valew received here of Mr. J. H. make good payment and place it to accept as per advise.

Your loving friend,
J. N.

To Mr. J. G.
Merchaunt in Amsterdam."

CHARLES BAXTER.

VERSES BY GENERAL BURGOWNE ON LORD
PALMERSTON'S MARRIAGE.

I was rummaging among some old papers the other day, and found the following copy of verses, written by the late General Burgoyne (author of *The Heiress* and other works), and addressed to his friend Viscount Palmerston (father of the Premier) on his first marriage with Frances, daughter of Sir Francis Poole. They belonged to a relation of mine, who was an intimate friend of General Burgoyne, and used to speak of his conversation as the most delightful thing possible in the small hours of the morning (1 and 2 A.M.): he was very fond of late hours when he could get any one to sit up with him, and few were found to object. These verses appear to me to be very well worth preservation. I have never seen them in any collection of his works, nor in any magazine, nor do I believe they have ever been printed.

I have often seen it stated that General Burgoyne was a natural son of Lord Bingley; an assertion perfectly unfounded in fact, and I have wondered that it has not been contradicted by his son the present Field-Marshal. His descent from the family of Burgoyne, baronet, is clearly given in Burke's *Peerage and Baronetage*, and the relationship was always acknowledged by the late Sir Roger and Lady Frances Burgoyne.

Perhaps you may think the verses too long for insertion; if so, make what use of them you will. I have another copy of verses addressed to his wife, Lady Charlotte Burgoyne, on her endeavouring to dissuade him from going on a dangerous expedition.

Lines addressed to Viscount Palmerston on his marriage with Frances Poole, Oct. 6, 1767.

"While, Palmerston, the public voice
Displays, in comments on thy choice,
Praise, censure, or surprise,
Blames thy disinterested part,
Or interest finds, in warmth of heart,
Where Fanny's treasure lies.

"Fain would my mîse, tho' rude, sincere,
One humble artless wreath prepare
To bind her lovely brow;
With thee, would hail th' auspicious morn,
Attend the bride she can't adorn,
And bless the nuptial vow.

"Let the dull claims of due esteem
To lukewarm crowds be praise supreme,
I found pretensions higher:
For know, the heart now taught to beat
With friendship's sacred temperate heat,
Has once been tried in fire.

"'Twas mine to see each opening charm,
New graces rise, new beauties warm,
'Twas mine to feel their power:
Nature and morals, just and pure,
For thee have made the fruit mature,
Since I adored the flower.

"After hard conflict, passion cooled;
Discretion, reason, honour ruled
O'er the subsiding flame;
And Charlotte,* to my vacant breast,
With kindred charms and virtues blent,
A sweet successor came.

"Some years of love we've numbered o'er;
And, oh! to many many more
May Heaven the term extend,
To try with thee the pleasing strife,
Which boasts the most deserving wife,
Who proves the truer friend."

H. W. L.

[We shall be glad to receive them.—Ed. "N. & Q."]

"THE ROLLAD."—Will no competent hand be tempted to give us a new edition of *The Rollad* with such explanatory notes as are now needed by ordinary readers, but the competent writers of which are now rare and every day becoming more so, so much so that the class will soon be extinct? When the task was suggested to Mr. Wilson Croker, he mentioned the late Lord Lansdowne and Samuel Rogers as better qualified than himself, and that his hands were otherwise full. Could Lord Stanhope be induced to condescend so to employ the special knowledge of that period of English political life with which he must be more amply provided than any other man?

J. H. C.

[We are sure that all the readers of "N. & Q." will join with us in acknowledging the value of the suggestion. In recognising Lord Stanhope's peculiar fitness for the task, and in most earnestly hoping that he may find a consistent with other claims upon his time to undertake what in his hands would become a very important contribution to the history of political satire in England.—Ed. "N. & Q."]

KIPPIS'S COPY OF THE "BIOGRAPHIA BRITANNICA."—I have recently discovered that I have been for some time the unconscious possessor of a copy of the first edition of the *Biographia Britannica*, which proves unmistakably to have been the working copy of Dr. Kippis, the editor of the unfinished second edition. The margins of many of the pages are literally covered with the Doctor's notes in shorthand, and I have taken out of the volumes a sufficient number of loose memoranda to make a small volume, some of which are in his handwriting, and others notes communicated to him. The manner in which the second edition was to be completed is clearly indicated by the marginal notes. I shall be most happy to show the volumes to any one interested in them.

JOSEPH LEMUEL CHESTER.

16, Linden Villas, Blue Anchor Road, Bermondsey, S.E.

SABBA-DAY HOUSES, OR NOON HOUSES.—A recent number of *The Traveller* (Boston, Massachusetts) furnishes the following account:—

* Lady Charlotte Stanley, daughter of Edward Stanley, Earl of Derby.

ward Centre there is still standing one of a former time, a Sabba-day or Noon House. The modern conveniences of stoves and furnaces in churches, it was very desirable, after arrival in a cold meeting-house, to have some place of intermission where the sufferers could sit themselves and eat their lunch. Some used neighbouring houses that were kindly opened for friends; others went to the tavern, which it an open door and an open bar; others built fires what were called Sabba-day or Noon

house of the Congregational church in Townsend, recent historical discourse, describes these like the one now standing at Townsend, they of four rooms ten or twelve feet square, with a hearth room. They were generally built at the expense of four or more persons, to be occupied on Sabbath by their respective families and such they invited to join with them. Dry fuel was always ready for kindling fires, and usually a fire for each family was placed in the cellar. In the morning of the Sabbath, the owner of each house fitted in his saddle-bags the necessary refreshments for himself and family, and took an early start for church. He first called at his noon-house, built a fire, had his luncheon, warmed himself and family, and then, for an hour of worship they were all ready to rally in the shiver in the cold during the morning service of worship. At noon they returned to the noon-house with invited friends, where a warm fire awaited them. The saddle-bags were now brought in, their contents discharged on the table, of which each partook a little. Then each in turn drank from a pitcher or mugs of cider which had been brought in. This service being performed, and thanks for the remaining time was spent in reading notes for the morning sermon, a chapter from the Bible, or some other book of a religious character; not only prayer was offered before retiring again to church for the afternoon worship. At the close of the afternoon, if the weather was severely cold, the family returned to the noon-house to warm themselves before going home. The fires were then kindled, the saddle-bags gathered up, the house cleared, and all returned home."

UNEDA.

phia.

DREAM OF HOLY MARY."—The folio which I extract from the *Church Times*, 7, 1871, shows how old customs are kept up in the out-of-the-way districts among the Welsh. It says there are old people who never rest without saying their *Pader* and the *yd Mair*, or Dream of the B. V. Mary. This translation of the latter:—

Holy Mother Mary, why art thou weeping?
I am weeping, my Son, but dreaming.
Holy Mother Mary, what is thy dream?
I am taken, my Son, and crucified,
in vision of perdition, blinded and deceived,
and his spear point into Thy side,
and my most Holy Blood flowing a stream.

Holy Mother Mary, art thou sleeping?
I am dreaming Son, but I am dreaming?
Holy Mother, dost thou see in thy dream?
I am persecuted, insulted, and despised,
and hang on the cross and crucified.

The blind and the stubborn Jew Thee betraying.

Wine to nourish, water to cleanse,
He who repeateth this thrice before sleeping
Need fear no unholy thought or dreaming.

"Holy Mother Mary, art thou sleeping?

Yes, beloved Son, and dreaming.

What seest thou in thy dream?

I see Thee persecuted, caught, and to the cross nailed,

And a blinded man, by the wicked one deceived,

Thy holy left side with spear piercing,

And Thy beloved and blessed Blood flowing.

True is the dream of Holy Mary:

He who knows it and repeats it thrice before sleeping,

No unholy dream shall disturb him,

He shall never tread the regions of hell."

JOHN PIGGOT, JUN.

FRENCH WOOD-PIGEONS DRIVEN BY THE WAR TO ENGLAND.—Fluellen told us the connection between Macedon and Monmouth; and a writer on the doings of the Pytchley, in *Land and Water* for March 25, has pointed out the possibility of a connection between the siege of Paris and the flocks of wood-pigeons in England. He says:—

"The woods are still wintry-looking, the primroses, violets, and anemones only just beginning to open; the golden catkins of the willow are the only conspicuous flowers. There have been unusually large flights of wood-pigeons this winter; they have come in search of the acorns which have been so plentiful; but the popular belief is, that they are natives of France, driven across the Channel by the noise of the war, or, as one old man expressed it, by the *lumbering* over there. I have also seen more stock doves and more hooded crows than I have ever noticed before. Old Perkins, the Drayton keeper, who, in his eighty-fourth year, was out on a pony, and thoroughly enjoying the sport, told me that he had never seen so many pigeons before. He is a good authority, having, before he became a gamekeeper, spent more days and nights in the woods and seen more sport in an irregular way than any man in the county."

This extract seems to me to be worthy of preservation in these pages. CUTHBERT BEDE.

"GENTLEMEN OF THE PAVEMENT."—This phrase, used by Count Bismarck in December, 1870, scornfully to designate the Provisional Government of France, is of course a figurative expression common enough. "*Être sur le pavé*" is to be houseless, on the streets. "*Un batteur de pavé*" is one who has, in our slang phrase, the "key of the street." The "*Messieurs et Madames du pavé*," those gentlemen and ladies whose respectability is of the smallest kind, almost in fact inappreciable. We too have some such slang in our tongue, i. e. "*nymphs of the pave*,"—a phrase not noticed by the ingenious compiler of Hotten's *Slang Dictionary*. It is, however, curious to find an almost exact parallel to Bismarck's phrase, which in its contemptuous vigour struck the British public as something new, in the works of one of the most eloquent of our statesmen. In Burke's scathing attack upon some of his noble antagonists he uses a very similar phrase, e. g. :—

"If I should fail in a single point I owe to the illustrious persons, I cannot be supposed to mean the Duke of Bedford and the Earl of Lauderdale of the House of Peers, but the Duke of Bedford and the Earl of Lauderdale of Palace Yard! *there they are on the pavement*, there they seem to come nearer to my humble level."—Burke's *Works*, Bohn's edition, 1861, vol. v. p. 114. "A Letter to a Noble Lord."

HAIN FRISWELL.

74, Great Russell Street, Bloomsbury Square.

Queries.

AUSTIN FAMILY.—Since sending my first query on this subject, I find from a reliable source that in 1658 Richard Austin was a freeman of the city of London. His will was proved at the Court of Probate, Middlesex, in 1704, "when Samuel and Joseph appraised the estate of their honoured father Richard, and Samuel administered thereon."

I have already given William Austin "of Surry," the father of Mary, as ascertained by Mary's monument in Kencott church, Oxon. This Mary was born in 1615, and, so far as dates are concerned, she might be a sister of the above-named Richard. Can any of your correspondents show whether this Richard was the son, or any relation, of William Austin "of Surry"?

W. M. H. CHURCH.

AUTHORS WANTED. —

"But as for *Jenny Jessamy*, *Betty Barnes*, and their compeers, I never buy any of them, though I have looked over the two last I have named, in their passage between Lady Northumberland and Mrs. Kingdom."—*Letter from the Duchess of Somerset to Lady Loxborough*, December 31, 1751.

Who wrote those two works named; or are they the names of writers of the time? W. P.

[*The History of Jenny and Jenny Jessamy*, in 3 vols. 1753, is by Mrs. Eliza Haywood, who for the looseness of her early productions is gibbeted in *The Dunciad*, book ii. lines 157-166.—*The History of Betty Barnes*, 2 vols. 12mo, 1752, is an anonymous novel, written (says the *Monthly Review*, vii. 470) for the kitchen.]

"ÆSOP'S FABLES": BEWICK.—I have a volume of—

"Fables of Æsop and others, &c., by S. Coxall, D.D. The Sixteenth Edition, carefully revised and improved." 1798, pp. 329. Woodcuts, 195.

Are the woodcuts by Bewick?

W. S.

[The woodcuts in this volume do not appear to be from the graver of the Bewicks. There was an edition of *The Fables of Æsop* published at Newcastle in 1818, 8vo, with designs on wood by Thomas Bewick; but the greater number of cuts in this volume were designed by R. Johnson.]

"ARBUTHNOT": "RUTHVEN": HOW PRONOUNCED?—Will some well-informed Scotchman tell me where the accent ought to be laid in the name Arbuthnot? I have heard natives of Scotland place it on the second syllable; but in England it is commonly laid on the first. The

famous wit was evidently called Arbuthnot by his friends. Pope, in his *Epistle*, says—

"To second, Arbuthnot, thy art and care."

More than six years ago ("N. & Q." 3rd S. vi. 207), I asked for the original and true pronunciation of "Ruthven," but I have never had an answer. I mentioned that an English friend of mine, who bears it as a Christian name, calls himself and is always called "Riven" (rhyming to *given*.) The name Ruthven is historical, and one likes to know how to pronounce it correctly.

JAYDER.

[Lady *Riven* is the title by which Lady Ruthven is called by her Scotch friends.]

JOANNES BAPTISTA'S "COMMENTARY ON ARISTOTLE."—The full title of the work is—

"Philosophia Aristotelica restituta, et illustrata. Qua experimentis, quâ ratiociniis nuper inventis, à Joanne Baptista, Presbytero Congregationis Oratorii Sacri Philippi Nerii Ulyssipponensis, Philosophiæ ac Sacræ Theologiæ Professore. Ulyssipponæ. 1748, fol."

Can any of your readers give me any information respecting it, especially as regards the number of volumes? It does not appear to be in the British Museum library, nor do I find reference to it in any available bibliography.

W. J. F. T.

BEAUCHAMP.—May I ask HERMENTRUD whether she really means (4th S. vii. 219) to blazon the coat of Beauchamp of Warwick as showing only *three* cross crosslets? If so, will she kindly say where she finds the coat so given? And may I presume to suggest to HERMENTRUD that her inexperienced readers might require to be told that the coat Gules, a lion passant guardant (not rampant) or, crowned argent, is really the coat of Gerard or Gerald assumed by the De l'Isle family, as was customary? Their own coat was Or, a fesse between two chevrons sable. They both appear repeated together several times, on the tomb of Ambrose Dudley, Earl of Warwick, in the Beauchamp Chapel, Warwick.

D. P.

Stuarts Lodge, Malvern Wells.

REV. THOMAS BROOKS.—Where is any account to be found of "Master Thomas Brooks, Preacher of the Gospel at Margaret's, New Fish Street," in 1657? I have reason to believe that a family in this city is descended from him. He was the author of several works.

UNEDA.

Philadelphia.

[An account of Thomas Brooks, with a list of his works, may be found in Calamy's *Abridgment*, or in Palmer's *Nonconformist's Memorial*, edit. 1802, i. 150-153. The Rev. A. B. Grosart has announced a *Memoir* of Thomas Brooks for a collective edition of his Works. See "N. & Q." 3rd S. iv. 228.]

CHARLES I.—Can any one inform me into whose hands pieces of the ribbon of the Garter worn by Charles the Martyr at his execution may have come? I have one piece in my possession with

its descent traced to about 1745. It seems that when Juxon handed over the jewel to its lawful owner he kept the ribbon for himself.

W. J. MANBEY.

CHEVISAUNCE.—Sir Bulwer Lytton, in two passages of his *King Arthur* (I quote from 2nd edit. 1849), uses the word "chevisaunce" in a peculiar manner—

"Frank were those times of trustful chevisaunce."

Bk. VIII. st. 11.

"Stand forth—bold child of Christian chevisaunce!"

Bk. XII. st. 195.

It would seem almost as if the poet used the word as synonymous with "chivalry," or, at all events, were ignoring the difference between *caput* and *caballus*. To those accustomed to the ordinary mercantile use of the word in Chaucer, Langland, Gower, &c., the effect is somewhat ludicrous. Chaucer's *Merchant*, "with his bargayns and with his chevisaunce" (*Prologue*, l. 282), and Langland's *Asprice*, with his "eschaunges and cheuesances" (*Text B. pass. v. l. 249*, ed. Skeat), are so directly antipodal to Sir Lancelot and the Arthurian times.

Sir Bulwer Lytton, at the first-quoted line, refers to Spenser; and I find a passage (*Faerie Queene*, bk. II. canto ix. st. 8) where the word is used in a sense somewhat similar to that of the modern poet's—

"Fortune the foe of famous chevisaunce,
Seldom," said Guyon, "yields to vertue aide."

Todd here glosses "enterprise"; and, expressly qualified as it is by the adjective "famous," the word is easily to be understood.

In another passage (*Shepherd's Calendar*, "May," l. 92), Spenser uses the word in its common mercantile sense—

"They maken many a wrong chevisaunce."

Cotgrave gives—

"*Chevisaunce*, f. An agreement or composition made; an end or order set down between a creditor and debtor."

I ask, is "chevisaunce" used in the sense of knightly achievement by any other of our early poets? I can recall no instance.

JOHN ADDIS.

Basington, near Littlehampton, Sussex.

CORNELL FAMILY.—Can any of your readers kindly furnish me with a brief genealogical history of the Cornalls or Cornells? Can the families bearing these names be traced to the same parentage? The Hon. Ezra Cornell, founder of the Cornell University, Ithaca, U.S., says that his ancestors, Thomas and Rebecca Cornell, emigrated in or about the year 1633 from England to America; but he knows nothing of their parentage. Can a genealogical connection be traced out between the Cornells, Cornalls, Cornwells, Corn-

walls, and the French Corneilles? Did the ancient district of Cornwall give rise to these names?

Replies to these queries, sent to the REV. R. C., 34, Portland Square, will be thankfully received.

CRAUFURDS OF NEWARK, BARONETS.—In Burke's *Baronetage* for this year, the arms, crest, and motto of this family are given as those of Craufurd of Auchenames, Kilbinnie, and of the Kerse family, descended from Sir Grogan Craufurd. Is not this combination erroneous?

The family of Craufurd of Newark is clearly deduced from Auchenames by George Crawford, the well-known Scotch antiquary.

Is there any reason to doubt the accuracy of his judgment?

M.

EPITHETS OF THE MONTHS.—I was speaking to a countryman the other day in East Lancashire about the weather. "Aye," he said, "it's March *manyeathers*." The expression struck me because it was evidently a proverbial and alliterative epithet for the month. So I asked him if there were similar names for the other months. "Well," he said, "there's February *fell-dyke*; but I know no more than that." This epithet is also alliterative, and I cannot doubt the other months have their corresponding sobriquets. He said, moreover, that there was a rhyme to the February one, which ran thus:—

"February fell-dyke
Either with black or white";

that is, as he explained, either with rain or snow. Perhaps the other epithets may be known to some of the readers of "N. & Q."

G. R. K.

GRANTHAM INN SIGNS.—There is one remarkable circumstance connected with Grantham which I noticed while spending an hour in the town—the signs of some of the inns. There was the Blue Man, the Blue Lion, the Blue Horse, the Blue Bull, the Blue Cow, the Blue Ram, the Blue Sheep, and the Blue Pig; lastly I observed a small street called the Blue Gate. There may be other blue things which I did not notice. Whence this curious penchant for the blues? E. L. BLENKINSOPP.

MAIDS OF HONOUR.—Can any of your correspondents inform me whether there is in existence a list or memorandum of the various "maids of honour" to the queens of England from the year 1688 to the present time? If there is such a list, how and where can it be seen?

ERIN.

"*MESSAGER DES SCIENCES ET DES ARTS*," vol. ii., Gand, 1823-4.—I should be obliged if any reader can tell me where I can see the above, besides the copy in the British Museum; or if any correspondent could lend me the same for a week I would be very grateful, and return with all expenses paid.

W. MARSH.

7, Red Lion Square.

OLD FAMILIES WITHOUT COAT ARMOUR.—Are any of your readers aware of such a case as that of a family which has held the same estate for two centuries, and the head of which was a hundred and fifty years ago high sheriff for the county, the said family not possessing any armorial bearings? P.

PORTUGUESE COPPER COIN.—I have a Portuguese copper coin, weighing about 1½ oz., with the following inscriptions, &c. :—

Obv. Arms of Portugal — JOSEPHUS . I . D . G .
REV. P . T . D . GUINEA.

REV. MACUTA 1. 1770. AFRICA . PORTUGUEZA.

Am I right in my conjecture that this is a coin struck for the special use of the West Coast of Africa? I can find none such in any list to which I have access. Any account of it will be acceptable. C. W. BINGHAM.

EARLY QUEENS OF SCOTLAND.—Miss Strickland begins her lives of these queens with Margaret Tudor, the sister of Henry VIII. Have the lives of the earlier queens been published, and by whom? C. D. C.

ROKESBY THE SPIES.—There were two English spies in 1567 whose names were Christopher and Anthony Rokesby. They are mentioned at p. 362 of Mr. Hosack's *Mary Queen of Scots and her Accusers*, and elsewhere in the volume. Is it known of what family they were? Can it be that these scoundrels were scions of the knightly house of Rokeby of Rokeby and Mortham? A. O. V. P.

STOW-IN-THE-WOLD, CO. GLOUCESTER.—In what diocese was Stow-in-the-Wold included before the see of Gloucester was erected by Henry VIII.? C. D. C.

TETRAGONAL INSCRIPTION.—The accompanying and beautiful tetragonal inscription was found among the papers of a clergyman recently deceased :—

"E. Post tenebras, lux.
 S. In luce, spes.
 W. In obitu, pax.
 N. Post obitum, salus."

A friend informs me that it is found upon a cross, inscribed on the four sides of the pedestal and facing the four winds, on the Hinds Hill, near Godalming, and it is believed that the said cross replaced a gibbet on which the *murderer* [?], who murdered an English sailor, were hung in chains. If you could discover the origin of the words, I should be greatly obliged. H. M. I.

[The way-side cross on the summit of Hinds Hill was erected in 1851 by Sir William Erie, and is constructed of Cornish granite. The murder alluded to was committed by three sailors on Sept. 24, 1786, and the body rolled into the hollow of the "Devil's Punch-bowl." In the neighbouring churchyard of Thursley is a head-

stone with a rude sculpture, representing the three ruffians killing their victim, and a rhyming inscription below. See Murray's *Handbook of Surrey*.]

VULGATE, A.D. 1516.—Having a fine and nearly perfect copy of the Vulgate, printed by John Moylin at London on April 12, 1516, I should be much obliged if any librarian can refer me to any copy of this edition which has a title-page. The British Museum copy has no title.

FRANCIS T. HAVESGAL.

Hereford.

WALTHAMSTOW PARISH LAND.—There is a long slip of land belonging to this parish running parallel with the entire southern boundary of the main portion, but dividing the adjoining parish of Leyton into two parts; and there is a tradition that the piece of land was acquired by Walthamstow on the occasion of a dead body being carried along it. Now this is very uncertain and vague, and I have searched in vain in the county histories for any reference to it. I shall be greatly obliged if any correspondent could find any old reference to it in print. WALTHAM.

"WITTY AS FLAMINIUS FLACCUS."—Who wrote the following lines? on whom were they written, and when?—

"Witty as Flaminus Flaccus,
 As great a Jacobin as Gracchus,
 As fat, but not so — [I cannot remember the word
 here] as Bacchus,
 Riding on a little jackass."

H. R.

THE ZODIAC.—It is said that the signs denoting the seven planets are of unquestionably high antiquity, and figures resembling them are found on Egyptian monuments. Can any reader of "N. & Q." say when or by whom the present abbreviated or curt signs of the zodiac were formed (as it seems) from the respective animal representations? J. F.

Winterton.

Applies.

THE COMPLETION OF ST. PAUL'S CATHEDRAL.
 (4th S. vi. *passim*; vii. 185, 241.)

It is to be regretted that the remarks so justly made in reference to this great undertaking came just too late, as it would appear by a paragraph in *The Times* a few days since that the committee charged with the duty of carrying out the projected works have come to a resolution by which the objectionable arrangements mentioned by Mr. SOMERS CLARKE are really to be carried into effect. Let us hope, however, that it is not yet too late to induce the committee to reconsider the matter, and that another scheme so ably treated in the first number of *The Sacrifice* may be

thoroughly ventilated before any active operations are begun.

There can be no doubt that contracting the chancel, and by the erection of two side organs, would most seriously damage the interior effect of the building. The plan proposed in *The Sacristy* of retaining the present choir arrangements for ordinary daily services, and the construction of an ante-choir with elevated altar and baldachino slightly advanced under the dome, seems to meet all the requirements. The great organ might remain in the transept; all the worshippers in the dome area, transept, and nave could then join heartily in the services, and not preaching only, but the whole of the church services would be performed in the presence of enormous congregations. The details of this scheme are admirably described in the pages of *The Sacristy*, and it is greatly to be desired that the committee will not decline to reconsider the subject simply because it is suggested by outsiders. It will be matter for lasting regret if so great an opportunity is lost for carrying into effect the very best plan which can be devised.

Let it not be forgotten that in the year 1847, when the Dean and Chapter of Westminster made their great alterations in the Abbey, how sadly they missed the opportunity of doing the right thing, and instead of removing a modern screen and shifting two monuments, whereby the entire area of the nave might have been used for congregational purposes, they preferred seating the transept, placing people in such positions that the greater number can see neither the altar, the clergy, nor the caputular choir; in fact, dividing the great body of worshippers into three separate congregations.

I have now before me No. 20 of *The Parish Choir; or, Church Music-Book*, in which the defects of this arrangement are most forcibly shown, and a plan given to show how easily the nave might have been used and every ecclesiastical rule followed. Arguments of the most convincing kind accompanied the plan, which was advocated in a very able manner by the Rev. W. (now Sir William Cope, Bart.) Cope, then precentor; and yet, in spite of all the most sensible recommendations, other counsels prevailed, and we now see in consequence the present uncomfortable arrangements. Circumstances, however, have even now compelled the Dean and Chapter to throw open the nave for special services. How infinitely better the effect would be with the modern screen removed, and the clergy and choir in their right places!

I refer any of your readers who take an interest in this subject to the admirable article in *The Parish Choir* to which I have alluded. I have travelled a little beyond my purpose in referring to Westminster Abbey when the question under

discussion relates to St. Paul's, but the cases are similar, and the mistake made in the former building should be a warning to the committee at St. Paul's.
BENJ. FERREY, F.S.A.

ORDERS OF KNIGHTHOOD.

(4th S. v. vi. *passim*; vii. 100, 197.)

HOMUNCULUS, erstwhile my approved good comrade and ever my valued friend, has for years permitted his sword to rust in its scabbard—has taken to the healing of wounds instead of the making of them—and bids fair for canonisation; whilst I, not finding the world to be yet good enough to roll on smoothly without some fighting occasionally, am content, like the Black Douglas, to let my hands defend my face and to remain a man of war as of old.

When the English Knights of St. John were attacked anew, on apparently fixed principles, by the Roman clique—which of late, under orders from the Propaganda, has striven to force itself into notoriety, and to usurp a position to which, although favoured by papal patronage, it has in this kingdom but the shadow of pretension—HOMUNCULUS and I differed as to the course to be pursued by those interested in the cause of progress. He, good man, in spite of all I could urge, must needs in your columns preach peace and union and other Utopianisms; whilst I, believing bloodletting to be advisable under the circumstances, would fain have let the men fight out their quarrel by themselves. Not that I like their style of fighting: for more than one of these Ultramontanes deal strange underhanded blows, and withal are scant of courtesy. Instructed, doubtless, by ghostly advisers and by the clever advocate whose professional ability I admire, their plan would seem in this, as in other quarters, to be aggressive, self-asserting, and uncompromising; trusting by dint of subtility of argument and fierceness of attack to make good their footing, and to prevent their opponents from carrying the war across the border. Their tactics, so often successful, may on this occasion have deceived many who, ignorant of facts, are carried away by loud talking; and this the more, since the English knights, forbearing to culpability, would seem to be suffering from an onslaught of railing priests or of scolding women, and aye acting on the defensive of a consequence, have never once charged home nor have striven to turn the tide of battle in the opposite direction. No one can admire courteous forbearance more than I do: for I hold it to be unseemly to batter out the brains of a braggart with a bludgeon, when he can be delicately despatched with a small sword. By such observances the man of refined feeling, in matters military, is ever careful to avoid unnecessary

violence, and to mark the great gulf fixed between the knight and the butcher or the burglar. Let the English order beware, however, lest the charity and forbearance of its members degenerate into weakness. True, their good deeds have hitherto enlisted our sympathies in their favour, but we like men to have stiff backbones for all that.

HOMUNCULUS had his own way with me as usual, and he wrote to "N. & Q." whilst I remained silent. His excellent oil fell into fire rather than upon troubled waters, and the combatants went at it again, attack and defence, as hard as ever. And what has this peace policy, this self-restraint, brought upon these English knights? A Bunyan has arisen to plague them (4th S. vii. 100): an apbologue has been brought to bear upon them, and the jesters, marotte in hand, will beat them out of the lists, unless they pluck up heart o' grace and at least silence D. P., who with his allegory—that ill-conceived and fearfully and wonderfully made instrument of self-destruction—has already done himself a mischief, and may be easily disposed of by any single knight who won't mind about closing with him.

As for the deformed representative man, who has taken to call himself St. John since he has come recently to England on a mission from Rome, his pretensions would have provoked but a smile, had he not proved so pertinaciously aggressive. Should he fail to amend and to disarm public criticism by imitating the charitable example of the good knight whose name he has assumed, let him look for small mercy from all who wear nineteenth-century spectacles—who, viewing with distrust and dislike any symptom of a return to the bigotry, intolerance, and spiritual terrorism of the Middle Ages, mean to keep England for the English; and who, in comparison thereto, care but little by what name a body of their countrymen, long united for purely philanthropic purposes, may choose to be known, or what ancient confraternity they may legitimately represent.

I challenge D. P.'s representative man to submit, if he dare, to the readers of "N. & Q." proof of the claim he has so loudly taken upon himself to assert; after which (to borrow a sentence from the great allegorist), it will "remain to be seen what Opinion will do for the new Mr. St. John."

MILES.

SIR GORGEOUS TINTACK regrets that his name should have been introduced into a discussion relative to the claims of a Mr. St. John, who has recently arrived in this country from Italy.

D. P. is informed that Mr. St. John must adduce evidence before the constituted authorities in support of his alleged descent from the ancient family whose name he has assumed, ere he can

legitimately bear the arms of that illustrious house, or can with propriety question the arms of others.

Garter Lodge.

THE BOOKWORM.

(4th S. vi. 527; vii. 65, 168, 262.)

The following elegant lines will be read by scholar with interest, alike from their merit and the excellent cautions they give. The author Pierre Petit, a physician of Paris, who cultivated Latin poetry with such success as to earn himself a place among the eminent men—Ronsard, Commire, La Rue, Santeuil, Menage, and Du Rier who, with him, were held to constitute the celebrated poetical "Pleiade":—

"IN BLATTAM,

Insecti genus, libris infestum.

Invisum Musis pecus, audax bestia, pestis

Chartarum, immundo quam parit umbra sinu;

Tunc sacros audes corrumpere, Blattia, labores?

Divina egregias perdere mentis opes?

Quas non ira Jovis, non ulla abolere vetustas

Sustinuit, sacro, perfida, dente petis?

Atqui debebas solos non tangere libros,

Nascendi spes est, et genus unde tibi.

Te potius dites laniare, te purpura pascat,

Quodcumque et mulier Dardana pingit opus.

Te vastare favos divini Musa Maronis

Admonuit docto carmine, parva querens;

At tu, proh facinus! longe meliora Deorum

Dona rapis: quanto hac fraude, scelesti magis!

Quid juvat in libris tantos posuisse labores?

Si quos condidimus perdere blatta potest.

Quid loquor? aut quæ nunc mihi mentem

turbat?

In rapidos abeunt improba dicta notos.

Non tu, Blattia, sed est culpanda ignavia nostra.

Tu licet ipsa noces, at prior illa nocet.

Non riescit chartas tenebris damnamus opacis;

Tu male compositas sedula carpis opes.

O utinam infossos posses quoque rodere nummos,

Abdita quos parci strangulat arca senis.

Quis damnet, quod sic sprete ulcisceris artes?

Musarum impulsu forsitan ore moves.

Haud aliter vates fastu irritata tyranni,

Dicitur Ausoniis fata dedisse fœcia.

Si tamen in te aliqua est pietas, venerare priores

Curas, neu seclis scripta verenda pete.

Nugaces potius qui prostant undique, libros

Contere, sunt digni dente perire tuo.

Hæc etiam quæ lusi in te, mala carmina, fides

Absumas per me: sunt tua namque; licet."

Petri Petiti, Philosophi et Doctoris M.D.
Selectorum Poematum, libri duo, 8vo.
Parisiis, 1683, p. 41.

I have long been in the habit of marking with a small pencil "tick" any vermicular perforation that I have found to exist in a newly acquired book, and have thus been able to ascertain beyond a doubt that this insatiable marauder has held the contents of my own shelves sacred from his depredations. Moreover, I have observed in certain old books, which I have had rebated

myself, have suffered, especially at the internal flexure of the "end-papers," and this when I could not find a corresponding external aperture of entrance. The maggot itself I have often seen "cribb'd, cabin'd, and confined" in a prison of his own construction, and thus causing adherence of several pages together. The only prevention is the frequent taking down of your books, removing the dust from the top edge and the headband with a brush, and beating them well together out o' window.

WILLIAM BATES.

Birmingham.

So MR. BLADES caught a worm, and I "nipped it in the bud"! I regret to have frustrated his biographical intentions, but am consoled by the reflection that his plan of making a *paper* cage for his prisoner was almost as likely to answer its purpose as would be an attempt to confine an elephant in a cobweb.

THE SHADE OF DR. BANDINEL.

Elysian Fields.

In the very interesting account given by the REV. F. T. HAVERGAL of these pests, he says: "They have a hard outer skin, and are of a dark-brown colour. I have never found these insects—worms they are not—alive and at work." I beg to inclose one of the *second kind*, mentioned by MR. HAVERGAL, which I have just caught "alive and at work," underneath a small heap of saw-dust of its own making, on an old book-shelf, which I fear I shall have to consign to the flames, as every year I find a greater number of holes in it. As to the first kind of insects, with a hard outer skin, and of a dark brown colour, the wood-boring beetle, with wings, I cannot but help thinking it is one and the same species, only at a different period of the year. As the caterpillar is changed first into a chrysalis and then into a butterfly, so I fancy these small white worms with a hard brown substance at head and tail are afterwards turned into the small brown beetle. This conjecture arises from the fact that, going habitually to the country later in the season than this year, I have always seen the beetle, and never the worm before, at work.

P. A. L.

There is a very interesting poem on the "Book-worm" by Dr. Thomas Parnell, but which is said to be (in one of my copies of the works of this poet), an "unacknowledged translation from a Latin poem by Beza." Is this statement affecting the originality of the poem correct? J. PERRY.

Waltham Abbey.

The bookworm being now fairly hunted "to earth," is it not time to refer to Parnell's pleasing little poem upon the subject? W. (1.)

ORIGIN OF THE SURNAME CUNNINGHAM.

(4th S. iii. *passim*; iv. 62, 179; vii. 221.)

It may be necessary to recollect that this term, besides being a personal surname, is also the name of one of the three great divisions of the county of Ayr—that which is separated from Kyle by the Irvine, as Kyle is from Carrick by the Doon. W. F. (2), quoting an entry in the Kirk Session records of Dundonald P. of 21 June, 1607, in support of the *coney* theory, adopted by him, as it would appear, in the wake of the author of *Caledonia*, has evidently misread that entry. Stein Wilson in Gales (now generally written Gayles, a farm well known, situated a mile and half or so south of the burgh of Irvine, and in Dundonald P.) is given up, or reported to the Kirk Session as having transgressed the discipline of the kirk in having shot, with a hackbut, "at ye connyngis in Corsbie's Conyngam in St. Madanes," on a Sunday, fifteen days before. W. F. says, that "Corsbie's" means the laird of Corsby's Conyngam; that is, we presume, the laird of Corsby's lands called Conyngam, and which lie in or within St. Madanes. Either that is the meaning which W. F. puts on the entry, or he may possibly suppose that the Laird of C. was surnamed *Conyngam*. In the latter case, however, the entry would have stood *Corsbie-Conyngam*—meaning land called Corsbie, owned by Conyngam—and not "Corsbie's Conyngam," which can only import land of the name of Conyngam belonging to the Laird of Corsbie. Neither conjecture will stand an examination. Dundonald parish, including Gales, a three pund land of old extent, is in Kyle, not in the Cunningham, district. There is no land in Dundonald parish, or even in Kyle, called Conyngam; and none of the lairds of Corsbie ever bore such a surname. That, on the other hand, was Fullerton, designed generally of Fullerton, or Of that ilk, but yet sometimes of Corsbie, and of Dregghorn. Corsbie was a twenty pund land of old extent, on which, prior to the Reformation of religion, was an ancient chapel dependent on Dundonald. W. F.'s mistake arises simply from reading *Conyngam* instead of *Conyngair* (*gair* or *gare*), signifying a rabbit-warren, one that was "in" or within a pendicle of land belonging to the laird of Corsbie called St. Madanes, lying contiguous to the chapel of Corsbie, and also to Troon, a flourishing sea-port, where is a way or street now called St. Medan. And as the old religious houses were always dedicated to some holy person, there is much reason for believing that Corsbie Chapel had St. Medan for its tutelary saint. Several parish kirks were dedicated to him, as for example Toskertoun, called also Kirkmedan, in the presbytery of Stranraer, and that of Kirkmaiden (the cell or kirk of St. Medan), Burns' "Maiden Kirk" in the Rinns of Galloway. In forming an opinion of the origin of *Cunning-*

ham, it may not be improper for W. F. to consider the earliest forms in which the name appears. Taliesin, a Welsh bard of the seventh century, calls it *Canouan*. "Carawg (says Mr. W. F. Skene), taken in combination with Coel and Canauon in line 28, shows that the three provinces of Ayrshire—Carrick, Cyle, and Cuningham—are meant." (*Four Anc. Books of Wales*, ii. 407.) The Ven. Bede, in his *Ecc. History*, which was finished in the beginning of the eighth century, calls it *Incuneningum*. (*Mon. Hist. Brit.* h. v. c. 12.) The chroniclers Hoveden, and Ben: Abbas, speaking of a well near the Kirk of St. Vinnin running blood for eight successive days and nights during the year 1186, says this well lay "infra Cuninham"; (i.e. in the lower part of C.) and near to the Castle of Irwine. And in many charters, copies of which are preserved in the monkish registers of the twelfth and thirteenth centuries and later, although the orthography is very various, it is generally found assuming the forms of *Koningham* and *Cuningham*. Keeping these early forms of the name in view, it may be a proper subject for inquiry and consideration, whether names of places in Ayrshire, in the time of Taliesin, Bede, Hoveden, Benedictus Abbas, &c., could be other than for the most part Celtic (British, Welsh, Erse, or Gaelic), or at least Celtic with some little admixture of the speech of the Scandinavian population of the so-called kingdom of Northumbria, in which the western shires of Scotland were sometimes, and for periods greater and lesser, included. (Bede's *Hist.* v. 12; Robertson's *Early Kings*.)

ESPEDARE.

"Chalmers points out that *Cuning* is the British = rabbit, and that *Cunningham* simply means 'the place where rabbits abound.'" The Saxon word *Kaninchen*, rabbit, or as it was formerly spelt, *Caninchen* (see N. Bailey's *Dictionary*) has a family likeness to *Cunningham*. P. A. L.

ROSEMARY USED AT FUNERALS.

(4th S. vii. 206.)

In South Lancashire the use of rosemary in funeral rites is still observed. The injunction of the Friar may yet be heard (albeit in other words):—

"Dry up your tears, and stick your rosemary
On this fair corse."

Sprigs of rosemary are placed on the corpse as it lies receiving the last visits of old friends; and it is also usual to scatter them in the grave as the parson reads the most solemn words of the solemn burial service. Mr. Brierley, whose pictures of Lancashire life are generally marvels of

photographic accuracy, has not omitted this feature. In describing the Old Huntsman's funeral he says:—

"The old huntsmen gathered round the grave in a solid ring, each holding his dog by the slip, and when the final *ashes to ashes, dust to dust* was pronounced, the whole strewed their sprigs of rosemary over the coffin, then raising their heads, gave a simultaneous 'Yo-ho! tally-ho!' the sound of which became heightened by the dogs joining their voices as they rung the last cry over their 'earthed' companion."—*Chronicles of Waverley*, p. 164.)

It is also alluded to in Mr. Edwin Waugh's poem of "Owd Enoch":—

"An' when they put Enoch to bed down i' th' greawad,
A rook o' poor neighbours stooode bare-yedded rawad;
They dropt sprigs o' rosemary, an' this wur their text,
Th' owd crayer's laid by—we may haply be th' next."

Rosemary was one of poor Kirke White's favourite flowers; and one of his poems, tinged with that melancholy which pervaded his writings and seems almost prophetic of his untimely end, is addressed to that sad herb:—

"Come, funeral flower, who lovest to dwell
With the pale corse in lonely tomb,
And throw across the desert gloom
A sweet decaying smell.
Come, press my lips, and lie with me,
Beneath the lonely alder tree,
And we shall sleep a pleasant sleep,
And not a care shall dare intrude
To break the marble solitude,
So peaceful and so deep."

In a little volume entitled *Flowers and their Poetry*, edited by J. Stevenson Bushnan, M.D. London, 1851, and which, from its pleasant subject and the poetic and artistic taste it displays, would delight your correspondent, I find another poem dedicated to the

"ROSEMARY."

"Sacred to sorrow and the dead;
Sighs are called up where'er we see
Thy blossoms strewed upon the bed
Of Silence, Ros-Marie!
"We look upon a cold still face,
Yet calm, resigned to Heaven's decree;
And, sprinkled o'er the shroud we trace
Thy blossoms, Ros-Marie!
"Thy very odour to the sense
Preaches of scenes where sorrows be,
And of some spirit summoned hence
To judgment, Ros-Marie!
"Better by far the house of woe,
Than that of laughter; and through thee
Nature would to the thoughtless show
That homily, Ros-Marie!"

It was formerly used for bridals as well as burials, and to these "two ends" there is an allusion in Herrick's "*Hesperides*," as well as in a poem with which Mr. KINDT is probably familiar, "*Das Mädchen und die Blumen*," by A. Schreiber, in which the Rosemary thus addresses the Maiden:

"Wähle mich, denn hoffend bindet
 Mich die junge Braut ins Haar,
 Wähle mich, denn hoffend windet
 Mich die Trauer um die Bahr."

W. E. A. A.

Johnson Street, Strangeways.

ENGLISH DESCENT OF DANIEL O'CONNELL.

(4th S. iii. 75; vii. 242.)

I agree with your correspondent H. as to the so-called "Irish pure Celt" (if in Ireland or elsewhere there be such a thing as "pure Celtic blood," which I very much doubt), that no one man of that race ever attained "real greatness in literature, science, art, political or military life." That a large Gothic element exists in the race of modern Irish is past all doubt. Celtic philologists may say what they please about the "antique purity of the Celtic language." Their views on this subject are to me as irrational as the speculations of Lord Monboddo on the primitive elongation of the vertebrae in the human species, or the more recent vagaries of Professor Darwin. We find even Lord Brougham, great man that he was, attributing his success in life to the (supposed) Celtic blood inherited from his mother: just as the eminent Chief Justice Hale entertained the belief of witchcraft, which shows that even men of genius are not always superior to the prevailing delusion—

"The one hero bearing a Celtic name of whom the Irish Celts are most proud, glorying in him as their representative man—Irish," says Mr. Lenihan, "in every element of life being, head, heart, blood!" is no 'pure Irish Celt' at all."

So writes your correspondent H. Whatever be his lineage (and I see no reason to doubt the account given by your correspondent), it is at least certain, that the name O'Connell is as Norse as Norse can be, and affords a strong presumption of a Gothic element in the blood of the "great liberator," apart from that of the "Kentish and Yorkshire colonists":—

"Might we," says Ferguson,* "even go on to ask—but here we tread on tender ground—whether O'Connell was more than half an Irishman? Konall seems to have been a common name among the Norsemen: there are six of that name mentioned in the *Landnámabók*, or list of original settlers in Iceland. The name itself appears in form to be Scandinavian, and to have a clear etymon in Old Norse—*konr*, a noble or illustrious person, a king; and *allr*, all—"all king," an appropriate title enough for the 'king of all Ireland.' The name Connell," continues this writer, "is by no means an uncommon one in the North of England, where it might most naturally be supposed to be derived from the Danes or Northmen. The respective prefixes 'O' and 'Mc,' in Ireland and Scotland, might indicate a cross between the natives and the Northern settlers," &c.

* *The Northmen in Cumberland and Westmoreland*, by Robert Ferguson, London, 1856.

It has already been shown in the pages of "N. & Q." that the patronymic prefix "Mac" is not Celtic, but Gothic. Thomson,* speaking of the settlement of the Scots in Ireland, whom he holds to be of the same Gothic origin with the Picts, says that "much of their language pervades the Irish or Erse, where the very terms of family descent, such as 'Mac' and 'Ó,' are apparently Gothic." Another writer of credit,† in regard to Ireland, informs us on the authority of Tacitus, and "on every evidence, historical or traditional," of "the introduction at some very remote period, either by conquest or colonisation, of a distinct race from its original inhabitants"; in proof of which he mentions the peasantry of the eastern and midland districts, who exhibit the "blue eyes and flaxen hair peculiar to the German tribes." In fact, the doctrine of Celticism seems to me a species of popular delusion, which in Scotland at least has been kept alive through the gratuitous assumptions and unsatisfactory conjectures of such writers as George Chalmers, Dr. Daniel Wilson, Dr. John Stuart, and a few others who follow in their track. Dr. Petrie, of "round tower" celebrity, was, I suppose, the great Irish apostle of Celticism. That the nomenclatures of Ireland and Scotland possess much in common, it would be idle to deny; but that that element is aboriginal, and not merely early Gothic, is the question still to be proved. BILBO.

CHARACTER OF CONSTANTINE: TRACHALA (4th S. vii. 303.)—See my *Lectures on the History of the Eastern Church*, p. 186, third edition. A. P. S.

[The passage referred to runs thus:—"He (Constantine) had a contemptuous habit of throwing back his head, which, by bringing out the full proportions of his thick neck, procured for him the nickname of *Trachala*."—Ed.]

HANDEL'S "MESSIAH" (4th S. vii. 304.)—This question is one of curious simplicity. The audience stand up during the "Hallelujah Chorus" because of the peculiar solemnity of the words. I have known it done during the preceding chorus, "For unto us a Child is born." It is like the custom in most churches of standing (or kneeling) when the Lord's Prayer occurs in the Lesson. LYTTLETON.

Hagley, Stourbridge.

At the first performance of the "Messiah" in Westminster Abbey, such was the effect of the rendering of the words—"For the Lord God Omnipotent reigneth," that the king (George II.), who was present, started to his feet, and remained standing till the conclusion of that portion of the oratorio. His example was instantly followed by

* *Etymons of English Words*, by the late John Casson, M.R.I. and A.S., Edinburgh, 1826.

† Mr. J. R. Planché (*British Costume*).

the entire congregation: hence, I believe, it has been customary for audiences to stand during the singing of the "Hallelujah Chorus" ever since.

J. D. L.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. vi. 43, 164, 250, 355, 445.)—Not being a constant reader of "N. & Q." I have only to-day seen the reply of A. H. to my suggestion: "you want *muck* of me." Without commenting on his own explanation, and still less on the language which he has thought fit to employ, I only beg leave to lay before your readers the following passage from the well-known ballad of "Gernutus" in Percy's *Reliques*:—

"His heart doth thinke on many a wile,
How to deceive the poore;
His mouth is almost ful of *mucke*,
Yet still he gapes for more."

Nobody, I think, will deny that *muck* here means *gold*. Now, gold it was, not meat, which the banditti wanted from Timon, who had dug up a large quantity of it, but after his experience contemns it as the merest and most abominable trash. Compare *Othello* III. 3: "Who steals my purse steals trash." The repetition of *muck* in the two succeeding lines, far from confirming the reading of the folio, is in itself rather suspicious and probably owing to the carelessness of the compositor.

K. ELZE.

Dresden.

THE ORIGIN OF ARCHBISHOP STAFFORD (4th S. vii. 253.)—

"John Stafford was Archbishop of Canterbury and Chancellor of England during some of the most troubled years of the reign of Henry VI."

This note gives me some hope I may be on the scent of a Stafford, whose large signature "STAFFORD" (I shall give it more correctly when once I get to Paris, if ever we can get there, and recover our goods and chattels) is on a large document of the reign of Henry VI. headed with the name of the Duke of Bedford (not John the Regent in France, but his brother and successor as governor of Normandy.) Why it is signed Stafford I have never been able to make out.

P. A. L.

REMARKABLE CLOCK (4th S. vii. 322.)—The clock referred to is being exhibited at the Crystal Palace at Sydenham, where all particulars may be learned respecting it. It is still for sale.

J. H. J. OAKLEY.

The Priory, Croydon.

ETYMOLOGY OF "WARD" AS A PERSONAL NAME (4th S. vii. 256.)—MR. NICHOLS has answered his own question. Ward is guard, and both have much the same signification as herd, *i. e.* keeper; cf. *hoard* = a treasure; something guarded with care. Thus the gate-keeper is the gate-ward, or the warder. Wards, in Chancery, imply the pos-

session of property; such persons would have hereditary or territorial designations; a ward, living in a private family, say with his uncle, would have a name otherwise than in his legal capacity of "a ward." Supposing a minor, or person under the care of a guardian, to become cast away, so that he is separated from his property and his guardian, and has to "shift" for himself, I think his designation would be applied from his adopted employment, and that he would lose the name of "ward" when the term had lost its significance as regards himself, and never be able to transmit it to his posterity.

A. H.

J. G. N. (for whose knowledge and acquisitions, if I guess him rightly, I have much respect) says, "Mr. Lower derives the name of Legard from 'Fr. *le garde*, the guard, keeper, or warden.' But was *le garde* ever a French word applied to a person? *Garde* is in French a feminine noun, and its meaning is the same as our guard. (There is the French surname *De la Garde*.) The person who guards is a *gardien*, our guardian or warden. I entertain a doubt, therefore, whether a Ward was really an officer or a person employed in guarding. Did the writer recollect the case of *La sentinelle*?"

W. (L.)

"AS CYRIL AND NATHAN" (4th S. vii. 321.)—Another version—

"As Cyril and Nathan were passing by Queen's,
Says Cyril to Nathan, 'We're both of us dears,
And both of us bishops may be.'
Says Nathan to Cyril, 'I certainly shall
Stay here, to look after my little canal,
And you may look after the sea.'"

A. P. S.

ECSTATICS: THE "ESTATICA" OF CALDER (4th S. vi. 475; vii. 21, 123, 193.)—The price of the Third Series of Waterton's *Essays on Nat. History* is in *Fraser's Magazine*, Dec. 1857 (not 1858), and is the first article in the number. My memorandum is to this effect, and I have verified the correctness of it.

WILLIAM RAY.

Birmingham.

BEARS' EARS (4th S. vii. 256.)—The *auricula* was called bears' ears in Suffolk in 1830, and, for anything I know to the contrary, is called so still.

G. F.

Or as pronounced *baiziers*, is still the popular name of *Primula auricula* in this district, and in South Lancashire generally. I believe, however, that the plant is not known by that name in North Lancashire.

JAMES PEARSON.

Millarow, near Rochdale.

It is asked if this name for the *auricula* has long been disused. I reply that it has never been disused. It is the common name of the *auricula* in the Eastern Counties; and a clever Scotch gardener assures me that he was familiar with the same name in his youth in Scotland. The

flower, Loudon says, was cultivated by Gerard in 1597, under the name of "bears' ears," or mountain cowslips. The French call it by a similar name, *Oreille d'ours*, and so do the Italians, *Orecchio d'orso*. Of course, the name was given to the plant from the resemblance of its leaves to the ears of a bear; but it is to be regretted that so ugly a name should have so fixed itself upon this very beautiful species of primrose, that in many places it is known by no other. F. C. H.

SKEDADDLE (3rd S. ii. 326; 4th S. i. 498.)—The attempt to derive English words from the Greek so very seldom succeeds that I hesitate much before sending a most doubtful origin of the above word; but the following sentence of Pausanias (iv. 14, 1), referring to the close of the first Messenian war, *ὁ δὲ ὕχλος ὁ πόλις κατὰ τὰς παρῖδας ἑαυτοὶ τὰς ἀρχαίας ἐσκεδάσθησαν*, pictures a skeddadle so well that I wonder whether the word can possibly come from *σκεδάσθαι*.

JOHN DUNN GARDNER.

Chatteris.

BISHOP FULLER (4th S. vii. 257.)—William Fuller, Bishop of Limerick and Lincoln, was the son of Thomas Fuller of London, merchant. I make this statement on the authority of the Fuller Pedigree, communicated by James Franklin Fuller, Esq., to *Miscellaneous Genealogica et Heraldica*, vol. i. p. 215. CHARLES SOTHERAN.

6, Meadow Street, Moss-side, near Manchester.

LORD BYRON'S "ENGLISH BARDS," ETC. (4th S. vi. *passim*; vii. 23, 106, 197.)—"311" will find the lines "O Gemini," &c. (as given by me in a former communication) in an 8vo edition of Byron edited by Galt and printed at Paris. Not having the volume at hand I cannot state whether the lines occur in the memoir or amongst the poems. I am, however, certain that they were headed "Versicles," and were amongst some similar trifles on Wordsworth's *White Doe*, the "curst old woman," &c. &c. The very personal and obnoxious epigram on the Prince Regent was in the same volume, which was a scraping together of everything Byron had written or was supposed to have done. The "O Gemini!" reminds me that the Italian peasants frequently swear by the twins (*Gemelli*), who, I presume, are the

"Great twin brethren"

Romulus and Remus. Can our vulgar exclamation have a similar origin?

JAMES HENRY DIXON.

A SCRIPSIT, OR CHRISTMAS PIECE (4th S. vi. 207; vii. 145, 201.)—Most of your readers have heard of the great painter Joseph Wright of Derby, and some have doubtless seen his works. He was for a short time at Repton School, about the year 1745. It is said, when there, he saw a "Christmas piece" the property of one of his

schoolfellows, and was so struck with it that he determined to try to draw. This would corroborate F. C. H.'s statement of a picture of some kind forming a portion of the Christmas piece, whilst we may also suppose the central portion of the sheet filled with specimens of writing; hence called a "scripsit." The anecdote of the origin of the formation of Wright's taste for painting is to be found in a memoir of him in the *Reliquary*, iv. 177. JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

HERALDIC OR HERALDRIC (4th S. vi. 458; vii. 273.)—Instead of *Copplestone* in the county of Chester read *Capesthorpe*, once the property of the old family of Ward, and now of Arthur Henry Davenport, Esq. JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

STURT'S EDITION OF THE PRAYER BOOK (4th S. vii. 283.)—I have seen a copy of this book in the library of the Fitzwilliam Museum, Cambridge; but not being a resident in that town, I cannot say whether the university or any of the college libraries may also possess a copy or not.

SAMUEL SANDARS.

28, Gloucester Place, Hyde Park.

MEANING OF "FOG" (4th S. vii. 96, 216.)—Upon reading and considering the remarks of your correspondents, JAMES PEARSON, J. CK. R., D. GEDDES, T. A., and MR. E. MARSHALL on this word, they appear to me decidedly to lead to the etymology and meaning of another, which is of pretty constant use in a certain district, though, as far as I am aware, it has not yet got into the dictionaries. I mean the word *fogger*.

There was some time since, and without doubt continues still to be, hardly a farm in the western parts of Berks, and along the adjoining parts of Wilts upon the river Kennett, which does not number amongst its labourers a fogger; and his duties are understood to be, in addition to his acting as the odd man of the family, to look after and take care of the cattle in the farm-yard, and supply them with what is necessary—hay, if needed, cavings and other things from the barn; the latter before the flail, as now, alas! was silent. To explain his connection with the fog, or coarse grass, I am supposing that before parishes were generally enclosed, and the whole common field thrown open after harvest, being then cultivated in small long strips, so the feed which grew upon the banks dividing them valuable, the fogger was the man to see that his master's cattle were safe and had their share, and was so called for this reason. There was also a parish officer called a hayward, and whether we derive this name from *heord-ward* or *haie-ward*, his duties must still have been to look after the fences, see that no one overstocked, and keep the beasts from straying into other parishes.

If you ask, as strangers are apt to do, what is the etymology and meaning of *fogger*, the answer generally is that it is a corruption of *podderer*. This is hardly satisfactory. Surely the simpler and natural explanation is, that it is a regular noun descriptive of the office of the man who found *foy* for the cattle, as there seems little doubt that in early times he did.

W. (1.)

P.S. Will your correspondent T. A. forgive me for saying that the latter grass is called *lattermath*, not *lattermouth*?

GNATS (4th S. vii. 258.)—A few years ago I lived in the Marshes of East Kent, and was compelled to adopt a plan similar to that described by Mr. Proctor to keep the gnats from biting me during the night. At times the bite (I believe I am right in calling it by this term) is very poisonous. One evening I observed a gnat between the knuckles of the third and fourth fingers of my right hand, and killed it. The next day I observed my hand was swollen a little. Inflammation rapidly set in, extending up the arm, and nothing but a severe cauterising just below the elbow prevented it going above that joint, when probably erysipelas would have followed. As it was, I carried my arm in a sling for about a week. My doctor had a similar case under his care at the same time, also arising from the bite of a gnat.

J. M. C.

"THE WORLD TURNED UPSIDE DOWN," ETC. (4th S. vii. 259.)—In one of the copies of Dugdale's *Warwickshire* at the British Museum, amongst other MS. additions is a representation of an ancient seal of the Umberslade Archers, on which the same idea of "the hare's vengeance" is made use of as a pun. A hare on its hind legs is carrying off a dead dog, dangling at the end of a stick over its shoulder; and on the piece of parchment which unites the seal to the document (grant of *free warren*?) are written the letters *cher = hare-cher!*

Sp.

LORD BROUGHAM AND VOLTAIRE (4th S. vii. 277.)—MR. PICTON says—

"The *Saturday Review* was the first to call attention to the tale 'Memnon; or Human Wisdom,' p. 58 of the memoirs, given by Lord Brougham as a specimen of his early composition, which is really a translation from Voltaire."

Permit me to say that the *Inverness Courier* pointed out the error or misstatement on the Thursday morning previous to the publication of the *Saturday Review*, having thus the priority by two or three days. Though a small matter, I trust you will insert this, as showing attention at least on the part of the provincial press. The blunder about the Nightingale monument was pointed out at the same time.

C.

SIR RICHARD (not ROBERT) BOYLE (4th S. vii. 282.)—I hasten to inform your correspondent P.

that I gave the statement of Sir Richard Boyle's apparently incredibly rapid journey from Cork to London, contained in my *Lives of the Lord Chancellors of Ireland*, upon the authority of Sir Richard Boyle himself. The passage from his *True Remembrancer*, containing this statement, is quoted in Lodge's *Peerage of Ireland*, edited by Archdall (i. 155); also, under the head of "Boyle's Speedy Journey to London," in Gibson's *History of Cork*, ii. 20.

J. R. O'FLANAGAN.

18, Summer Hill, Dublin.

JOHN FELL, BISHOP OF OXFORD (4th S. vii. 283.) For once the Editor of "N. & Q." is in error. It was not Dean Samuel Fell, but his son Dean John Fell, to whom Tom Brown presented the witty rendering of Martial's distich. Samuel Fell died Feb. 1, 1648-9. Brown was born (according to the *Penny Cyclopædia Supplement*) in 1661. John Fell was promoted to the deanery in 1690, which, from 1675 to his death in 1686, he held in commendam with the bishopric of Oxford.

There are several versions of the translation of the epigram. The one given in Tom Brown's *Works*, edited by Dr. Drake, 1760 (iv. 100), differs slightly from the version in "N. & Q." It runs thus:—

"I do not love thee, Dr. Fell,
But why I cannot tell;
But this I know full well,
I do not love thee, Dr. Fell."

H. P. D.

SMOKING ILLEGAL (4th S. vi. 384, 485; vii. 198, 203.)—The annoyance from smokers is not new for the first time felt. Some forty years ago I happened to be at Castellamare, on the Bay of Naples, when a diplomatic squabble arose on the subject with the court of Naples. Prince Leopold, the king's brother, had a palace there with guards at the gate, when Mr. Erskine, our *attaché*, and Captain Lushington, son of Sir Henry, who was at that time our consul-general, happened to stroll past the palace quietly smoking their cigars, having no knowledge that they were transgressing the law of court etiquette. The sentinel pointed upon them, and in spite of their remonstrances a guard carried them off, and they were kept in duress vile for the night. Mr. Hill, our minister, interfered, and I believe that an official apology was made for the *contretemps*.

L. B.

JESUIT MSS. (4th S. v. 580.)—W. T. will find the MSS. at Stonyhurst College, St. Peter's, near Blackburn, Lancashire.

D. POWELL.

Pimlico.

MANX BISHOPS (4th S. vii. 184, 293.)—In the list of Manx bishops given at the last reference appears Machutus, with the approximative date of 500. A saint of this name appears to have been highly venerated in the south-western parts of Scotland, and especially in the ancient princi-

pality of Galloway. Saint Malo, the Latin form of whose name is Maclovius and Machutus, and who, under the latter designation, finds a place in the calendar of the English church on the 15th of November, is said to have been a native of Monmouthshire, afterwards bishop of the city of Aleth in Brittany, now known as the town of St. Malo, and to have died in the year 627. The Manx bishop—if any one of this name ever did exist—must be a different person, and it certainly seems more probable that the saint who was worshipped in Scotland should be a bishop of Man than a bishop of Brittany. Can any of your correspondents throw any light on the subject?

EDGAR MACCULLOCH.

Guernsey.

GREAT MAN ALLUDED TO BY ARNOLD IN A SERMON (4th S. vii. 209).—The reference ought to have been to vol. iv. p. 404 (not v.) of Dr. Arnold's *Sermons*. Text from Ezekiel xx. 49.

J. R. B.

SIR WILLIAM STANHOPE, 1640-1680 (4th S. vii. 259).—Probably Sir William Stanhope of Linby, co. Nottingham, son of William Stanhope of Linby, who, being gentleman usher and daily waiter to Queen Catherine, was knighted at Whitehall, July 26, 1683; and dying without issue, left his estate at Linby to the Earl of Harrington.* (See Brydges' *Collins*, iii. 421.)

EV. PH. SHIRLEY.

CRESTS (4th S. vii. 257).—The following notes may be of use to Y. S. M. Joseph Edmondson in his *Heraldry* (2 vols. folio, London, 1780) says (i. 189):—

"Occasionally we meet with persons bearing two crests on their carriages; but this practice is to be condemned, since, by the strict rules of armory, whenever any man assumes a crest which belonged to another family, he should lay aside that which is borne by his own, except for the purpose of a badge or device. The Germans indeed have long been accustomed to bear, in a row over their shields of arms, the crests of all the families whose arms they quarter; but in this they are not followed by any other nation, and in truth, the absurdity and impropriety of such a practice is remarkably striking, the instant we recollect the purpose for which crests were originally designed. Heraldic writers universally agree that a woman cannot bear a crest."

This is confirmed in Burke's *General Armory*, edit. 1844, p. xii. :—

"The crest or cognizance (derived from the Latin word *crinis*, a comb or tuft) originated in the thirteenth century, and served to distinguish the combatants in the battle or tournament: for this reason, no crest is allowed to a female."

Mr. J. E. Cussans, in his *Handbook of Heraldry* (1869), holds the same opinion as that expressed by Edmondson:—

* Sir William Stanhope married Catherine, daughter of Richard Lord Byron, according to Edmondson's *Baronage*.

"Some writers have asserted that if a man should marry an heiress, he and his descendants are permitted to bear her paternal crest as well as arms; but this can scarcely be, for a lady is not entitled to a crest, and she surely cannot confer on another that to which she has no right herself."—Page 172.

HENRY W. HENFREY.

Markham House, Brighton.

L. VON BEETHOVEN (4th S. vii. 257).—In the *Imperial Dictionary of Universal Biography*, published by W. Mackenzie of Paternoster Row, &c., Mr. G. A. Macfarren states in his valuable contribution about this celebrated musician (i. 462):—

"A groundless rumour for some time prevailed that he was the natural son of the King of Prussia; and, at considerable pains, he proved himself to be the lawful child of Johann Beethoven, a tenor singer in the chapel of the electoral prince in his native town, in which establishment his grandfather, after whom he was named, and who was also a composer, sang bass."

The irregularities in the private life of Frederick William II. were so notorious that public opinion credited every wicked story told of him.

CHARLES NAYLOR.

JOHN DYER (4th S. vii. 232).—Whatever Johnson may say to the contrary, Dyer is regarded as a fine poet by many writers who are better judges of poetry than he who was such an enthusiastic admirer of Hoole's *Tasso*. Wordsworth said that Dyer was "too much neglected." I know "The Fleecce" well. It is a genuine English poem, redolent of—

"Flora and the country green."

And then what noble poetry do we find in the "Ruins of Rome," and in that universal favourite "Grongar Hill"—a poem only equalled by Shelley's "Lines written on the Euganean Hills," its reflex. Have we any modern edition of Dyer?

STEPHEN JACKSON.

[There are two modern editions of John Dyer's *Poems*, Willmott's, in Routledge's *British Poets*, 1853, and Gillillan's, 1859.]

CORNISH SPOKEN IN DEVONSHIRE (4th S. vii. 11, 126).—R. C. A. P. will find the statement he refers to, and, I presume, the authority for the statement, in Polwhele's *Historical View of Devonshire*. I have only the first volume at hand, so can only quote from the contents. In vol. iii. chap. 4, "The Norman-Saxon Period from William the Conqueror to Edward the First," in section ix. he gives—

"Normans attempting to substitute Norman-French for the Anglo-Saxon—the English attached to the Saxon language—the Cornu-British in Devon and Cornwall, the vulgar tongue—spoken also by the higher ranks of people in Cornwall, and a great part of Devonshire."

Again, in vol. iv., "The Saxo-Lancastrian-Yorkish Period," in section ix. he says:—

"The French language very generally adopted in England—the Anglo-Saxon still the vernacular tongue—the

Cornu-British almost lost in Exeter—retained in a great part of the Southams."

JOHN BANNISTER.

St. Day, Cornwall.

P.S. I am afraid my *Glossary of Cornish Names* just completed will not be considered conclusive evidence in the way Mr. Piggot (p. 126) would suggest. I would also correct an error in his statement for which I am responsible. The number of Cornish names I have collected beginning with *Ros* should be 200, not 400.

DENARIUS OF DRUSUS, SEN. (SENIOR) (4th S. vii. 95, 148, 223.)—The coin inquired after is not of Drusus, but of Nero, described by Cohen, No. 55, and valued by him at 20 francs. The legend on the reverse written in full is "SACERDOS COOPTATUS IN OMNI CONLEGIO SUPRA NUMERUM EX SENATUS CONSULTO. For the meaning of the legend, see Eckhel, *Dort. Num.* vi. 261.

JOHN EVANS.

Nash Mills, Hemel Hempstead.

PASLEY OR PASLEWE (4th S. vii. 210.)—Mr. HELSBY says "the last abbot of Whitley was a Paslewe." Is not this a misprint for *Whalley*, of which John Paslewe was the twenty-fifth and last abbot?

HERMENTRUDE.

"FIRST IMPRESSIONS; OR, A DAY IN INDIA" (4th S. vii. 266.)—The author of this book was Gurney Turner, Esq., surgeon in the Bengal army, and son of Dawson Turner, Esq., of Great Yarmouth. He died in India in 1848. F. H. H.

JUDICIAL OATHS (4th S. vii. 209.)—What does G. mean by this query? I believe "the class who object to taking oaths in courts of justice" object just as much to "call any man their father upon earth." Our Blessed Lord's command has no reference to the natural epithet given by a child to its parent. I thought this was a truism.

HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, ETC.

A History of the Kingdom of Kerry. By M. F. Cusack, Author of the *Illustrated History of Ireland*, &c. (Longman.)

If it is a good sign for Ireland that one of her sons should devote himself to the preparation of a county history, it is a no less favourable sign that the author should not only be able to exhibit such a good list of Subscribers as graces his volume, but to acknowledge the ready assistance which he has received from all who have made Kerry—its history, its geology, its natural resources—the subject of their inquiries. The Men of Kerry will not think the worse of Mr. Cusack's book for his sharp criticism on Mr. Froude; and he certainly deserves credit for originality in including in the volume

* This is Cohen's version. Perhaps it would be more correct to say IN OMNIA CONLEGIA.

(from which pedigrees of the county families have been advisedly omitted) a number of blank pages in which the subscribers may insert such family records or pedigrees as they may desire to preserve.

The Camden Miscellany. Volume the Sixth. (Printed for the Camden Society.)

The volumes of *The Miscellany*, occasionally put forth by the Camden Society, have always been among those which found most favour with the members; and though this sixth volume, containing as it does only three separate articles, exhibits less variety than usual, a glance at the nature of the several papers will show that it does not lack the interest of its predecessors, and we doubt not it will be equally acceptable. The first of these, "The Life of Mr. William Whittingham, Dean of Durham," a well-known Puritan, has been very carefully edited by Mrs. Anne Everett Green from the original in Anthony Wood's collection in the Bodleian, and illustrated by a number of original documents in the Record Office, is an illustration of the life of an accomplished Puritan divine. The next article, "The Earl of Bristol's Defence of his Negotiations in Spain," valuable as it is in itself for the light it throws upon Bristol's conduct, and the secret history of the negotiations in which he was engaged, is made still more valuable and interesting by Mr. Gardiner's admirable introduction. The "Journal of Sir Francis Walsingham from Dec. 1570 to April 1583," from the original in the possession of Lieut.-Colonel Carew, may somewhat disappoint the reader from its brevity and terseness; but there can be no doubt that, brief as the entries are, they are of a nature to be of such assistance to students of Elizabethan history as to justify the Council of the Camden Society in committing them to the press, under the editorship of Mr. C. T. Martin, who has executed his work very carefully, and made it available to all who desire to use it by a capital index.

BOOKS RECEIVED.—*Xenophon.* By Sir Alexander Grant, Bart., LL.D., Principal of the University of Edinburgh. (Blackwood.) This new volume of "The Ancient Classics for English Readers," with its admirable introductory sketch by Principal Grant, is well calculated to maintain the character of this useful series.—*Quentin Durward.* By Sir Walter Scott, Bart. (A. & C. Black.) This is the sixteenth volume of the "Centenary Edition of the Waverley Novels." *Quentin Durward* was even more warmly received on the Continent, at its first appearance, than in England, from the greater familiarity of the readers there with the scenes and historical allusions contained in it.—*The Prologue to Chaucer's Canterbury Tales, with Explanatory Notes and Glossary, and a Life of the Poet. For the Use of Colleges and Schools.* Edited by Walter M'Leod, F.R.G.S., &c. (Longmans.) This little book, calculated as it is to facilitate the reading of Chaucer, and so popularise the Father of English Poetry, deserves the good word of all Chaucer's admirers.

We learn from the *Guardian* that the *History of Kent*, for which large collections were made by the late Rev. Mr. Streatfield and our late valued friend and frequent contributor to "N. & Q.," the Rev. Lambert B. Larking, neither of whom lived to see their work in the printer's hands, is now to be brought out under the auspices of the Kentish Archaeological Society, by Mr. Godfrey Faussett, F.S.A., a gentleman in every way qualified for the work. He solicits information especially from landowners and clergymen of the county, regarding not only historical and genealogical facts, but even local phrases, proverbs, or superstitions. His address is "The Precincts, Canterbury." We wish him and his coadjutors all success.

DANTE.—The very valuable library of Baron Seymour Kirkup, of Florence, has been consigned to London for

tion during the present season. The collection is particularly rich in Dante literature, and contains MSS. of the "Divina Commedia" of great

NA HUIDRE."—The Royal Irish Academy published a fac-simile of this great collection of the tenth and eleventh centuries.

ON.—A unique manuscript of this prose romance has been lately seen, in a handsome vellum about 1440 A.D. The same volume contains, besides things, a poetical version, in twelve-line stanzas, many of the books of the Old Testament and the Apocrypha, and is probably translated from Petrus

AN SOCIETY.—The early Herald's Visitation and part of the Visitation of Nottingham, are

OKER.—The Director of the Botanical Gardens in left for Morocco, with a view to collecting of that country.

INSTITUTION, ALBEMARLE STREET.—The lectures for the Friday evening lectures have been the following are announced as lecturers: Rev. Mr. Odling, Mr. Ralston (Cambridge), Rev. Mr. Jervois, Sir J. Lubbock, Prof. T. and Prof. Tyndall.

DIAM.—It is reported that an inhabitant of London has given the munificent sum of 3,000*l.* as a fund for investment for the purchase of a picture to be exhibited there.

INTERNATIONAL EXHIBITION OF 1871.—We are glad that at the State Opening on the 1st of May, the Municipal Authority of each City and Town of the United Kingdom, the Chairmen of Chambers of the County, the Masters of City Companies, the Council of the University of Arts, the Council of the Royal Horticultural Society, the Official Staff, the Reporters for the Press, and members of Committees, will be invited to attend the Ceremony, and to inspect the Fine Art Galleries; after which the Exhibition of Fine Art will take place in the Royal Albert Hall, under the general direction of Sir Michael Costa, when performed a Choral Society representing Italian Music, and conducted by Chevalier Pinsuti; a Psalm singing French Music, composed and conducted by M. de St. Omer; an Overture representing German Music, by Dr. F. Hiller; a Cantata representing English Music, composed and conducted by Mr. Arthur Sullivan; and "God Save the Queen" by the Chorus.

APPLEL and all other lovers of Old Popular Music will be glad to learn that a Series of "Unpublished Ballad Airs, arranged and harmonised for the Piano, &c., from Copies procured in the Counties of Banff, and Moray: to be edited, with Words and Illustrative Notes, by W. Christie, A.M., Moray," is in preparation.

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Wanted by Mr. W. Marsh, 7, Red Lion Square.

Notices to Correspondents.

We are compelled to postpone until next week A Word for Moore, Gainsborough's "Blue Boy," and several other papers of interest.

W. H.—"Drawing-room" was originally the withdrawing-room, a room to which the family withdrew from the general dining or common room.

M. D.—Parsley Piert, or Parsley Break-stone, is, according to Mr. Prior's Popular Names of British Plants, *Alchemilla arvensis*.

J. A. J.—Declined with thanks.

SODOR AND MAN.—W. SPENER will find the origin of the see of Sodor and Man in our 2nd S. iii. 129, and the arms of the bishops, same series v. 314.

BRADFORDIENSIS.—Bridegroom literally means bride's man, from A. S. Bryd, bride, and Gum, man.

THE ROYAL ASSENT.—We have received several communications with reference to a silly paragraph on the subject of the Irish Church Bill being "null and void," because the bishops were not present when the Royal assent was given to it. If the Advertiser, Daily News, and Standard did, as is asserted, print such a paragraph (we say if advisedly), it would be curious to learn how the writer procured its insertion.

T. B.—In the German farces, Pickelhering is the name of the Droll or Merry Andrew.

ALSIKE.—J. H. L.'s article appeared in "N. & Q." of Jan. 15, 1870.

H. M. is referred to the late Sir G. C. Lewis's admirable Essay on the Romance Languages.

IGNORAMUS.—On the first use of blotting-paper consult "N. & Q." 1st S. viii. 185, and 3rd S. iv. 497.

J. B. C.—For the rustic belief that pigs can see the wind, see "N. & Q." 1st S. viii. 100.

BERTIE.—We doubt whether the engravings of "The Dance of Death," in The Portfolio, vols. iii. and iv. are from the graver of the Bewicks, as they have no resemblance to those by these artists which illustrate the Dance of Death, published in 1789. The blocks of the latter work were shortly afterwards destroyed by fire in London. Another edition of the latter work, with woodcuts imitating Bewick, but much inferior, was published in London at a subsequent period.

JONATHAN BOUCHIER.—Edward Phillips's "Life of Milton" is prefixed to Milton's Letters of State, Lond. 1694, 12mo. The press mark of the Brit. Mus. copy is 599, b. 15.

ERRATUM.—4th S. vii. p. 332, col. i. line 11, for "Preface" read "Prefix."

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LONDON, SATURDAY, APRIL 29, 1871.

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Notes.

A WORD FOR MOORE.

In the note headed "Spenser the Poet of Ireland" ("N. & Q." 4th S. vii. 317), interesting as far as relates to Spenser himself, one cannot help regretting that the writer should have gone out of his way to depreciate Moore, and to offer an opinion on the political condition of Ireland in a manner calculated to raise controversy; unless, indeed, one suffers judgment to go by default, which is not to be thought of in the case of Moore.

MR. KEIGHTLEY's speculations on the impossibility of an insurrection in Ireland are disposed of by the fact that one occurred there six or seven years ago; but, believing that Moore's *Irish Melodies* (most of them) rank among the finest poems we possess, I hope to be allowed to say a few words in his behalf. MR. KEIGHTLEY does, to be sure, admit (for which we should be grateful) that "many of the *Melodies* are pleasing and some really spirited"; but he is dissatisfied because they "do not contain a single description of Irish scenery or a trait of Irish manners." And pray why should they? Irish scenery and manners in the *Melodies*? Who then would have read them? Moore painted the emotions of the soul, which are common to all the civilised world—and the uncivilised, too, for aught I know—and that is the cause of his universal popularity. When

Moore wrote words to Irish tunes, he was under no obligation to describe Irish scenery and manners. He has sometimes described the tone of what—not having time to seek another phrase—I will call national feeling; but that was because the melodies themselves suggested it. Hear what Moore himself said upon this point in his letter to Sir John Stevenson, consenting to undertake his share of the work:—

"The task which you propose to me, of adapting words to these airs, is by no means easy. The poet who would follow the various sentiments which they express, must feel and understand that rapid fluctuation of spirits, that unaccountable mixture of gloom and levity which composes the character of my countrymen, and has deeply tinged their music. Even in their liveliest strains we find some melancholy note intrude—some minor third or flat seventh—which throws its shade as it passes, and makes even mirth interesting."

If Moore ought to have written descriptions of Irish scenery and manners, when he wrote songs to Irish tunes, it must have been equally incumbent on him to give descriptions of the scenery and manners of the various countries to whose tunes he wrote songs for the *National Melodies*. How thankful we ought to be for having got such exquisite songs as "All that's bright must fade," "Those evening bells," "Should those fond hopes," "Fare thee well, thou lovely one," "Oft in the stilly night," "Take hence the bowl," and twenty others, instead of sketches of landscape and traits of manners peculiar to India, Russia, Sicily, Scotland, and Naples, to whose tunes the immortal verse is wedded.

I venture to think, that though allusions to manners can be introduced with much effect into humorous songs, as we see is done in those of Burns and others written in local dialects, particularly of the northern counties of England, and also in Irish comic songs—of which there are many—they, equally with descriptions of scenery, would be intolerable in songs of another character. The reference to Burns fortunately supplies me with an illustration in support of my argument. There is a fragment consisting of these four lines:

"My heart's in the Highlands, my heart is not here,
My heart's in the Highlands a-chasing the deer;
A-chasing the wild deer, and hunting the roe—
My heart's in the Highlands wherever I go."

This is poetry: it touches the feelings, and appeals to the imagination. We behold the banished man turning with fond regret to the scenes and sports of his youth; we see his eye kindle as, for the moment, he fancies himself once more "with his foot upon his native heather," and then, the illusion past, he feels that it is in imagination only he can hope ever to look upon the much-loved land again. Burns took it into his head to make a complete song of this fragment, and this is how he did it. To follow the four lines above given he wrote:—

" Farewell to the Hiellands, farewell to the North,
The birth-place of valour, the country of worth;
Wherever I wander, wherever I rove,
The hills of the Hiellands for ever I love.

" Farewell to the mountains high cover'd with snow;
Farewell to the straths and green valleys below;
Farewell to the forests and high hanging woods;
Farewell to the torrents and loud pouring floods."

Now, if Burns was *obliged* to write a song containing descriptions of scenery, he cannot be blamed for the result; but surely it is not of a nature to incline others to take the same course.

It may not be uninteresting to contrast Burns's lines with Moore's "Vale of Avoca," which contain a certain amount of description of scenery. All that genius could do is here done. The first two verses are charming as a landscape by Claude; but you are not really interested until the chord of human feeling is touched in the third and fourth verses. C. Ross.

TWO CENTENARIANS OF THE SAME NAME.

The following paragraph appeared in *The Comet*, a newspaper published in Guernsey, on Wednesday, Nov. 30, 1870:—

"A CENTENARIAN.—In the course of the present week Mrs. Lenfestey, *née* Beauchamp, a native of the Castel parish, and at present residing near the district church of St. John's, completed the hundredth year of her age. Her mental faculties are good, and her eyesight is so unimpaired that she is able to read and sew without the aid of spectacles. She still moves about the house, and were it not for an injury to a leg sustained some time ago, is still hale and hearty enough to enjoy herself in visiting her acquaintances. Her crippled state, however, compels her to remain at home. A daughter, seventy years of age, resides with her. Their circumstances may be described as indigent. Judging from appearances, the old lady may live a few years longer. Her lifetime forms a link connecting the present with that period of history when Great Britain struggled, unsuccessfully, to reduce the American colonists to subjection to the mother country. She saw the light before the birth of Sir Walter Scott and Louis Philippe; was well in her 'teens' before the Reign of Terror had horrified the civilised world, and has lived during some of the most momentous events recorded in modern history.

On the Wednesday following, December 4, the same newspaper contained this notice:—

"A COINCIDENCE.—In *The Comet* of November 30th it was stated that Mrs. Lenfestey, *née* Beauchamp,* a native of the Castel parish, but residing in the district of St. John's, had that week completed her hundredth year, and we now learn, by a singular coincidence, that another person of the same maiden name, and a native of the same parish (Castel)—namely, Susan de Beauchamp, relict of Samuel le Bair, was baptised in the Castel parish, 16th December, 1733, and buried in St. Peter-Port, 12th June, 1835, aged 101 years and fully six months."

* The name has never been written thus in Guernsey. In the Norman dialect, still spoken in the island, the French word *champ* invariably takes the form of *camp*.

As the question of longevity is one which has attracted a good deal of attention, and has been very much discussed in "N. & Q.," I thought it would not be uninteresting to the readers of this useful periodical if I were to verify the facts; and in so doing I became more than ever convinced how easy it is, unless great care is used, to fall into error in matters of this nature, which require a cautious sifting of the evidence adduced. I will show that although the fact of the great age attained by these two individuals is substantially correct, the writers of the above notices are wrong in stating that they were natives of the Castel parish; and that this assumption has been the cause of Mrs. le Bair being credited with six months more age than she actually attained.

One of the venerable centenarians being still living, I began by visiting her. I found her wonderfully clear in her memory and intellects, very upright in person, and with eyesight and hearing apparently unimpaired. Our conversation was carried on in the old Norman dialect, still spoken in Guernsey, but the venerable dame speaks and reads both English and French. She told me that what had appeared in the newspaper was incorrect, inasmuch as she was not a native of the Castel parish, but of the parish of St. Peter-Port, that her family had come originally from the Castel, but that her father had inhabited the parish of St. Martin until he had come to reside in the town where she was born. She produced a copy of her baptismal register, which I have since verified by a personal examination of the parish-books of St. Peter-Port. It is as follows:—

"Suzanne, fille de Daniel Beaucamp* et de Judith Bond, sa femme, née le 29^e de Novembre 1770, et baptisée le 2^e de Décembre suivant a eu pour Parrain Hellier de Beaucamp et pour Marraines Suzanne de Beaucamp et Charlotte Mauger."

I looked through the register of baptisms for thirteen years subsequent to this date, and could find no other Suzanne de Beaucamp. I asked her at what age she had married. She told me at the age of twenty-four. I sought for the record of her marriage, and found the following entry in the register of St. Peter-Port:—

"James Lenfestey, fils de Pierre Lenfestey et Suzanne de Beaucamp, fille de Daniel de Beaucamp, tous les deux de cette paroisse, ont été mariés ensemble le 8^e de Septembre 1794."

I inquired of her whether she had known Mrs. le Bair, whose maiden name was also Susanne de Beaucamp, and who had died about thirty years ago. She answered immediately that she had known her well, as she was her aunt and

* It is not unusual for persons in the lower ranks of life, especially in town, to drop the particle *de*. Daniel's true name was de Beaucamp, but he was evidently better known as plain Beaucamp.

mother. I asked her no more questions at that time, but being desirous of testing the accuracy of the facts in respect of the age of Mrs. le Bair, I got permission to examine the registers of the Castel parish, and found the baptism of a Susanne de Beaucamp, daughter of Denys de Beaucamp and Esther Ahier, his wife, entered on December 16, 1733. This appeared to verify the statement made in the second paragraph which I have copied above from *The Comet*: but a few days later I called again on Mrs. Lenfestey, and in the course of conversation told her that I had discovered her aunt's baptismal register in the books of the Castel parish. She appeared astonished and begged to hear it read, which I proceeded to do, when she immediately stopped me, saying—

"Oh! that was not my aunt; her father's name was Nicholas de Beaucamp, and her mother's Olympe Robert. I am their granddaughter; they lived at St. Martin's, here I believe my aunt was born, as I remember that on the day she attained her hundredth year many persons called to see her, and among them the Rev. Richard Potenger, rector of that parish, as he said that she was the oldest of his parishioners."

This information was very precise, and I saw at once that the writer of the second paragraph had confounded one Susanne de Beaucamp with another. A day or two afterwards I met the Rev. Charles Robinson, the present rector of St. Martin's, and requested him to search the register of his parish for the baptism of a Susanne de Beaucamp about the year 1734. The next day he sent me the following extract duly authenticated:—

"1734, Juin 4. Suzanne, Fille de Nicolas de Beaucamp et d'Olympe Robert a été baptisée. Daniel Tourtel, Marain, et Françoise Maugeur et Rachel de Beaucamp, Maraines."

In the note which accompanied this extract Mr. Robinson added:—

"As I have examined the register for twenty subsequent years, I think this must be the person you are inquiring about."

The discovery of the error that had been committed by supposing Mrs. le Bair to have been a native of the Castel reduces her age at the time of her decease by six months. She must have but just completed her 101st year when she died, having been baptised on June 4, 1734, and buried on June 12, 1835, as the following extract from the register of burials in the parish of St. Peter-Port will show:—

"1835. Susanne de Beaucamp, veuve de Samuel le Bair a été enterrée le 12^e de Juin, à l'âge de 101 ans."

The de Beaucamp family is of very ancient date in Guernsey. By the Placita Coronæ, A° 5 Edward III., it appears that Radulphus de Bello Campo was one of the jurors of the Royal Court at that time; and in the extent of the crown revenues in the island of the same date (1331) we find that he held lands in the parishes of St. Peter-Port

and St. Andrew. At the same time Richard de Beaucamp's name appears as tenant in St. Peter-Port, and John de Beaucamp's in St. Peter-Port and St. Martin. In the reign of Elizabeth we find them established in the Castel, where a considerable tract of land, formerly in their possession, bears the name of "Les Beaucamps." The family being looked upon in the island as belonging to this parish will account for the errors into which the writers in *The Comet* have fallen.

Instances of longevity are far from rare in Guernsey. In passing through the churchyard of the Castel I found two tombstones within a few feet of each other, from which I copied the following inscriptions:—

"Ici repose le corps de Dame Catherine Cohu, femme du Sieur Pierre le Roy, du Friquet, décédée au Seigneur le 17^{me} Aoust, l'an 1819, âgée de 101 Ans, 8 Mois et 4 Jours."

"Elizabeth Robert, veuve d'Eléazar Ingrouille, décédée le 14^e Janvier, 1860, âgée de 99 Ans et 2 Mois."

EDGAR MACCULLOCH.

Guernsey.

SIR EDWIN SANDYS AND THE BISHOPS.

Mr. Spedding (*Bacon's Life*, iii. 264) speaks of Sir Edwin Sandys as "a man whose relations to the bishops may be inferred from the fact that on the 2nd of Nov. preceding [i.e. 1605] his books were burned in Paul's Church Yard by order of the High Commission." For proof of the fact he refers us to a letter of Chamberlain's to Carleton dated Nov. 7, 1605. (Stat. Pap., Dom. Ser.) It is strange that the son of an archbishop should have proved thus violently hostile to the bishops, so as to make them forget all forbearance towards the son of an old colleague. And it seems stranger still, if we recollect what kind of man Sir Edwin Sandys was. Throughout his whole career he has shown himself a very intelligent man of moderate views; and for a Protestant of the beginning of the seventeenth century, he was remarkably free from intolérance, and by no means given to violence of any kind. He was large-minded enough to find some good points even in Roman Catholics. Thus he praises them in his *Europæ Speculum* (written 1599 and dedicated to J. Whitgift, Archbishop of Canterbury, published 1637, pp. 8, 9) for their adorning their temples. And he is sufficiently clear-headed and just to see that "Protestants and Papists seems generally in the greatest part of their stories, both to blame, though both not equally, having by their passionate reports much wronged the truth;" and he freely acknowledges that even some of the other part have discharged themselves "nobly." (Cf. p. 99.) Of course this is not indifference to religion in general. On the contrary, Sir Edwin is a zealous Christian. It grieves him to speak "what a multitude of Atheists doe; brave it in all places, there most

where Papacy is most in his prime." (P. 160; cf. also p. 161.) In the same book he openly and decidedly declares his preference for the English Church with its government of bishops. (P. 214.) And he does not appear in the course of years to have changed his opinions. Thus on May 26, 1614, in a debate on the Bishop of Lincoln, who had incurred the heavy displeasure of the Commons in consequence of a speech made by him in the House of Lords, he warns them "not to tax the reverent Degree of Bishops by One Man's Error." It was, he says, an "Order of Angels not Men, where [*sic*] none of them without error." But be this as it may, we have the testimony of a usually well-informed newsmen, writing a few days after the event, and positively asserting that his books were burned. The fact of the burning, therefore, can hardly be doubted; but it may admit of an explanation, and this, I think, will be found in the following extract from the Publisher's Preface to the *Europa Speculum* :—

"Whereas not many yeares past, there was published in Print, a Treatise intituled 'A Relation of Religion of the Western parts of the World, Printed for one Simon Waterford, 1605. Without name of Author, yet generally and currantly passing under the name of Sir Edwin Sandys, Knight; Know all men by these present that the same Booke was but a spurious stolne Copy, in part epitomized, in part amplified, and throughout most shamefully falsified and false Printed from the Authors Originall; In so much that the same Knight was infinitely wronged thereby: and as soone as it came to his knowledge, that such a thing was Printed and passed under his name, HE CAUSED IT (though somewhat late, when, it seemes, two Impressions were for the most part vented) TO BE PROHIBITED BY AUTHORITY; AND AS I HAVE HEARD, AS MANY AS COULD BE RECOVERED, TO BE DESERVEDLY BURNT, with power also to punish the Printers: And yet, nevertheless, since that time there hath bene another Impression of the same stolne into the world."

Munich, Germany.

AD. BUFF.

REMARKABLE ALTAR-SLAB IN NORWICH CATHEDRAL.

When I was lately in the Cathedral of the Most Holy Trinity, Norwich, I saw an ancient altar-slab which seemed to me of more than usual interest. It was found not long since in the pavement of the apse of the Norman Chapel, which is dedicated to the Blessed Jesus, and which opens to the north side of the choir, and has recently been undergoing restoration.

A small portion of one (the north-west) corner of the stone having been broken off, it has been skilfully replaced, and the slab is now duly restored to what is supposed to be its former position in the centre of the apse of the chapel.

The material of the slab is stated to be stone from Clipsham, Rutland. The dimensions are 5 feet 9 inches in length, 3 feet 3 inches in breadth, and perhaps 7 inches in thickness.

A plain moulding, with chamfer, is carried round three of its sides. On the fourth side, that is to say in its surface on the east side, there are three long mortises about five inches deep, with a round hole drilled from the side into each. The mortises I suppose to have formerly supported a reredos.

Every altar-slab was formerly marked with five, occasionally with nine, crosses. In this slab, however, no cross is to be discerned at the north-west corner, which has been repaired; and that in the north-east corner is worn away; but a cross may still be seen both in the south-east and in the south-west corners. The central cross does not appear, and may have been supplanted by the remarkable feature in this altar now to be described.

In this fine slab there is inserted, not in its centre, but considerably towards its north-west corner, another slab of smaller size. It is a squarish piece, I believe of Purbeck marble, measuring 20½ inches from east to west, and 22½ inches from north to south. When lately discovered, the Purbeck was seen to be not flush with the surrounding surface, rising above it, in fact, about one quarter of an inch.

This Purbeck inlay is marked with one-inch crosses, five in number; the extremities of which are drilled, unlike those of the two crosses visible on the larger slab.

The smaller slab is supposed, by a very learned Norwich authority, to cover certain relics; which may be the relics of a saint, or the blessed sacrament, if the former were not to be obtained at the consecration of the altar.

I have myself observed many old altar-slabs in our churches, but have never before met with just like this; and therefore hope that ecclesiologists who read "N. & Q." may feel disposed to send these pages with their views respecting it, and tell us of any other examples that are known to exist.

Perhaps the archives of the cathedral may be found to throw some light upon it, if a Norwich archaeologist would kindly consult them.

W. H. S.

Yaxley.

NAMES OF NORSE MEN IN CUMBERLAND AND WESTMORELAND.—Mr. Ferguson carries his theory too far when he considers that Eagle Crag, Raven Crag, Bull Crag, &c., are the personal names of Egil, Rafn, Bolli, &c.

There are four Eagle Craggs in the district: Barrowdale, Buttermere, Patterdale, Easedale. How can it be that the personal name Egil should be given to such crags only as are suited for the occupation of eagles (some of which have been in their possession within a century)?

Otley, in his old and excellent *Guide Book*,

There is a Raven Crag in almost every likely that Rafe gave name to number of not the slightest use to any one but Bull Crag (Far Easedale) has a Calf from it. The names of these crags have been given by shepherds after the become pastoral, and it became necessary to distinguish certain points of rock. Hence some of the same names. In Grasmere there are three Blake Rigs, four Raven Thrang Crags, two Earing (Erne?) Lang Crags or Rigs, two Yew Crags; and Little Langdale have each a Marteen Crag, a Black Crag, and Swine wine Crag.

A pigeon is supposed to be the proper domestic pigeon, and there are Dove Crags; but I observe that the *Dhu*-crag has been lately applied to a crag of that name.

It is necessary to press these to aid Mr. views, which are confirmed sufficiently

W. G.

The following have, I believe, not appeared:—The late Professor Wilson on Lake angling excursions was accompanied by a North countryman, a Mr. Angus. It is to start, after a rest on the slopes of Mr. Angus was *non est*. "Where is he?" was inquired. "There he is!" said the party, pointing to a slumberer in some long grass at *angus* in herba!" This joke was told by an elderly lady whose brother was party.

At a Scotch university, while ascending a road to the village of Morches, in a kept far behind the rest of the party. "Tucker! or we shall never get to the end," said an English clergyman. "My dear," said the professor. "Never mind, push on!—*necessitas non habet leges*," said the clerical wit. I was by when the professor perpetrated. It occurred about four

VIATOR.

JOE OR REDBOUGH.—One of the correspondents of *Lan. & Water* of April 1, writing "Watson's harriers" (which, by the way, should be spelt "harriers"), says:—

"I, the 24th, my horse was brought to me by a man, named singularly enough Ready. I believe, a descendant of Sir Thomas Ormskirk in Lancashire, who was attainted of the Roses, and took refuge in the sanctuary in Rockingham Forest."

It is to me to be worthy of preservation of "N. & Q." CUTHBERT BEDE.

ELIAN FOLK LORE: SNEEZING.—If you sneeze five times on Monday morning you are a present before the week is out.

HIDE CLARKE.

THE SOUTER AND HIS SOW.—The following humorous lines were often heard in Scotland long ago, but seem to be now forgot. It may be necessary to explain that *souter* is the Scotch word for shoemaker:—

"The souter gae his son a kiss.

'Grumph' ('quo' the sou), 'it's for my birse';

'And wha gae ye sae sweet a mou'?"

Quo' the souter to the son.

'Grumph' ('quo' the sou), 'and wha gae ye

A tongue sae sleekit and sae sice?"

G.

Edinburgh.

EXTRAORDINARY MARRIAGES.—On a tablet against the north wall of the church of St. Augustine, Birdbrooke, Essex, are the following inscriptions:—

"Mary Blewitt, of the Swan Inn, at Bathorne End in this parish, buried May 7, 1681. She was the wife of nine husbands successively, but the ninth outlived her.

"Also, Robert Hogan, of this parish, was the husband of seven wives successively. He married Anne Livermere, his seventh wife, Jan. 1, 1739."

F. G. L.

CHAUCER: "SCHOO."—

"For though a widewe hadde but oo schoo,
So plesaunt was his *In principio*,
Yet wolde he have a ferthing or he wente."

Morris, *Prologue C. T.*, l. 253.

It has been suggested (*Temporary Preface to Sir-Text*, p. 94, Chaucer Soc.) that *schoo* here = *sous*. Mr. Furnivall knows of no such early use of the latter word in English, and seems inclined to interpret *schoo* = *clout*, from *Prompt. Parv.*, p. 447. It seems to me to mean *shoe* and nothing else. In all the MSS. of the *Sir-Text* the reading is "*not a schoo*," which puts out of court the difficulty raised as to what use the fourth part of a shoe (*ferthing*) could be to the Frere. *Ferthing* simply = farthing, the coin.

In Morris's Aldine edition (*Wife of Bath's Prologue*, l. 708), we have—

"The clerk whan he is old, and may nought do
Of Venus werkis, is not worth a scho."

But Tyrwhitt reads here "not worth his old sho."

In the "Song against the Friars" (*Political Poems, temp. Edw. III. to Rich. III.* i. 266. Record Pub.) there is an apposite passage to that of the *Prologue*—

"For had a man slayn al his kynne,
Go shryve him at a frere,
And for lesse then a payre of shone
He wyl assoil him clene and sone."

The whole of this poem (I am not sure of the date of it) should be read with Chaucer's description of the Frere. Compare

"Thai dele with purses, pyennes, and knyves,
With gyrdles, gloves, for wenches and wyves,"

with Chaucer's

"His tyget was ay farsud ful of knyves,
And pyennes, for to yive fair wyves";

and again—

"Tham felle to lyve al on purchase,
with Chaucer's

"His purchase was better than his rente."

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

A FORGOTTEN HOMERIST.—A few days ago I obtained from Mr. Salkeld's monthly catalogue—*obiter*, well worth a reading-man's regular perquisition—a blank-verse translation of Homer's first *Iliad* by the Reverend Samuel Langley, D.D., and published by Doddsley in 1767. In a preface, occupying twenty-nine quarto pages of perissology, (*Anglicè*, twaddle), italicised, *emphasis gratiâ*, at an average of one hundred words in every page, the learned D. D. sets forth his having been induced by Pope's *Rhymes* and his *Non-Homerism* to translate the entire *Iliad*: experimenting its reception by the publication of its first canto.

For this purpose he tells us that he had speedily thrown aside Pope's version, and wholly abstained from reading the elder translators; expecting by the adoption of Milton's heroic metre—in his hands decasyllabic prose—to extinguish Pope's *Iliad* altogether.

Has this experiment been noticed by any of Pope's subsequent translators or commentators? Was it followed by the version of the other twenty-three cantos, announced as ready to meet the public demand? In 1767 Pope's rhymed *Iliad* had been in everybody's hand during forty years. What portion of that period had Doctor Langley devoted to his own blank verse? Did he survive to compare and compete it with Cowper's? Has it been holocausted to Vulcan? or is it slumbering in the Langleian archives?

But let not our zealous Philhomerie be deprived of his rightful commendations. Appended to his translation, and independent of its preface, he has illustrated the opening of the Pelidæan Epos by abundant references to the Scriptures, to Hesiod, to Pindar, to the Greek dramatists, to Virgil, to Ovid, and to our *Nescio quid majus*—the *Paradise Lost* of Milton.

E. L. S.

THE CRY OF "TREASON."—In all the accounts of the siege of Paris and of the insurrection which followed, the writers notice as a peculiarity the constant use of the word *treason*: do they know that the same, in the middle ages, was the most common outcry to intimate danger, the most proper summons to arms? It occurs constantly in Froissart's *Chronicles*. Thus, relating how Sir Peter Audley led a party of Navarrais, in the night, to take Châlons, he says that the citizens were exceedingly alarmed because there were cries from all parts of "Treason, treason! To arms, to arms!"* Further on, we read that the defenders

of the castle of Berwick, finding that it had been scaled and taken, began to sound their trumpets and to cry out, "Treason, treason!"* What Aymerigot Marcel, an English captain on the borders of Auvergne, takes by stratagem the castle of Marquel, the inmates who passed through the court, seeing his followers climbing over the walls, instantly cried out, "Treason, treason!"† The same alarm was given by the guards of one of the gates of Oudenarde when that place was retaken by the Lord Destournay‡, and occurs twice in another chapter, where Geronnet de Maudumont, one of the captains of Perrot le Bernois, finds means to put him in possession of Montferrant.§

We may quote, as additional instances, the following passages from the metrical life of Bertrand du Guesclin by Cuvelier:—

"Adont a escrié alarme à une fois:

"Tray, tray! seigneur, armez-vous demanzais."

L. 19188, vol. ii. p. 219.

"Moult fort fu li assaus qu'à ce jour commença.

Aux armes ont crié li Englois par delà,

Et crioient: 'Tray!' que bien on l'escouta."

L. 20018, p. 230.

"La gent de ce pais sont à Poitiers alé,

Et vont criant: 'Tray! nous sommes tuit finé.'"

L. 20023, p. 260.

FRANCISQUE-MICHEL

Athenum, Pall Mall.

Queries.

"HEART OF HEART[S]."

Can you tell me what has led to the universal use of the expression "Heart of hearts" in the plural, which appears to me to be not only incorrect but nonsensical? I have never met with a single writer of modern date who has not adopted this form of expression, implying that a person may have more hearts than one, and one especially warmer and more cordial than the rest. Is it assumed to be derived from Shakespeare? If so, a reference to the passage from which it must be taken will show its incorrectness. In the scene between Hamlet and Horatio in the third act of *Hamlet*, the Prince of Denmark says—

"Give me that man

That is not passion's slave, and I will wear him

In my heart's core—ay, in my heart of heart.

As I do thee."

Here "heart of heart" is evidently used as a more forcible (though synonymous) expression than "heart's core," and means the innermost part of the heart, or, in modern phrase, the depth of the heart. All this seems so obvious that it can hardly be supposed to have escaped the many able writers and speakers and preachers who invariably use the form of expression which appears

* Sir John Froissart's *Chronicles*, &c., translated by Thomas Johnes, vol. ii. p. 440, 3rd edit. London, 1803, 8vo.

* Froissart's *Chronicles*, vol. iv. p. 337.

† *Ibid.* vol. vi. p. 321.

§ *Ibid.* vol. ix. pp. 115, 117.

‡ *Ibid.* p. 363.

I am, therefore, apprehensive of any mistake in this matter, and if so, I shall be thankful
CHELMSFORD.

ART.—I find mention of an Attic talent of silver, the ransom of a captive lady during the war between the Romans and the Greeks, when the latter were totally defeated on Olympus. Can any one inform me of the value of the Attic talent in money the Attic talent represented—
THOS. RATCLIFFE.

and remodelled the coinage, the Attic talent was celebrated for its purity. The chief element of silver, the average weight of the talent of Solon to that of Alexander the Great was 66.5 grains. From this we get the value in avoirdupoise weight:—

	lbs.	oz.	grs.
1 talent	0	0	15.29
1 talent	0	0	91.77
1 talent	1	43	93.69
1 talent	75	54	14.69

For local information relating to the Attic talent our correspondent to Smith's *Dictionary of Antiquities*, ed. 1849, pp. 812, 933; *og. Untersuch.*; Humphrey, *Coin Collection*, 1853; and *The English Cyclopædia*, "Arts" viii. 9.]

ART.—IN DRURY LANE figures con- siderable. Sir George Etherege's comedy of *'She Cou'd'* (London: printed for the d.) Courtall, one of the *dramatis personæ* assure Lady Cockwood in the prologue having a jollification on the morrow, and the observant, speaks thus:— "It is going to a house that is not haunted by, and we are secure; and now I think in Drury Lane is the fittest place for our III. Sc. I, p. 37.

Jolly also, in persuading Sir Oliver to accompany him to a bacchanalian at clinching to the argument, says: "I am inner at the 'Bear,' the privat'st place in all be no spies to betray us; if Thomas * be re warrant thee," &c.—Act III. Sc. 2, p. 41. He knows if there is any account of extant, giving when first built, and litigation. J. PERRY.

BUTLER'S ORDER AGAINST THE LADIES RANS.—

knows about the order by means of which anything like insult being offered to his ideas of New Orleans. An Englishman who at time after, in a railway car, spoke to him and know, said he, 'where I got that famous I got it from a book of London Statutes. London into "New Orleans," that was all.

Sir Oliver Cockwood's servant.

The rest I copied *verbatim et literatim*."—Macrae's *Americans at Home*, i. 165.

Is there any truth in this statement of Butler's? JOSEPHUS.

CANIUS.—Are any fragments extant of the writings of Canius the poet, Martial's friend? According to *Epigrammata* (iii. 20, and vii. 68), both Canius Rufus and his wife Theophila must have been uncommonly pleasant people.

MAKROCHEIR.

THE CARMELITES.—Where is to be found the best account of the Carmelites in England before and at the Dissolution? J. R. B.

[Pierre Helyot in his *Histoire des Ordres Monastiques*, 1714, 4to, has given an excellent account of the Carmelites, or White Friars. Consult also Dugdale's *Monasticon*, edit. 1890, vol. vi. pt. iii. pp. 1568-1582; Fuller's *Church History*, edit. 1845, iii. 272-277; Newcourt's *Repertorium*, i. 566-568; Fosbroke's *British Monachism*, edit. 1843, pp. 78, 287; and for other works, Brunet, *Manuel du Libraire*, edit. 1865, vi. 1170. John Bale, Bishop of Ossory, who was himself a Carmelite friar, wrote a History of this Order, now among the Harleian manuscripts, No. 1819. Of Bale, Weever thus speaks in his *Funerall Monuments*, p. 140, quoting some lines from his poem "De Antiquitate Fratrum Carmelitarum":—"He speaks much in the honour of this religious order, of which he was a member in the monastery of the Carmes within the city of Norwich, and finds himself much aggrieved at a certain Lollard, as he calls him, and a friar mendicant, who made an oration, and composed certain virulent metres against this and other of the religious orders, which he caused to be spread abroad throughout most parts of England in the year 1388."]

COMPETITORS FOR THE CROWN OF SCOTLAND.—Where shall I find a statement of the pedigrees of the twelve claimants of the crown of Scotland temp. Edward I., with the precise grounds on which each claim was based? C. D. C.

CONGREVE'S "DORIS."—In a work entitled *The Life, Writings, and Amours of William Congreve, Esq.*, published without any printer's name, 1730, I find it stated in a note at p. 155 that the "Doris" of Congreve's poem of that name, commencing—

"Doris, a nymph of riper age,
Has every grace and art,"

was the Viscountess F—. At p. 62, to which the reader is referred in the above note, the Viscountess F— is alluded to as a notorious lady of intrigue. Is it known who this Viscountess F— was? TEMPLAR.

DANBY AND ARLINGTON.—In the catalogue of the London Library is entered a book, "*Letters of Danby (Duke of Leeds) to Lord Arlington*," 8vo, 1710." I have lately inquired for the book at the London Library; it is not to be found. Is there such a book in existence, or is the entry in the catalogue a mistake? The library possesses the two well-known volumes, Danby's

Memoirs relative to his Impeachment, and his Letters written 1670-8. C.

[The following is probably the work inquired after:—*Copies and Extracts of some Letters written to and from the Earl of Danby (now Duke of Leeds), in the Years 1676, 1677, and 1678, with particular Remarks upon some of them.* Second Edition. Lond. 1710, 8vo. Both editions are in the British Museum.]

DOVER CASTLE.—May I ask if the following is a fact?—

"In 1822 three men were still to be seen hanging in front of Dover Castle,"—Victor Hugo's *By Order of the King*, i. 86. (English edition.)

Writing on the subject of tarring of smugglers.

R. J. F.

JOHN ERSKINE, PROFESSOR OF LAW, EDINBURGH.—1. The first edition of *The Institutes of the Law of Scotland* was printed and published in 1773, after his death, by a friend of the family. Who was that friendly editor?

2. Is there a portrait of Mr. Erskine in existence? If so, in whose possession? * Z.

"BUT FATHER ANSELMO WILL NEVER AGAIN," ETC.: ARCHBISHOP OF CANTERBURY.—In the Royal Academy Catalogue for 1846, picture No. 515 is described by the following lines on Anselm's death:—

"But Father Anselmo will never again
Penance impose upon ladie or swaine;
His feeble steppe and his sandal'd tread
Will never again the forest thread;
His welcome voice in cottage or hall
Will never more bless nor knight nor thrall."

Can you inform me who is the author of these lines, and from whence they are taken? The picture was painted by Fanny McIan.

C. G. H.

GLATTON.—What is the meaning of the name "Glatton"? R. C.

SYDNEY GODOLPHIN.—I cannot find in any peerage-biography the date of the birth of Sydney Godolphin, afterwards Earl of Godolphin, and Lord High Treasurer, and a famous minister. I should be glad if any of your readers could supply me with this date.

I am also anxious for particulars of another Sydney Godolphin, a relative of the former, who was one of the wits and poets of Charles II.'s reign. He is mentioned in the *Memoirs of the Duke of Buckingham*, prefixed to the "Rehearsal," as one of Buckingham's intimates; and I suspect him to be the "little Sid. for simile renowned" of Lord Mulgrave's *Essay on Satire*, and not Sir Charles Sedley or a brother of Algernon Sydney, as different editors of Dryden, to whom the poem was attributed, have supposed. W. D. C.

[* An engraved portrait of John Erskine of Cardross, advocate, 4to, appears in Evans's *Catalogue of Portraits*, vol. i. p. 115.—E.D.]

RUBENS' "JUDGMENT OF PARIS."—An engraving of this subject, executed by Adrien Loumelin about 1690, bears the following dedication:—

"D. Jacobo Duarte nobili domestico Regis Anglia, singulari pictoriae artis cultori, hujus archetypi tabulam inter plurima possidenti L. M. D. C. Q. Ægidius Hadriex."

Who was this Duarte, and is there any record of his collection of pictures, or of its ultimate destination? R. E. G.

LEAVENWORTH FAMILY.—Can any reader of "N. & Q." tell me where this family sprang from, and who was Sir Lewis Leavenworth, who is mentioned in Russell's *Lives of Eccentric Personages*, in the life of Sir Gerald Massey, where a party given by Sir Lewis Leavenworth of London is spoken of? The date was about 1740-50. Any information respecting the above will be thankfully received by

H. A. BAINBRIDGE.

24, Russell Road, Kensington, W.

DUKE OF MANCHESTER: FLEET MARRIAGES.—Burn, in his *History of Parochial Registers*, in reference to these marriages, says:—

"All classes flocked to the Fleet to marry in haste; the register contains the names of men of all ranks and professions. Among the aristocratic patrons of its unlicensed chaplains, we find Edward Lord Abergavenny, &c. &c. and Lord Montague, afterwards Duke of Manchester."

Which Duke of Manchester was this? and whom did he marry? T. F. F.

[This was unquestionably Robert third Duke of Manchester, who, according to Sir Egerton Brydges' edition of Collins's *Peerage*, ii. 67, "on April 3, 1735, wedded Harriot, daughter and coheir of Edmund Dunch, of Little Wittenham in Berkshire, Esquire, Master of the Household to Queen Anne." This is the marriage which took place at the Fleet; for in Burn's *Fleet Registers*, p. 5, we read as follows:—"1735, April 3. Robert Montagu, of Grosvenor Square, and Miss Parritt Dunch, B. and S."]

MACARON.—What is the derivation of the word *macaroon*, the best of dessert-cakes? In my opinion a dish of macaroons, a dish of walnuts, and a decanter of '34 port is a dessert fit for an emperor—aye, were he Emperor of Germany at Versailles before a starving Paris. M. H.

[Italian *macaroni*, introduced through the French *macaron*.]

MARRIAGE SERVICE NOT ALLOWED TO COMMENCE AFTER TWELVE O'CLOCK.—A lady commissions me to ask the reason of this prohibition. I thought it might have originated when mass was performed at the marriage. Will some one kindly pacify the fair inquirer's mind, who evidently considers that a very substantial reason should be given by the clergyman why he should defer the making two lovers happy at any reasonable hour? J. A. G.

Carisbrooke.

[A reply to this query will be found in "N. & Q." 4th S. x. 148.]

SIR JOHN MASON.—May I ask whether MR. SAMUEL TUCKER, who made various inquiries in "N. & Q." in 1865 as to the descendants of Sir John Mason, is still desirous of obtaining information respecting them?
P. M.

MOLIÈRE'S "COMEDIES."—Is anything known of the translator of *Select Comedies* of Molière in 8 vols., printed in both French and English, date 1732? "London: printed for John Watts at the Printing Office in Wild-Court near Lincoln's Inn Fields." There is a separate dedication prefixed to each play. It is rather amusing to see Monsieur Jourdain figuring as *Mr. Jordan*, and still more amusing in the advertisements of books and music at the end of the volumes to read of *Mr. Shakespeare* and *Mr. Handel*!

JONATHAN BOUCHIER.

QUOTATIONS WANTED.—

"Rattle his bones
Over the stones,
He's only a pauper that nobody owns."

W. P. P.

[The remarkable poem, "The Pauper's Drive," which has often been attributed to Thomas Hood, is by T. Noel, and was first published in his *Rhymes and Roundelays*, 1841, p. 200. It is reprinted in Cassell's *Penny Readings*, Series I. p. 195.]

Where are the following lines to be found?—

"When Italie doth poyson want,
And traitors are in England scant,
When France is of commotion free,
The world without an earth shall be."

E. B. E.

Whence comes the following line concerning the affection of a dog for its dead master?—

"It did not know, poor fool, why love should not be true to death."

A. O. V. P.

What piece of poetry begins with—

"The wind has a language I wish I could learn."

P. J. F. GANTILLON.

Where is the following quotation taken from?—

"When philosophers have done their worst, two and two still make four."

A.

A few days since I heard a gentleman quote the following couplet:—

"Talk not to me of longitude or latitude,
But tell me rather where to look for gratitude."

Can any of your correspondents tell me where the lines occur, and who is their author?

E. A. D.

"The more I learn the less I think I know."

About fifty years since I met with this sentence. I have always thought it was in the writings of Bishop Beveridge, but recently looked

unsuccessfully for it. Can any correspondent oblige me with a reference to its source?

JAMES GILBERT.

"Tranquil its spirit seemed and floated slow;
Even in its very motion there was rest."

H. D. E.

SIR JOHN HARMAN WHITFIELD.—In the *Gentleman's Magazine* for 1734, p. 50, occurs a notice of the death of "Sir John Harman Whitfield, aged 101." It is also stated that "he took the name of Whitfield in 1700 by Act of Parliament on succeeding to the estates of John Whitfield, Esq., of Yorkshire." I incline to the belief that this must be the celebrated Admiral Sir John Harman, who was flag-captain under Admiral Penn of the ship which carried the Duke of York (afterwards James II.) to the West Indies in 1664-5. In the life of Admiral Harman in *Biographia Navalis*, it is stated that the time and place of his death were unknown, which may perhaps be accounted for by this change of name. Should any of your correspondents be able to confirm this, or show how Admiral Sir John Harman and John Whitfield were connected, a very interesting question would be solved, and probably some authentic evidence as to his age might be useful in settling the point of longevity so often discussed in your columns. As commanding a ship of war in 1664, and not dying till seventy years afterwards, a strong approach to the age assigned him is actually arrived at. There were a family of Whitfields near Canterbury, but I did not succeed in finding any will of a John Whitfield at York anywhere about the time mentioned.

Junior United Service Club.

W. NEWSOME.

WRECK OF THE TEMPLE.—As my query respecting the wreck of the brig Temple cannot be of general interest, I write to give my address, according to the notice at the end of "N. & Q."

I know who the passengers were, but then I have no proof, and cannot refer to any record.

The former were, 1. George Archer, M.D., who afterwards died in Seinde, while surgeon of the 64th Regiment, he being then married to his second wife Louisa Hartwell, daughter of the Vicar-General of the Isle of Man. (His widow married, secondly, at Allahabad, Major Greathead of the 8th Foot, now Sir E. H. Greathead, K.C.B.; and on her death, the second husband again married.)

2. Elizabeth, his first wife, and who was afterwards drowned when the Great Liverpool, returning from Bombay, was wrecked off the coast of Spain in 1845 or '6.

3. Their son (only child) W. M., afterwards Capt. in 78th Highlanders, and who, after exchanging to 19th Regiment, died at Clifton in 1881 from the effects of the campaign of 1857-8 in India.

T. H. SAM. ARCHER.

2, Wellington Terrace, Aylesbury.

Replies.

GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 80, 204, 237; v. 17, 35; vii. 237.)

The history of the original "Blue Boy," in the hands of an able art-author, would make a popular and interesting volume. The feud between the two great painters to which the origin of the picture is due; the feelings of triumph on one side and of discomfiture on the other at its successful *début* in 1770; the cold-colour sermon preached against it in 1778; its purchase by the Prince of Wales, and its sojourn in Carlton House; the dinner over which it was sold by the prince to John Nesbitt, Esq., M.P.; its presence amongst the first-class pictures by foreign masters in Nesbitt's collection, and its appearance at his sale in 1802; its sojourn with Hoppper and others during the unsettled state of Nesbitt's affairs; its restoration to Nesbitt in 1815; its sale by Nesbitt about 1820; its purchase by Hall, at whose sale in 1858 it appeared as "a portrait of the Prince of Wales," and its subsequent struggle to regain its right position in picturedom, would supply ample materials for such a volume.

Here, however, we must be as brief as possible. During the last century there arose two great painters in England—Sir Joshua Reynolds, able, cool, and diplomatic; and Thomas Gainsborough, talented, impulsive, and non-diplomatic.

The forte of Sir Joshua was portraiture, and it became a part of his policy to depreciate Gainsborough's portraits, but to praise his landscapes. Carey tells an anecdote illustrative of this policy. He states that at one of the meetings of the R.A.s Sir Joshua proposed "the health of Gainsborough, our *best landscape painter*," whereupon Wilson, whose forte was landscape, retorted when his turn came, "the health of Gainsborough, our *best portrait painter*."

To show by an example that Sir Joshua's policy was not well founded, the "Blue Boy" was painted by Gainsborough—a work in which genius to conceive happily, and skill to execute admirably are so harmoniously combined that it admittedly "rises into the ideal of portraiture."

Tradition says the "Blue Boy" got a capital position at the R.A., which contributed to its success, but gave annoyance to Sir Joshua that was not forgotten when Gainsborough's application for a special place for a special picture—the group of the three royal princesses—painted for his lifelong patron, George Prince of Wales, was arbitrarily refused. There seems to be no doubt this refusal was resented by the king and heir apparent as well as by Gainsborough. The *Morning Herald* (April 22 and 23, 1784) strongly censured

the council of the R.A. for refusing this application, as if royally inspired, for it thus concludes:—

"In the name of charity what offence has been committed by the three princesses that they are refused a situation in which their charms might appear in a proper light? It is a point which cannot be easily determined, whether the conduct of the council of the R.A. be not a greater affront towards majesty than to the artist."

The offence did not lie in the princesses, but solely in the able manner in which their charms had been transferred to the canvas.

The defence of the council which appeared in the *Public Advertiser* (April 24, 1784) reads as if from the pen of Reynolds, for it breathes his policy throughout. It begins: "That the Exhibition should be deprived of the landscape pencil of such a painter as Mr. Gainsborough is not a little to be lamented"; but there is no lamentation about the loss of his portrait-pencil or the exclusion of the group of royal portraits about which the difference arose.

Was there a lively apprehension that, from the exalted rank of the princesses and the patronage of the king and the Prince of Wales, these portraits would have proved to be even a greater success for Gainsborough in fashionable society than the "Blue Boy" had been, and votes were influenced accordingly against any relaxation of the hanging rules?

The study for the group of princesses was No. 24 in the late winter exhibition of the R.A., and it showed that Reynolds had cause for the jealousy he was openly charged with by the *Morning Herald*. The picture itself, but in a mutilated state which spoilt its effect, was No. 119 in the previous winter exhibition. This mutilation, we have been told, was the act of a re-arranger of the royal collection to make it fit some odd place or other.

Upon the various phases of the Reynolds and Gainsborough controversy, one is almost forced to conclude that their quarrel in 1772, only two years after the exhibition of the "Blue Boy," which led Gainsborough, to his own detriment, to send no pictures to the R.A. during the ensuing four years; the motion carried in 1775 to strike Gainsborough's name off the list of R.A.s, but afterwards rescinded; the cold-colour sermon preached against the offending "Blue Boy" in 1778, the year after Gainsborough once more began to send pictures to the R.A.; and the arbitrary refusal of his request in 1784 for a particular position for the group of princesses, if not all steps in the depreciatory policy of Sir Joshua, afford food for thought at any rate. Yet when death had removed his great and gifted rival, Sir Joshua paid a handsome tribute to his memory, as "a foeman worthy of his steel," even if the depreciatory policy does pop through in places.

The king was a staunch patron of Gainsborough,

disliked Reynolds; and the policy of the towards the king's favourite was almost to bring both the king and the Prince of to the side of Gainsborough at the time. en, the cold-colour discourse of 1778 did to the purchase of the "Blue Boy" for a the event of 1784 was almost certain to ought about such a result as a special royal patronage. When, therefore, we hear subsequent owner of the picture, Mr. Nes- it once belonged to the Prince of Wales (IV.), it is nothing more than under the tances was to be expected. In a similar to prince afterwards "crowded the studio mer with princes, peers, and fine ladies in on to Opie, Owen, and Lawrence." * But old-colour discourse did contribute to place ue Boy" in a royal collection, so now oposed to cite it as affording cogent evi- hat the green "Blue Boy" was the very against which that sermon was carefully d and delivered to the rising generation of ents.

"Blue Boy" appeared as a novelty in the ld which formed a contrast with, and made r impression than, an ordinary portrait of would have done. Grace and dignity are ous features of the "Blue Boy," and ty of treatment was Gainsborough's forte. of light in a cold colour on the principal in the middle of the picture are other of the "Blue Boy."

These features, which then gave and still ebrity to the picture, form the chief head- cussed in that sermon. Novelty and con- s a means of producing a "more forcible on" than ordinary procedure, are con- ; grace and dignity added to the repre- are also condemned in strong language as ng "vulgarity and meanness"; simplicity led as often "disagreeable and nauseous on"; masses of light in one colour is said ble "an artist's first essay in imitating "; the position of a principal figure in the of a picture under the principal light is ted on as creating "needless difficulties" ally acted on; and a cold-coloured central with warm colours surrounding, are con- as "gross heterodoxy involving difficulties the power of art, even in the hands of or Titian, to make a picture splendid and bus" (far less Gainsborough, who was no implied). Then follows the *application* of ion to the offender in the preacher's "mind's hich has been so long assigned as the *cause* "Blue Boy's" production. Descending neralisation to particularisation, Sir Joshua es for the step, and says:—

"Though it is not my *business* to enter into the detail of our art, yet I must take this opportunity of mention- ing one of the means of producing that great effect which we observe in the works of the Venetian painters, as I think it is not generally known or observed. It ought, in my opinion, to be indispensably observed that the masses of light in a picture be always of a warm mellow colour, yellow, red, or yellowish-white; and that the blue, the grey, and the green colours be used only to support and to set off these warm colours, and for this purpose a small proportion of cold colours will be suffi- cient."

Now the two chief colours condemned here as too cold for portraiture, *green* and *blue*—for grey is more of a cozy than a cold colour—are pre- cisely the leading colours of the green "Blue Boy's" costume.

In short this discourse appears to prove, almost to demonstration, that the "Blue Boy" was then an offender or heretic of standing, or no such ser- mon would have been launched against his hetero- doxy, and that the original picture was a green blue-clad—consequently, that the green "Blue Boy" must be the original picture.

The history of the original picture, which has passed current for so many years, is the version embodied in the pedigree of the Grosvenor or pale "Blue Boy," as it appears in Young's *Illustrated Catalogue of the Grosvenor Gallery*, published in 1821.

Young, after mentioning the influence which the "Blue Boy's" success exercised in enhancing the reputation of Gainsborough, says: "The pic- ture was purchased at Mr. Buttall's sale by Mr. Nesbitt; it became afterwards the property of Mr. Hoppner, who disposed of it to Earl Gros- venor"—but whether to the first or the second earl is not stated.

In a more or less modified form this pedigree appears, with all its errors, in subsequent works on art. In one of the latest of them, Fulcher's *Life of Gainsborough* (1856), it is given in these somewhat different words: "At Mr. Buttall's death, the 'Blue Boy' was purchased by Mr. Nesbitt; the picture was afterwards in the pos- session of Mr. Hoppner, the painter, who sold it to the first Earl Grosvenor." Thus supplying the information that the pale "Blue Boy" was bought by the first Earl Grosvenor, who died in 1802. Such is what may be called the official pedigree of the pale "Blue Boy"; but it is erroneous, as has been pointed out to the effect that Nesbitt did not obtain the "Blue Boy" at Buttall's sale, but from the Prince of Wales; and that Hoppner did not sell the original "Blue Boy" to Earl Grosvenor, as the Grosvenor picture was bought from a dealer ("N. & Q." 4th S. iv. 237; v. 17.)

The trade history of the pale "Blue Boy" has also appeared to the effect that it was first heard of at an auction-room sale, without a frame and with a hole in it; and that after passing through the hands of several dealers, who had it repaired

and framed, it was sold for the Grosvenor collection ("N. & Q." 4th S. iv. 237.)

The trade history seems to be confirmed by the picture itself, if it does, as it is said to do, carry on its face and back evidence of a hole having been repaired, and of its having been lined as a consequence.

When this picture was hung at a right height last year at Burlington House, a repaired-looking patch of an irregular triangular outline, with its different shade of colour—the too sweet juvenility of the face, more especially the lower portion of it, for a manly youth of five feet in stature—and sundry un-Gainsborough-like manipulations in the detail—were readily seen, and led some judges to think it was not a Gainsborough. Even now, when hung about three feet too high at South Kensington, through a good glass the above drawbacks may be seen.

But it may be asked why it has been hung so high there, and in contrast with the big brown faded portrait of Mrs. Siddons as the "Tragic Muse" by Reynolds, as if in revival of the olden feud, instead of having been hung in contrast with an untouched Gainsborough of the same landscape background class, or the green "Blue Boy"? Let any visitor to the Museum compare the sky of the "Blue Boy" there with that of "Musidora" or "The Watering Place," both by Gainsborough, in an adjoining room, and the contrast can hardly fail to be interesting and suggestive.

We now come to Nesbitt's history of the original "Blue Boy," and a better authority cannot be referred to: for he is the admitted owner of the picture formerly, and also the gentleman from whom the pale "Blue Boy" claims its originality.

J. SEWELL, Assoc. Inst. C.E.

The Lombard, E.C.

(To be concluded in our next.)

MURAL PAINTING IN STARSTON CHURCH, NORFOLK.

(4th S. vi. 512, 577; vii. 40, 172, 245.)

In answer to G. A. C. I beg to state that the soul is never represented in mediæval art as having sex. When I wrote upon this subject, in answer to F. C. H., I had not the drawing by me, and trusted entirely to the description given by that writer. Since I have studied the details minutely, I find that description inaccurate, and therefore all deductions thereon fail. The details show us an altar with representation of crucifixion, a priest in *chasuble*, not *cope*, standing by, and reaching towards a tattered figure to receive (apparently) the scroll or schedule which he holds, and on which is an inscription. At this end of the painting, it is clear that the squares, and all below, are parts of an earlier decoration underneath, and form no part of the present subject. That, which has been called a shield is certainly no shield at all, and I

have heard from the Rev. Lee Warner that the markings upon it were exceedingly obscure, and I was further confirmed in my opinion that in minute details the drawing is not to be entirely trusted. Behind the figure with the scroll is one with clasped hands, and certainly from the treatment, one of importance in the composition.

Then, there is the lady who forms the centre figure, evidently one of rank, even if it is not certain, as G. A. C. asserts, that she wears a coronet. If this, however, be the case, it will tend to strengthen my opinion, now entertained, of the subject. Near her is a veiled figure, seemingly holding a book, but this is doubtful; then a miscellaneous group coming in. There is a diapered covering which I cannot think is intended for a bed; in fact, what I pronounce to be an altar has evidently been mistaken for a pillow. In front of this covering is what appears to be a carved tomb. The angels with the soul completes the picture.

Now, if this were merely the record of a benefactress—a subject possible, but I must say not in accord with our experience, although Dr. Ross does countenance such a view—there would either be less circumstance, or the true reading would be easy and simple; but this is by no means the case. In MSS. such subjects are found, but this is a different matter to placing in a church what really is something complimentary to an individual. We want the strongest evidence before we can admit such a view. All our experiences of mediæval art point to one governing idea—viz. the laity's instruction in religion through the eye. It was, indeed, the principle laid down at the second Council of Nicea. It therefore appears to me, that this picture would more naturally belong to a passage in the life of some saint. That it represents the Assumption is so utterly untenable a proposition that it is mere waste of time to consider it. The legend to which it seems to me to refer is that of S. Mary Magdalene. This is too long to insert at length, but it is full of interest, and has been very fully entered into in a German work. It is rarely that you find all the incidents in one writer. In my opinion the painting represents the death of S. Mary Magdalene, the bare details of which are as follows:—She preached at Marseilles, and converted the prince of the province, together with his lady, through giving them a promise of offspring by her prayers. In a voyage they then undertook to visit S. Peter, the wife brought forth a child and died. The body was put ashore, and the child laid by her side, having no means of subsistence. On the father returning, he visited the spot where the body had been laid, and found both wife and child alive. This is the first part of the legend. S. Mary Magdalene, living in the desert, frequently had the communion of angels. Feeling her

and to be near, she sent word to Maximin, bishop of Aix, that she would appear at a certain hour in the oratory, in which he performed his devotions. Maximin accordingly assembled the clergy, and went into the oratory at the time appointed, and there found the saint, who, having partook of the sacrament of our Lord's body, afterwards fell down dead in front of the altar. Maximin afterwards ordered his tomb to be made close to the spot.

Now to apply this to the painting. We have an altar and priest in *eucharistic* vestment; the diaped covering is doubtless over the dead body, and the tomb is in front. What has been called a shield I should imagine to have been a chalice: I cannot trust the drawing, especially as I hear that this part was very obscure, and my experience teaches me how easy it is to err in such details. Then the lady with coronet (?) would be the princess; the veiled figure by her side Martha, who also belongs to this legendary history; the crowd, the assembled clergy, and people; the figure with clasped hands plainly attired, the pilgrim prince.

Now the inscription must be considered. The scroll has *three* words, each separated by a conventional colon (:). The draughtsman is hardly likely to have erred in this. It was not an universal convention; sometimes it is a single stop; more often there is none at all. We have therefore three words to deal with. The drawing gives "PROCE : ... NE (?) : MARIA." If we admit the evidence of three words, we cannot allow of the union of the first and second to make the word "procede" or "procedente," nor can we admit "pro te" on account of the want of the stop between. Nothing is more common than errors in drafts of inscriptions when the letters are at all obscured; and there are certain characters in Longobardic capitals thus frequently confounded: a and e, and e and o, and s and v, &c. If we reject the readings as above, we cannot accept "PROCE" as a correct rendering.

My suggestion is that the inscription should read "PRECE : TUA : MARIA." If this be admissible, then we have confirmatory evidence in the legend to which I refer. "Prece tua" occurs three times in reference to the prayer of S. Mary Magdalene through which offspring was obtained by the prince. But there is even another part of the legend to which this might refer: a sinner inscribed his sins upon a schedule, and placed it beneath the cover of the altar of S. Mary Magdalene. On retaking it, it was found to be blank. The inscription would be pertinent here. I have omitted to mention, that, on the decease of the saint, angels were seen to carry away her soul with songs and hymns; and I may further add, that in a woodcut illustration to her life in a copy I have of *Petrus de Natalibus* the soul is being borne to heaven as in the Starston painting.

68, Bolsover Street.

J. G. WALLER.

LINES ON THE HUMAN EAR.

(4th S. vii. 235, 334.)

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Your correspondent Mr. W. E. A. AXON having afforded a clue to the discovery of these lines, the kindness of my friend Mr. Latey, of the *Illustrated London News*, has done the rest. They appeared in that journal (vol. xx.), Jan. 17, 1852. Perhaps as, like Mrs. Bardell in *Pickwick*, they are "lively and sought after," your courtesy may give them a new circulation, especially as they are of a most instructive character.

"THE PHILOSOPHER AND HER FATHER.

"A sound came booming through the air—

'What is that sound?' quoth I,

My blue-eyed pet, with golden hair,

Made answer, presently,

'Papa, you know it very well—

That sound—it was Saint Pancras Bell.'

"My own Louise, put down the cat,

And come and stand by me;

I'm sad to hear you talk like that,

Where's your philosophy?

That sound—attend to what I tell—

That sound was *not* Saint Pancras Bell.

"Sound is the name the sage selects

For the concluding term

Of a long series of effects,

Of which that blow 's the germ.

The following brief analysis

Shows the interpolations, Miss.

"The blow which, when the clapper slips,

Falls on your friend the Bell,

Changes its circle to ellipse

(A word you'd better spell),

And then comes elasticity,

Restoring what it used to be.

"Nay, making it a little more,

The circle shifts about.

As much as it shrunk in before

The Bell, you see, swells out;

And so a new ellipse is made,

(You're not attending, I'm afraid).

"This change of form disturbs the air,

Which in its turn behaves

In like elastic fashion there,

Creating waves on waves;

Which press each other onward, dear,

Until the outmost finds your ear.

"Within that ear the surgeons find

A *tympanum*, or drum,

Which has a little bone behind,—

Malleus, it's called by some;

But those not proud of Latin Grammar

Humbly translate it as the hammer.

"The wave's vibrations this transmits

On to the *incus* bone

(*Incus* means anvil, which it hits),

And this transfers the tone

To the small *os orbiculare*,

The tiniest bone that people carry.

"The *stapes* next—the name recalls

A stirrup's form, my daughter—

Joins three half-circular canals,

Each fill'd with limpid water;

Their curious lining, you'll observe,

Made of the auditory nerve.

"This vibrates next—and then we find
The mystic work is crown'd;
For then my daughter's gentle Mind
First recognises sound.
See what a host of causes swell
To make up what you call "the Bell."
"Awhile she paused, my bright Louise,
And ponder'd on the case;
Then, settling that he meant to tease,
She slapp'd her father's face.
'You bad old man, to sit and tell
Such gibberygosh about a Bell!'"

SHIRLEY BROOKS.

HENRY VIII. AND THE GOLDEN FLEECE.

(4th S. vii. 283.)

TO MR. BUTTERY'S inquiries I reply that Henry VIII. was duly elected a Knight of the Order of the Golden Fleece, and that (so far as I am aware) there is no representation of him with the collar or insignia of that order. The circumstances connected with his election, and his reason for abstaining from wearing the order, will, I hope, be found sufficiently interesting to merit a place in "N. & Q."

On October 16, 1489, Maximilian King of the Romans (afterwards Emperor of Germany) was elected a K.G. in the stead of Henry Percy, fourth Earl of Northumberland, slain April 28 previously. (Cotton MS. Julius, B. 12, p. 55.) On Sept. 12, 1490, a commission was issued to Sir Charles Somerset and Sir John Wriothesley, Garter, to invest Maximilian. (Rymer, xii. 403.) His investiture took place at Nuremberg on Christmas Day, 1490, when the book of statutes was delivered, and the oath administered.

This investiture formed (in 1528) the subject of one of Holbein's very rare historical pictures, executed during his stay at Sir Thomas More's at Chelsea, the original sketch of which, signed by the artist, is in my possession; and from it Wenceslaus Hollar made his engraving, to be found in Ashmole, p. 406.

Consequent upon Maximilian's proctor, the Margrave of Brandenburg (Ashmole, p. 438), not presenting himself for installation and to offer his helm, &c., within the time limited by the statutes, Maximilian's reception into the order, as well as the oath taken by him, became void and of no effect, much to the annoyance of Henry VII.

On August 14, 1502, upon the occasion of the ratification of the treaty of alliance between Henry and Maximilian, the emperor for himself and his son Philip covenanted to accept and wear the Garter *publicly*, the King of England and his son Henry Prince of Wales promising to accept and wear the Golden Fleece. (Rymer, xiii. 35, 36.) Accordingly, Sir Thomas Brandon and Dr. West, attended by Norroy King at Arms, were commissioned on November 18 following to admit

the emperor into the order, deliver the ensigns, declare the statutes, and receive his oath for the observance of them. The emperor, however, declined to renew the oath, but promised to send a proctor on February 18 to be installed for him on St. George's Day next ensuing. (Cotton MS. Galba, B. 2.)

On Nov. 17, 1505, "Philippe le Bel" held the seventeenth chapter of the Golden Fleece at Middelbourg in Flanders, upon which occasion ten knights were elected, and at the head of the list was "Le Prince de Galles," afterwards Henry VIII. (De Reiffenberg, *Histoire de l'Ordre de la Toison d'Or*.)

In the absence of any satisfactory proof that Maximilian or Philip wore the Order of the Garter publicly, it may fairly be assumed they did not; and such omission may be accepted as a good reason for Henry's declining to wear the Golden Fleece, and satisfactorily explains why no pictorial representation exists which shows Maximilian with the Garter or Henry with the Fleece.

HENRY F. HOLL.

King's Road, Clapham Park.

REALM.

(4th S. iii. 334, 413, 599; v. 406; vi. 96, 395.)

MR. PAYNE now asserts that such forms as *chevaux*, *biax*, *vieux*, *fox*, cannot, as I endeavoured to show in my last note (vi. 96), be *intermediate forms* between the older forms *chevals*, *biels*, *vieux*, *folx*, and the forms now in use, *chevaux*, *beaux*, *vieux*, *fous*; but that the forms in *ax*, *ex*, *ax* belong to one dialect (that of the "authors of the French of Paris"), and those in *aux*, *eux*, *our* to another, viz. the French of Normandy and Picardy; and that, therefore, I have been guilty of confounding distinct dialects together. I have but little difficulty in meeting this objection of MR. PAYNE'S.

In the first place let him consult Ampère (*Éléments de la formation de la lang. franç.*, 2nd ed., Paris, 1869, p. 371), where he will find it stated that the forms in *aus*, *eus* originally belonged to the Parisian dialect,† whilst those in *ax* and *ex* primitively belonged to Picardy, and were thence transferred to Paris. In other words, that the *x* and *u* forms (as

* Formerly also *biaux*. For the sake of brevity, I shall call the forms in *ax*, *ex*, *ax*, the *x* forms; those in *aux*, *eux*, *our*, the *u* forms; whilst the forms in *als*, *ols*, in which the original Latin *l* is preserved, and from which both the *x* and *u* forms are derived, I will call the *l* forms. It must be remembered that final *s* is in old French, both in the singular and plural, very frequently replaced by *x* or *z*.

† In Ampère, Burgundian dialect; but (*ibid.*, p. 369) we are told that under Burgundian is included the French spoken on the banks of the Loire, and in the *Île-de-France*—that is what MR. PAYNE calls the "French of Paris."

note*) both of them occur in the "French of Paris," which is precisely the view I hold; whilst the obvious corollary to MR. PAYNE's present position is, that the two sets of forms are never found in the same dialect. So also Diez (*Gramm. d. roman. Sprachen*, 2nd ed., 1856), who says (i. 122) that the language of the Ile-de-France lies between the three principal dialects (Burgundian, Picard, and Norman), and is mixed up with them.

Again, if MR. PAYNE will only take the trouble to examine the *Roman de Rou* and the *Roman de Brut*, by Wace,† and his own favourite edition (by Michel) of the *Roman de la Rose*, or even to consult my last note (vi. 96), he will very speedily discover that the *x* forms are very common in the Norman dialect, and the *u* forms rare; whilst in the "French of Paris" the *u* forms are much the more common, and the *x* forms more rare—facts which are in direct contradiction to his assertions. In each dialect, too, both forms are used—which is again in opposition to MR. PAYNE.‡

I have examined a great many other books, and excepting in the oldest, where scarcely any but the *l* forms are met with, I have always found both the *x* and *u* forms, the *x* forms predominating in the older books. But even in the oldest books of all the dialects I find the *x* forms as (= *aux*), *es*, and *des*. As far as I can see, *as* seems to have come into use as early as the eleventh century (see a version of the Psalms of that century edited by Fr. Michel, Oxford, 1860), and to have been used exclusively until it was superseded by the more modern forms *aus* and *aux*. If this is so, will MR. PAYNE explain how *aus* and *aux* can have been formed, if not by the change of the *a* of *as* into *au*?

My theory finds great support also in the words *épaule*, *sauie*, *gaule* (pole, switch), and I think also in *Gaule* (Gaul). In the first three words the *l* of the root has been retained, and yet the *a* has become *au*—and this *au* being constantly found in the oldest writers, has evidently not been introduced by MR. PAYNE's grammarians. See Diez, *op. cit.*, p. 193. || Diez himself virtually allows

† MR. PAYNE may object that Wace was only an Anglo-Norman; but, as he was born in Jersey, educated at Caen, and seems to have passed the greater part of his life in Normandy, his Norman-French must have been pure, and, indeed, Ampère freely quotes from him, and speaks of his works as texts "dont l'origine Normande n'est pas douteuse."

‡ The authors of the *Roman de la Rose* both lived on the banks of the Loire, and their language belongs to the gaulian dialect, which is classed by Ampère (and others) with the "French of Paris." See note †.

|| Sometimes find the *x* and *u* forms in the same line, in the *Roman de la Rose*, l. 5394, there is "Certes, *anis*, *fox* es ta"; and so frequently in the *Roman art* (ed. Méon, Paris, 1826), e. g. *biau très doz*, l. 7578; *biaux dous*, l. 2872; with which compare l. 1427.

§ says that *sauie* and *gaule* (switch) come from

my theory to be possible; for he states in the passage just quoted (note *) that, in the Burgundian dialect, *au* not infrequently comes from *ul*, and he quotes as examples *vaulé* (valet), *maulaidroi* (maladroït). But, if in the Burgundian dialect, why not in the other dialects of France? Besides which it is, according to Ampère and Fallot (see note †), precisely from the Burgundian dialect that the French of modern times has sprung.

MR. PAYNE asks why *u*, and not any other vowel, should have come in before *l* in French? I can only say that the addition of *u* before *l*, whether the *l* drops or not, is not peculiar to French. Let him examine the English words *salt*, *malt*, *false*, *halt*; and the Scotch *a'* (= all), *fa'* (= fall), *faut* (= fault), *saut* (= salt);¶ and the Northumbrian *awmaist* (= almost), quoted by Diez, *loc. cit.* So again, in our *falcon*, *balk*, *calk* (= caulk), *chalk*, *talk*, *walk*, the *l* has virtually dropped, and the *a* is pronounced *au*.

In conclusion, I will just notice MR. PAYNE's attempt to turn me into ridicule, because forsooth I assumed the old French form of the Lat. *dulcis* to be *duls*; and MR. PAYNE, relying no doubt upon Scheler, chooses to assert dogmatically that it is *dols*, and *dols* only. Scheler and MR. PAYNE are both wrong; for *dols* and *duls* both occur, and *duls* is older than *dols*. See a version of the Psalms of the eleventh century, edited by Fr. Michel (Oxford, 1860), Psalms xviii. 11, xxiv. 9; and the *Chanson de Roland* (ed. Génin, Paris, 1850), Chant I., ll. 100, 360, 572; Chant II., ll. 42, 40, 394, &c. &c. Nor is MR. PAYNE more fortunate in asserting that *dols* "was at once superseded by *dous*," for I have many times met with what I regard as the intermediate form,** viz. *doz*, e. g. in the *Roman du Renart*, ll. 750, 1048, 1059, 1179,

saluha and *valus*, and if so the *a* must have become *au*, though he endeavours to explain the *au* otherwise. As to *Gaule*, Diez says the first *l* of *Gallia* became *u*, whilst the second remains. I prefer to think that the first *l* dropped, which would give us *Gale*, and that then the *a* became *au*, as in *sauie* and *gaule* (switch). I find *Gales* = *Galles* (Wales), from the same root as *Gallia*, in the *Roman de Brut*, ll. 1314, 1315, 1317; and it is well known that in old French one of two Latin *l*s is commonly dropped, as in *bele*, *nule*, *fole* = *belle*, *nulle*, *folle*.

¶ The *l* does not always drop in Scotch when the *a* becomes *au*. Thus, we find *auld* (= old), *cauld* (= cold), *wauld* (power); and these words are also written *ald*, *cald*, *wald*, though doubtless even then the *a* is pronounced *au*. See Jamieson's *Scottish Etymological Dict.*

** One reason that the intermediate forms do not always occur is, no doubt, that the final *ts* was, even when written, ultimately not pronounced, as MR. PAYNE himself allows. *Dols* and *bials* would, therefore, be pronounced precisely in the same way as *doz* and *biaz*, and hence the forms *doz*, *biaz*, though useful as showing that the *l* was not pronounced, were not absolutely necessary; and hence such intermediate forms were frequently dispensed with, and the *l* forms seem to pass directly into the *u* forms.

1427, &c. (see note §); and he cannot say this form belongs to a different dialect, as in the same book, ll. 2872, 7962, he will also find the form *dour*. MR. PAYNE will do well, therefore, to be more accurate and less positive in future.

F. CHANCE,

Sydenham Hill.

CAPRICIOUS WRAY.

(4th S. vii. 259.)

W. D. B. will find this sonnet in Dodsley's *Collection of Poems*, vol. ii. p. 321, ed. London, 1775, with the title, "A Sonnet Imitated from the Spanish of Lopez de Vega. Menagiana, tom. iv. p. 176. By the same." W. D. B. will see that his memory—and no wonder after fifty years—has not retained the lines quite accurately:—

"Capricious W.* [*sic*] a sonnet needs must have;
I ne'er was so put to 't before;—a Sonnet!
Why fourteen verses must be spent upon it;
'Tis good howe'er 't have conquer'd the first stave.
Yet I shall ne'er find rhymes enough by half,
Said I, and found myself i' th' midst o' the second.
If twice four verses were but fairly reckon'd
I should turn back on th' hardest part and laugh.
'Thus far with good success I think I've scribbled,
And of the twice seven lines have clean got o'er ten.
Courage! another'll finish the first triplet.
Thanks to thee, Muse, my work begins to shorten.
There's thirteen lines got through dribblet by dribblet.
'Tis done! count how you will, I warr'nt there's fourteen."

In the *Elegant Extracts*, edited by Vicesimus Knox [Verse, B. iv. p. 838, ed. London, 1796] the first line is given thus:—

"Capricious Wray a sonnet needs must have," &c.

and the authorship is assigned to "Edwards," meaning no doubt Thomas Edwards, of Turrick in Buckinghamshire, author of the *Canons of Criticism*, and of whom there is a biographical notice by Nichols in his *Collection of Poems*, vol. vi. pp. 103-4, ed. London, 1780. But there is a little doubt in the matter of authorship, which I should like to see solved. Knox assigns the sonnet to Edwards, probably correctly, but Nichols says of Edwards, "thirteen of his sonnets are printed in Dodsley's *Collection*," and in that collection we find "Sonnet by T. E." thirteen in number [vol. ii. pp. 322-334], but they follow the sonnet above quoted, not precede it. It would seem then that Nichols, though well acquainted with what Edwards had written, and with Dodsley's *Collection* especially, did not know this sonnet as his. The words in Dodsley's title, "By the same," which vaguely point to an author, when traced back, land us either at the name of a "Mr. Roderick" [vol. ii. p. 309], or at a poem on "The Female Right to Literature, by —" i. e. some one anonymous [vol. ii. p. 294.] Perhaps a reference, which I have no present means of making,

to *The Canons of Criticism*, in which Nichols says there are twenty-seven other sonnets of Edwards, or to Pearch's *Collection*, in which he says there are eight more, may help to solve the question.

Who "Capricious Wray" was, I cannot tell; but it may have been "Daniel Wray," the archaeologist, who was living at the time the sonnet was written, and of whom George Hardinge published *Biographical Anecdotes*, London, 1816, 8vo, with a portrait. *Vide Lowndes' Bibl. Man.*, vol. v. p. 3000. E. A. D.

Shillingstone Rectory.

This was Daniel Wray, Deputy-teller of the Exchequer from 1745 to 1782, the intimate friend of many of the literary celebrities of his day. There is a long and interesting memoir of him by his friend Mr. Justice Hardinge, in Nichols's *Illustrations of Literary History*, vol. i., and some account of him may be found in the biographical dictionaries. The sonnet is by Richard Roderick, Fellow of Magdalene College, Cambridge, who died in 1756. It is given in Nichols's *Illustrations*, i. 13, and in Dodsley's *Collection*, ii. 336, 1782. It is stated to be an imitation from the Spanish of Lopez de Vega. H. P. D.

MOUNT CALVARY.

(4th S. vi. 542; vii. 62, 103, 215.)

Not only "because the historian Sozomen tells us that the enemies of the Christian name walled in the holy sepulchre and the place of Calvary, &c.," do I "dismiss all this copious testimony of St. Cyril as valueless," but from a more cogent reason still, which is, that I entertain very grave doubts indeed of St. Cyril's giving any such testimony at all. The words relied upon in support of this position are, *ὑπεραισχύς*, *φαιδύρεως*, and *ἀνέρας*—rendered respectively, *supereminent*, *conspicuous*, and *rocks*, of which last there can be no difference of opinion.

Now admitting, for the sake of argument, that *supereminent* is the true equivalent of *ὑπεραισχύς*, is that word significant of nothing but height in the sense of measurement by feet, yards, or miles? Is it hardly ever used in this sense? Do we speak of a tall man, a high mountain, a lofty tower, as *supereminent* man, a *supereminent* mountain, a *supereminent* tower? I think not. And when we do append this participle to either of these nouns, I fancy the qualifying notion conveyed, and almost universally accepted, would be that of *excellence*, *superiority*, in point of something or other, over other individuals of the same class. I believe this to be equally true of the Greek equivalent. Of *ὑπεραισχύς*, Scapula gives, as renderings, *prædict*, *supero*, *excello*, *valde antecello*, and as example in support of these meanings, Greg. *ἰδὲναι τὸν δόγμα* *ὑπεραισχύς*—a dogma all other dog-

mata excelling. Hedrick, and Liddell and Scott give similar renderings—the latter, as example, a quotation from Philostratus, τὸ τῆς γλώσσης ὑπερ-
 ωστηνός, intellectual excellence or superiority. Is it not possible then, is it not very probable, is it not more in keeping with the whole gist of the passage, that this should be the meaning intended by St. Cyril? For after describing Golgotha as ὄρος δ' ἄγιος, would it not have been flat, and tame, and jejune to speak of its *height*, rather than of the *pre-eminence* attaching to it from the wonderful and all-imposing scene of which it had been the theatre? And as this is the common, the most generally received meaning of the word he uses, may we not fairly conclude that *he* does so use it, and understand him as speaking of Calvary, not as a mountain—the term having no such exclusive reference—but as a locality sacred above all others, and of surpassing dignity, on account of the grand, and solemn, and momentous transaction which had been there consummated?

That *φαιρόμενος* should be rendered *conspicuous*, I do not complain; but of the inference drawn from it, I do. Because a thing is *conspicuous*, it does not follow that it is elevated in the sense of *height*. The sea is *conspicuous*, and I look upon it, at this moment, from the room in which I am writing, not because the sea is higher than this room, but because this room is higher than the sea. But *φαιρόμενος*—for it is better to keep to the original—is a term of wide extent. It is expressive of anything that may be *seen*, and, metaphorically, of anything that is *remarkable*. In this latter sense the Greeks often used it, and we perhaps more often so. Of Calvary, therefore, whether mountain or valley, if its true site were known and could be seen, *φαιρόμενος* might justly be predicated of it. And that it is predicated of it, gives not a whit stronger support to the belief of its being a mountain, than to the opposite one of its being a plain.

I consider "*conspicuously testifies*" as too strong a rendering for *μαρτυρεῖ φαιρόμενος*, and scarcely borne out by the Greek.

As to αἱ πέτραι, I do not see its bearing upon the argument. Rocks exist apart from mountains—on the surface and below it. Hence the rending of the rocks, and their after rent appearance, as mentioned by St. Cyril, is, to my mind, quite beside the question. That "the very stone of the sepulchre was still lying there," is even more so; as this, if adduced in proof of anything, must be of our Lord's burial, as it could add nothing to the evidence of Calvary being a mountain.

In concluding, I would repeat what I said in my former short paper, that I am competent to give no opinion on the question itself, nor have I any bias either way. I have only spoken to the evidence brought forward, and of this I see no reason to alter my view, that it falls short of supporting

the fact which is based upon it. I think we have nothing to do with what St. Cyril was as a man, or his residence at Jerusalem, or his catechising on the very spot in question. All that we *have* to do with is, what he *says*, and to decide upon it, as matter of evidence, whether it be sufficient to establish the fact of Calvary's being a mountain, or whether it be not. Some may conclude it is; others, with myself, may judge it not to be so. We may agree to differ; and differing, be friendly none the less.

I thank Mr. McGRIGOR for his kindly notice of my former remarks. I thought he would not take it amiss to be set right as to the quotation from Sozomen. We are all liable to such inaccuracies, and for myself I have nearly always found that in quoting at second hand I have become the unconscious and unintentional propagator of some silly blunder or other. EDMUND TEW, M.A.

P.S.—I have consulted a near neighbour, an eminent Greek scholar, on the passage from St. Cyril: and he says, "out of which little about the 'Mount' can be gathered."

LORD CAMPBELL'S "LIFE OF LORD LYND- HURST":

THE RAILWAY ACCIDENTS COMPENSATION BILL.

(4th S. vii. 280.)

I was once plaintiff in a case tried before Lord Campbell, and the hearing had not proceeded very far when "my Lud" turned round to the jury, and made some remarks damaging to my claim. I did not get a verdict, but I was consoled by the assurance of those about me that the defendant would never be able to hold his verdict. Such proved to be true. I obtained a new trial immediately, and ultimately my cause. The future biographer of this chancellor will be able to find plenty of like cases illustrative of his anticipation of the cases before him.

So much for his character as a judge. LORD LYTTLETON has described him as a biographer; and now a few words upon him as a legislator. I believe that his Bill for compensating railway accidents has been the source of more frauds, falsehoods, and legal chicanery than any other enactment that was ever passed. By the last Report of the Brighton Railway, it appears that the New Cross accident cost 74,010*l.*, and there was not a single person killed. The company have since convicted one woman who obtained compensation; and they have attempted to get back the amount of compensation and costs, but "no money returned" is the motto of "the honourable profession."

How many cases of the same character there were of which the company had suspicion, but which they could not bring to justice, I cannot say, but I am quite sure that if LORD LYTTLETON

would take the trouble to inquire of the several companies they would give him such facts as would soon make him cease to regret that his "little embryo pet lamb" was taken from him, and, I will even venture to say, make him blush for the part he took in originating it.

For the accident that occurred at Ascot some few years ago the South Western Company paid over 60,000*l*. There were 500 persons in the train, and they compensated 600. The reason given for this was that the company knew from experience that the noble institution, the British jury, would never give a verdict in favour of the company. Fine work this for the lawyers.

There was a man who lived at Worthing prosecuted some time ago, and it was shown that he made a business of getting compensation whenever an accident occurred. I have no doubt there are many "black sheep" now who are working the "pet ewe lamb" to get money out of the London and North Western Company for clients who never were near Harrow when the accident occurred.

I hope and believe that LORD LYTTELTON's memory will be respected and revered for his character and abilities, and he need not envy the fame of one who was so partial a judge, and so unscrupulous a biographer, for carrying a Bill fraught with so much wrong.

If LORD LYTTELTON wishes for immortality in connection with this measure, let him introduce a Bill to amend it in such a way as, without relieving railways of their liabilities in case of neglect, will prevent poor shareholders being robbed by the dishonest. The ancestor of his Lordship threw some light on the law: let his Lordship do something to purge it of one of its black spots.

CLARRY.

MEZZOTINT OF OLIVER CROMWELL, ONCE THE PROPERTY OF BRADSHAW THE REGICIDE (4th S. vi. 345, 445.)—A copy of your interesting paper of October 22, 1870, has been sent to me by a friend of mine, on account of the notice of a curious print of Oliver Cromwell. I possess a similar print, or rather mezzotint, which has a very valuable history attached to it. This mezzotint belonged to Bradshaw the regicide, who possessed Bradshaw Hall, near Bolton-le-Moors, and has never been but in two houses, that of Bradshaw Hall and my own. My mezzotint was purchased, along with some other matters, by the late James Hardenastle, who for some years resided at Bradshaw Hall, and he gave it to my father. The print in my possession is considered the best specimen of mezzotint engraving known, and is the most beautiful work of art of that kind I ever saw, possessing now a freshness and depth combined with a softness of toning of the shadows, as if it had just issued from a publisher's hands. It differs in nothing from the one described by MR.

LENTHAN, and is well known by antiquaries and others as a perfect gem of its kind.

I never heard of another similar one, but am informed, on reliable authority, that there is also a copy of this print engraved by Charles Turner, but I have not seen any of these.

L. G. STARRIE, Lt.-Col. Q.L.R.V.

Huntroyal, Burnley, Lancashire.

"ANIMA CHRISTI" (4th S. vii. 322.)—This prayer is generally supposed to have been composed by St. Ignatius of Loyola. It has always been a favourite with his society, and finds a place in all their books of devotion; which would not probably have been the case had it been written by St. Thomas of Aquin; for the Jesuits have never been found to prefer the compositions of the Dominicans. In that well-known prayer-book, the *Celeste Palmatum*, it is called "*Brevia et pia Oratio S. Ignatii*"; but in the *Parvum Celeste Palmatum*, of which I have the edition of 1764, the "*Anima Christi*" is introduced as only "*S. P. Ignatio olim familiaris.*" F. C. II.

THE SCHOOLMASTER ABROAD IN STAFFORDSHIRE (4th S. vii. 121, 180, 311.)—To say "*The Lye Waste is a common,*" gives rather an inexact impression. It *was* a common, a waste of the manor of the Foley family, as the name still implies, but that was a great many years ago. There is hardly any common or waste there now, as it is all covered with buildings, pits, and works of all sorts, much of it freehold, acquired as FITZ-HOPKINS states.

The place had begun to improve even at the date he mentions. The improvement is almost wholly due to an excellent gentleman named Hill, who many years ago built and ~~enclosed~~ a church, parsonage, and schools there. It had long been singularly happy in the character of the incumbents of the church, two of whom were Mr. HILL's own sons. LYTTELTON.

Hagley, Stourbridge.

endowed

ELLCEE, I humbly opine, is wrong both in date and locality, in affixing the blooding of the "poop" to his Lancashire neighbours. I heard the fact years ago, fathered on the Black-country, from the lips of a distinguished R.A., and almost *ipsissimus verbis*. Furthermore, I have been credibly informed by a leading ironmaster of that district of Cimmerian gloom, that such is the hold which "the dawg" has taken upon the native mind in and around Bilston, that on one occasion, when a pitman's wife had lost her child, she voluntarily adopted her husband's (or neighbour's) bull-pup bereft of maternal solicitude, and actually herself suckled the interesting creature until it was sufficiently advanced in life to maintain its own rights and consequence, and in a fair way to prove by its prowess the illustriousness of its descent and the unusually tender care bestowed on its mature

and early education. I can hear more than one of your readers exclaim, "Credat Jadaus Apella!"

MOORLAND LAD.

THE ODE OF ARTHUR GREY (4th S. vii. 207).—The chief point of cruelty in Lady M. W. Montagu's authorship of the above lay perhaps in her ladyship's intimate knowledge of the hard fate of Mrs. (afterwards Lady) Murray. Both ladies had frequented very much the same circles of society. The heads of their families held office in the same department in the earliest administrations of George I.

Mrs. Murray's husband used to introduce her to partners at a ball, and then threaten to kill her for dancing with them. At last it became absolutely necessary, from his unreasonable conduct, for his wife to return to her father's house. It was under these circumstances that the rascally valet assailed her, and that Lady Mary wrote her aggravating ode, if not the coarse street ballad also.

In the ode she professes to give, as the result of the footman's observation of his mistress's life, a series of coarse amours. Lady Mary describes her friend as ringing in the morning for the footman to bring her tea into her bedroom. These might be the fashions her ladyship was accustomed to witness among her acquaintances, but were probably most unlike those permitted in the nearly Puritan household in which Mrs. Murray lived, and a whisper of scandal never rested on her name.

It is true, indeed, that Mrs. Murray's family is supposed to trace its origin to a race of kings of Scotland (the Balliols), who were not lucky. Her grandfather, Mr. Baillie of Jerviswood, was the protomartyr in Scotland of the short but final revolution which rid the country of the old Stuarts; and even in song and jest the name has been generally unlucky in England also. But was that a reason why Lady Mary should crucify her friend with an ode or stab her with a ballad? The wit and its place on the list may perhaps justify or explain its retention, but its original offensiveness and its indecency might exclude it. The editors employed by a great publisher might scruple to interfere with it, but perhaps a noble great-grandson of the author might be more inclined to be critical for his relatives' sake.

E. C.

PHILOSOPHICAL NAKEDNESS (4th S. vii. 259).—I would refer your correspondent to Carlyle's *Sartor Resartus*, where society is represented in a state of nudity in order to show the influence and emblematic meaning of those garments in which decent people have generally thought it necessary to array themselves. In this work we have a picture of a naked duke addressing a naked House of Lords, naked kings wrestling with naked carmen, and other vagaries of fancy, which will be explained by the following remarks of the author:—

"Considering our present advanced state of culture, it might strike the reflective mind with some surprise that hitherto little or nothing of a fundamental character, whether in the way of philosophy or history, has been written on the subject of clothes. In all speculations, man has figured as a *clothed animal*, whereas he is by nature a *naked animal*, and only in certain circumstances by purpose and device masks himself in clothes."

The author endeavours to show that the first purpose of clothes was not warmth or decency, but ornament. He introduces us to the aboriginal savage, with his beard hung round him like a matted cloak, and his body sheathed in its thick natural fell. Hunger he satisfies by the chase, warmth he finds among dry leaves or in the hollow tree, but for decoration he must have clothes.

For another exponent of the literature of the fig-leaf, I will turn to some of Addison's papers in *The Guardian*. In No. 100 he censures the scantiness of female dress, and advises his fair readers to "imitate the innocence and not the nakedness of their mother Eve." Nos. 116, 134, 140 also treat of bare necks and shoulders; and the propensity of the ladies of that time to dispense with clothing is apparent from the following:—

"In the beginning of the last century, there was a sect of men among us who called themselves Adamites, and appeared in public without clothes. This heresy may spring up in the other sex if we do not put a timely stop to it, there being so many in all public places who show so great an inclination to be Evites."

JULIAN SHARMAN.

6, Frederick's Place, E.C.

Foolish notions of this sort were refuted long ago by St. Thomas Aquinas (obit. 1274) in his *Postills on Genesis*, cap. iii. v. 21. W. H. S.

ENGLISH QUEEN BURIED AT PORTO FINO (4th S. vii. 208).—Isabel, daughter of King John, and wife of Friedrich II., Emperor of Germany, died at Foggia, Dec. 1, 1241. Is she the "English queen" concerning whom your correspondent inquires? HERMENTHADE.

ARABIC NUMERALS IN WELLS CATHEDRAL (4th S. vii. 282).—The Rev. Alban Butler, in a note to his *Life of St. Teresa*, Oct. 15, mentions an instance of the figures 1090 having been discovered in the window of a house in Colchester, part of which is a Roman wall; and another from a chimney-piece in the parsonage of Helendon in Northamptonshire, where is inscribed "M^o 133," being the date 1133. He also states that Dr. Wallis has proved that these figures were known in England before 1150. They are seldom met with at the end of the thirteenth century, and very rarely in the fifteenth and even sixteenth.

At a meeting of the British Archaeological Association, April 1, 1846, Mr. Wright made some interesting remarks on these numerals, erroneously

called Arabic, referring their introduction to Pope Sylvester II. at the beginning of the eleventh century. In the notice in the *Literary Gazette* of these remarks examples of the earliest forms of these figures are given. (See *Literary Gazette* for April 4, 1846, p. 318.) F. C. H.

These are not very uncommon in mediæval work. For examples see the plate at the end of Godwin's *Archæologist's Handbook*. I have lately seen two at Fountains Abbey, and two in Ripon Minster:—

1. Above the great west window of Fountains, with rebus of Abbot Dernton. 1494.

2. In the interior arch of an east window in the Lady chapel at Fountains, angel bearing scroll with "Anno Domini 1483."

3. On miserere by dean's stall, Ripon Minster. 1489.

4. At the end of stalls near bishop's throne. 1494.

In all these the 4s are made of a line doubled and crossed like a figure 8 incomplete at bottom. I have examined hundreds of early bell-inscriptions, but do not remember any pre-reformation Arabic figures in them. When dated, which is seldom the case, the date is expressed in numerals or in words. J. T. F.

Hatfield Hall, Durham.

[On this subject, and in reply to a similar query, *The Builder* for April 15 says:—"We know of none on stone earlier than the beginning of the fifteenth century: the date 1445 in Heatfield Church, Sussex, is an example we have often quoted. The numerals occur in MSS. of the preceding century."]

PRIORY OF ST. ETHERNAN (4th S. vii. 304.)—If WILFRID OF GALWAY consults the preface to *The Records of the Priory of the Isle of May*, an elegant little work, ably edited by Dr. John Stuart for the Society of Scottish Antiquaries in 1868, he will find ample information as to its transfer by the abbot of Reading to the see of St. Andrews. Abbot Robert de Burghgate seems to have been the seller and Bishop William Wishart the purchaser. ANGLO-SCOTUS.

SIR THOMAS SEWELL (4th S. vii. 305.)—Robert Sewell of Chatham, co. Kent, whose will is dated April 6, 1660, had by his wife Judith two sons; the eldest, John, a merchant in London, whose will is dated July 2, 1692, had by his wife Abigail four sons; of these sons the second, Thomas, appears to have been afterwards the Right Hon. Sir Thos. Sewell, Kt., Master of the Rolls, &c.

EFFESSEA.

THE RHOMBUS AND SCARUS (4th S. vi. 584; vii. 132.)—There seems no doubt the rhombus is the turbot, but the scarus can hardly be the char, as I was taught at Eton that it was a fish that chewed its cud, as the cow. I apprehend it is a fish now unknown. EBORACUM.

BISHOP MORDECAI CARY, 1731 (4th S. vii. 234.) The following scrap of pedigree, compiled chiefly from particulars furnished by a member of this branch of the Carys, may possibly supply a clue to the information sought by Y. S. M.:—

John Cary, merchant, of London =
 Mordecai Cary, Bishop of Killala, died 1751 = Catherine
 Henry Cary (eldest son) Archdeacon of Killala =
 William Cary (a younger son), of Bevers, near Worcester =
 Rev. Henry Francis Cary = dau. of John (eldest son), baptized Francis Henry, the translator of Ormsby, Esq., of Dublin? Dante.

Capt. Cary, of Woodland House, Leamington. F. S. Cary.

Was the John Cary who heads this list identical with John Cary who was buried at Putney, 1701, æt. 57? See Lysons' *Environs of London*, vi. 413, and Aubrey's *History of Surrey*, vi. 129. R. DYMOND.

Exeter.

HYMN: "THE LAMENTATION OF A SINNER" (4th S. vii. 298.)—According to Roundell Palmer's *Book of Praise* this hymn is by Mardley, and is of the date 1562. Part of it is given as a hymn in *Hymns Ancient and Modern*.

THOS. AUSTIN, JUN.

Hitchin.

"'TIS BETTER TO HAVE LOVED AND LOST," ETC. (4th S. vii. 301.)—"Magis gauderes quod habueras [amicum], quam mcereres quod amiseras"—Seneca, *Epist.* 99. This sentiment, upon which the philosopher enlarges in his usual style, is a more exact as well as an earlier anticipation of Tennyson's lines, than the quotation from Congreve. G. F. S. E.

LORD BROUGHAM AND HIS COLLEGE FRIEND G— (4th S. vii. 277.)—The story at p. 301 of *Lord Brougham's Autobiography* of an agreement with his college friend G— that whichever died first should appear to the other, and the apparition of the ghost of G— consequent thereon, is certainly not new. In the *Mémoires du Comte de Rochefort* (ed. Cologne, 1688, p. 419) a similar compact is stated to have been made between the Marquis de Rambouillet, the eldest son of the celebrated Marquise and the Marquis de Preci. The former (known only as the Marquis de Pisani, his father being alive) predeceased his friend, and

killed at the battle of Nordlingen in 1645, at years of age.

author of the *Mémoires du Comte de Rochefort* supposed to be Gratien de Courtitz, who, suffering a lengthened imprisonment in the Bastille, died in Paris, May 6, 1712.

S. W. T.

CRYPTOGRAPHY (4th S. vii. 155, 291).—MR. BEALE has made a mistake in his evolution of the cryptogram given by J. R. C. at p. 155, and lately J. R. C. has also made a slight mistake in the symbol. The third letter of the first word should be symbolized by 30 instead of 32, and the whole sentence reads "Hang the bearer." The method on which this cipher is constructed is ingenious, and sufficiently simple in work to make it worth knowing. J. H. ELLIS.

MR. J. BEALE gets "Find the deceit" out of J. R. C.'s last cryptogram as a mystery. Though there is an error in the first word (28, 19, 32, 21 printed for 28, 19, 30, 21), yet the meaning is obvious from J. R. C.'s third equation—"Hang the bearer."

LARCHDEN.

A key to J. BEALE's cryptogram is—

A	B	C	D	E	F	G	H
25	24	23	22	21	20	19	18,

i.e.; or, to put it in the form of an equation, 26 - P.

I think he overlooks the essence of J. R. C.'s method, which is, that the value of x changes the value of a and b , so that in the case of the letters, or of a letter occurring twice in a word, the value of x is not the same each time, taking away a great aid to any one trying to decipher the cryptogram. I differ from J. BEALE (3) in J. R. C.'s article, which I think is greatly involved (with one exception), and means "the bearer." The first word should be 28, 19, 30, 21, instead of 28, 19, 32, 21. Will J. R. C. know if I am right? P. R. II. P.

SUN-DIAL INSCRIPTIONS (4th S. vii. 255).—I would like to add one to P. W. S.'s sun-dial inscriptions:—

On a Clock at Pisa.

"Vado e vengo ogni giorno;
Ma tu andrai senza ritorno."

Here is this common inscription originally

"Pereunt, et imputantur?"

W. (L.)

CHEPSTOW = ESTRIGHOEEL (4th S. vii. 34, 290.)—There is no difficulty in the explanation of these names themselves, or in their application to the locality.

Cambrian names of places are usually derived from the natural features or phenomena of the neighbourhood. At the embouchure of the river where Chepstow is situated, the tide rushes

with great impetuosity through the narrow entrance of the river, rising at the full and change of the moon not less than fifty feet. Hence the Cymric name "Estrig-hoeval," the rapid eddy or whirling tide, corrupted into Strig-oil, Stroghill, &c. The situation being a favourable one for trade, at the confluence of two navigable rivers, the early English settlers conferred on it the name of Ceap-stowe, modernised into Chepstow, the market or place of trade. J. A. PICTON.

Sandyknowe, Wavertree, near Liverpool.

The derivation of *Strigolium* from *Strata Julia* seems reasonable enough. Conf. *Friuli* from *Forum Julii*. The name may also be derived from another appellation of the Wye, from the Celtic *y (s) dwr gowel*, the transparent or clear stream. Conf. the Gaelic *geal*, white, fair, bright, clear. Chepstow of course means simply market-place.

R. S. CHARNOCK.

Gray's Inn.

DIS-SPIRIT (4th S. vii. 186, 294).—It is remarkable that while thinking to correct me MR. J. H. I. OAKLEY did not observe that he was saying exactly the same thing, with a little more. "Pours out the spirit of the book into the scholar." What, then, is pouring one thing into another but infusing it? Pouring into one thing necessarily implying pouring out of another. But now as to the present meaning of the word: when we say of any one that such or such a thing dis-spirits a person, or that he is dispirited, do we mean that the spirit is poured out of him into another, and that what he loses the other gains? I think not, but the rather as I have already stated, the meaning is "deprived of spirit," or, as the dictionaries say, "to exhaust the spirits." A similar change is to be found in the word prevent = formerly to go before or to direct, now to hinder or obstruct. EDMUND TEW, M.A.

Patching Rectory, Arundel.

BAPTISM FOR THE DEAD (4th S. vii. 107, 263.)—If not intruding too much on the pages of "N. & Q.," perhaps the following extract from Thomas Godwyn's *Moses and Aaron* may be worth citing:—

"It may be demanded, what manner of Baptism this was? With submission of my judgement, I understand this place with S. Ambrose of a *Sacramental washing*, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious Corinthians with their own quills, and prove the resurrection of the dead from their own erroneous practise; telling them in effect, that their superstitious custome of baptizing the living for the dead, were vaine and bootless, if there were no resurrection. And therefore the Apostle useth an emphatical distinction of the persons, in the next immediate verse, saying, Why are we also in jeopardy every hour, he inferreth the resurrection by force of a double argument, the first, drawne

from their superstitious baptism for the dead; the second, from the hourly jeopardy and perill wherein wee, that is, himself and other Christians are. So that, as that *Father* noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was *Vicarium tale baptisime* (as *Tertullian* calleth it, *Resur. Carnis*) in use among the *Marcionites*, is evident, yea and among the *Cerinthians* also (*Epiphan. de Cerinthianis heres.* 28) the manner thereof is thus described (*Chrysost.* 1 Cor. 15): *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the deceased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized; and thus they baptized him for the dead, as if they acted a play upon the stage.* (P. 240, edit. London, 1655.)

Cork.

R. C.

THE BONES AND COFFIN-NAILS OF ROBERT BRUCE (4th S. vii. 297.)—It is surely a "fact" which had been better left to oblivion, that in 1838 "the widow of the late Dr. Gregory, of famous classical and medical memory," was possessed of "the bones and coffin nails of Robert Bruce"! But I think your esteemed correspondent G. will for once agree with me in thinking that such an imputation as this, against the memory of the eminent physician, cannot be true. He who took such relics as the bones of the hero from their resting-place must have been a thief for thieving's sake. Let us hope that the authenticity of these same "bones" is on a par with that of the rowelled "spurs" traditionally believed to be those of the king, but, according to MR. BERNIARD SMITH (4th S. vi. 120), of a seventeenth century pattern! Such "facts" must be well verified before admission to the Index of "N. & Q."

ANGLO-SCOTUS.

ALBANEY AND AMONDEVILLE (4th S. vii. 234, 312.)—Azure a fret or is quartered by the Uvedales of Wickham for "Scures," the lords of the manors of Nately Scures and of Wickham, co. Hants. John de Uvedale, Esq. (son and heir of Sir Thomas de Uvedale), married Sibilla, only daughter and heiress of Sir John de Scures, Knight. The arms of the Uvedales will be found blazoned in Baigent and Russell's *Practical Manual of Heraldry*, 1864, p. 33.

Sir Edward Griffin of Braybrooke and Dingley, co. Northam. Knt., married Frances, one of the daughters and coheirresses of Sir William Uvedale of Wickham. She died 1659. A complete pedigree of the Uvedales of Wickham will be found in the Surrey Arch. Soc. publications, vol. iii.

C. R.

"WHETHER OR NO" (4th S. vii. 142, 286.)—The Bible also is in favour of *no*. See Exod. xvi. 4, and Deut. viii. 2.

With the Bible and Shakespeare in its favour phrase stands exonerated from the charges of

being "slipshod," "slovenly," and "ungrammatical."

J. M. COWPER.

Ben Jonson, in his *Execration against Fulcan*, tells us he wrote—

"A Grammar too,
To teach some that, their nurses could not do;
The purity of language."

And as he was most careful of his own style, and often revised his words and sentences, it may not be amiss to supplement the examples given by R. M. with these which I have casually, and without looking for them, come across:—

"Fullace (a lady). I know not whether you received it, or no."—*Every Man out of His Humour*, Act V. Sc. 10.

"Kately (speaking slowly and with deliberation).—But, whether his oath can bind him, yea, or no; Being not taken lawfully? ha! say you?"

Every Man in His Humour, Act III. Sc. 3.

B. N.

MOURNING, OR BLACK-EDGED WRITING-PAPER (4th S. vii. 209, 309.)—Black wax no doubt came into use at least as early as black-edged paper. I have letters sealed in black by Charles Carr, Bishop of Killaloe in 1721, and by Thomas Smyth, Bishop of Limerick *ante* 1725, with a nomination to the Vice-Chancellorship of the University of Dublin, sealed in black by the great Duke of Ormonde in February 1714-5. The latter may have been owing to Queen Anne's death. GOET.

I have been fortunate enough to hit upon an early reference to this article in Allan Ramsay's poems, with which I am making acquaintance for the first time, and they are worth being known. On p. 34, vol. ii. of the edition, Edinburgh, 1793, occurs the following stanza:—

"Thou sable-border'd sheet, begone,
Harbour to thee I must refuse;
Sure thou canst welcome find from none,
Who carries such ungrateful news."

The "sable-bordered sheet" summoned the poet to attend the burial of a friend, and was in use 150 years ago, for the next date in the volume is 1724.

One of Max Müller's discoveries seems antedated in page 37:—

"O Daphne, sweeter than the dawn,
When rays glance on the height,
Diffusing gladness o'er the lawn,
With strokes of rising light."

D.

LORD BROUGHAM AND THE NIGHTINGALE MONUMENT (4th S. vii. 277, 330.)—Why is this lady perseveringly called *Mrs.* Nightingale? As daughter (and coheirress indeed) of the second Earl Ferrars she is surely entitled to be called Lady Elizabeth Nightingale P. P.

[Lady Nightingale died—at least so says the inscription on the monument—Aug. 17, 1734, thereby confirming Mr. Pictou's statement.]

TETRAGONAL INSCRIPTION (4th S. vii. 344).—The words attached to the letter E. in the inscription, "Post tenebras, lux," are from the Latin Vulgate of the Book of Job, xvii. 12: "Noctem vertentur in diem, et post tenebras spero lucem." The other three sentences, I suspect, were composed as appropriate accompaniments, pursuing the hopeful prospect opened by the first sentence to its close, in secure salvation. F. C. H.

BURFF OR BURF (4th S. vii. 282).—The original meaning and the local usage of this word as an eminence may perhaps be illustrated, if not reached, from the following words, which appear to be congeners:—"Baare, the point, head, or top of a hill; birragh, pointed; brogh, the breast or heights of mountains; byrje, high, elevated, eminent; byrragh, sharp-pointed." (Kelly's *Manx Dict.* Douglas, 1866).—"Barr, point, top, tip, end, extremity, head; bruthach, an acclivity, ascent, a steep, a hill-side, a precipice." (McAlpine's *Gaelic Dict.* Edinb. 1866).—"Bapp, the top, head, or summit of a thing; bappan, the tops of mountains; beappad', the tops or cliffs of mountains, or rocks; bpu'zac', an ascent, face of a hill." (O'Reilly's *Irish Dict.* Dublin, 1817).—Add to these, "*berg, mons. Ulphilas, baig . . . Wachterus berg dictum putat à bære, elevare.*" (Ihre, *Gloss. Suogothicum*, vol. i. col. 168, fol. Upsal, 1799).—"Bar, culmen, Isl." (Junius, *Etym.* fol. Oxon, 1743, s. v. "Barrow.") But in Cleasby's *Icel. Dict.* by Mr. Gudbrand Vigfusson (Oxford Clar. Press, 1869, p. 60), *berg* is said to have "a special name: a rock, elevated rocky ground." Compare also *berg* Germ., *bjarr* Dan., and *bioph* Ang.-Sax. (Somner's *Dict.*) Halliwell, in his *Dict. of Archaic and Prov. Words*, gives "*barf*, a hill, Yorkshire."

From all these authorities it seems reasonable to infer that the word *burff*, *burf*, or *barf* derives its meaning of an eminence from the root *bar* or *baare*, which is found in so many languages, especially in those of the Celtic and Gaelic families, in the sense of top or head. E. A. D.

Shillingstone Rectory.

Doubtless the same as the Lincolnshire word *Barff*, used of a long low ridge—e. g. Howsham Barff, Metherringham Barff. Atkinson (*Clev. Gloss.*) connects it with *bargh*, *barugh*, *baurgh*, *berg*, &c., the gutturals being changed to *ff*, as in *thruff* for *through*, &c. J. T. F.

Hatfield Hall, Durham.

GORSE (4th S. vii. 323).—The young lady who writes under the signature of MONTE DE ALTO must not expect to find many flowers with emblematic significations attached to them. Indeed, with the exception of a few very obvious ones, such as the lily, the rose, the amaranthus, &c., the emblems given to flowers are very arbitrary and

fanciful. The gorse is not at all a likely shrub to have any marked emblematic meaning; nor do I believe that any has ever been affixed to it. I could agree with the editor in the hint given in his note; but moved by a very different reason. The prickly nature of the plant is a sufficient warning to keep away from contact with it: and so far the gorse may be emblematic of the consequences of indulging, not what I could conscientiously call "a good old English custom," but what I must stigmatise with a holy Father as "*morsus diaboli*." F. C. H.

TRENCH'S HULSEAN LECTURES (4th S. vii. 78, 198).—Having noticed the inquiry as to "the great poet of our modern world," and the quotation from him made in "N. & Q." according to the reference, I am enabled to supply the information from the original source. The Archbishop of Dublin writes to me that "the great poet is Goethe, and the great passage is at the opening of his *Faust*."

FRANCIS TRENCH.

Islip Rectory.

BISMARCK ANTICIPATED: "STEWING IN THEIR OWN GRAVY" (4th S. vii. 187, 272).—

"My father's ghost comes thro' the door,
Though shut as sure as hands can make it,
And leads me such a fearful racket,
I stew all night in my own grease."

Cotton's *Virgil Travestie*, p. 35, 1807, 14th edition.

LOUISA JULIA NORMAN.

I think I can give a closer parallel from Thomas Fuller's "*Life of Duke d'Alva*":—

"And lest the maintaining of garrisons might be burdensome to the king his master, he laid heavy impositions on the people: the duke affirming that these countries were *fat enough to be stewed in their own liquor*, and that the soldiers here might be maintained by the profits arising hence. Yea, he boasted that he had found the mines of Peru in the Low Countries, though the digging of them never quitted the cost."—*The Holy State and the Profane State*, by Thos. Fuller, D.D. (London, W. Pickering, 1840), p. 396.

T. W. C.

MRS. OOM (4th S. vii. 210).—Mrs. Oom was a lady well known to many persons still living for her musical talents and many accomplishments. She married secondly the Right Hon. Joseph Planta, some years M.P. for Hastings.

AMICUS.

THE GREAT BEAR AND SUMMER RAINFALL (4th S. vii. 300).—It would be satisfactory to know what the "skilful old gardener, a native of Yorkshire," means by saying that "the Great Bear is on *this side* of the North Pole."

W. M. SHEWELL.

Rustington.

THE PRIORY OF COLDBINGHAM (4th S. vii. 187, 311).—I regret that I did not, as I intended, write the present note on the appearance of the former

notice in p. 187, as I might have saved some etymological speculation in the latter (p. 311). Canty's Bridge, near Berwick, a well-known angling rendezvous by reason partly of a roadside publichouse there situated, derives its name from a former occupant of the said house, whose name, if I mistake not, was Swan, but who was universally known as *Canty* (i. e. lively, cheerful, Jamieson's *Scot. Dictionary*, *sub voce*). In fact to this day the locality is most commonly mentioned without the bridge altogether; e. g. (schoolboy loquiter): "Where are you going on Saturday, Jack?" "Oh, out to Canty's."

It is rather a curious coincidence that my information regarding Canty's Bridge was derived from "a person of the name of Pilmore," mentioned by your correspondent J. M. P. E. N.

GERMAN ETYMOLOGICAL DICTIONARIES (4th S. vii. 303.)—There are two books that would suit A FOREIGNER'S purpose: Sanders' *Wörterbuch der Deutschen Sprache*, and Schwenck's *Wörterbuch der Deutschen Sprache, in Beziehung auf Abstammung und Begriffsbildung*. Frankfurt am Main, Vierte Auflage. 1856, 8°.

The former is a large work only known to me by title, but the *Handwörterbuch* by the same author is not etymological. Schwenck's is a volume of 778 pages, of considerable merit, though occasionally rather crotchety.

For the information of MR. CHARNOCK I take this opportunity to mention that the *Suio-Gothicum* of Ihre means nothing else than Swedish, as Ihre—the *fons et origo* as regards Swedish etymology—entertained the notion that the original population of Sweden consisted of the Suiones of Tacitus with an admixture of Goths.

J. H. LUNDGREN.

POINT DE VICE (4th S. vii. 255.)—In Johnson and Walker's Dictionary I find "Point *devise* or *device* (in one word). In its primary sense, work performed by the needle; and the term *point-lace* is still familiar to every female: in a secondary sense, *point devise* became applicable to whatever was uncommonly exact, or constructed with the nicety and precision of stitches made or *devised* by the needle." P. A. L.

HOLCUS LANATUS (4th S. vii. 323.)—MR. JAMES BRITTEN inquires why this grass is called "Yorkshire fog." He must be aware that the word *fog* in Scotland, and in our northern counties, signifies *moss*. May not then the *Holcus lanatus*, from its soft woolly nature, have obtained the name of *fog*, particularly in Yorkshire? In Ash's Dictionary we find the name derived from the low Latin *fogagium*, and he gives for its meaning "after-grass, not eaten in summer." F. C. H.

FALSE QUANTITIES (4th S. vii. 319.)—Allow me to suggest to the author of the Latin version

of "Provincial Characteristics" the substitution of "*Et alios*" for "*Atque alios*" in the last stanza of his translation. He would thus attain the desirable uniformity of a false quantity in every stanza, whereas at present the distinction has been conferred upon the first three only. A "Scholar" who could be guilty of "*sempér audax*," "*prosequitur*," and "*inhiat*," might very well have given us "*et alios*," or "*at ubi*." Is there no such thing as a *Gradus* in all Dublin?

Of certain eccentricities of rendering, which it might not require a "lynx-eyed critic" to discover, I desire to say nothing. The rendering "*ex decies novies*" for "nine out of ten times" will be readily accepted by your readers, if for no other reason, at least on the score of novelty.

C. S. J., M.A. OXON.

The gentleman who signs himself "A. B., Ex-Scholar, Trin. Coll. Dublin," should look at his Latin verses again, and send to "N. & Q." an amended copy.

1. In the second line, the second syllable of "*semper*" is *short*, e. g. "*Sempér ego auditor tantum*" (Juv. *Sat.* i. l. 1). It may stand if altered thus: "*Audax, nec semper*," &c.

2. In line three, "*ferocit*" is scarcely classical.

3. In the fourth line occurs "*prosapiam*," whose second syllable is always given as *long*, e. g.—

"Quid peccatorum prosapia corpore in illo."

PRUDENT. in *Apoth.*, v. 1006.

4. In the seventh line the writer makes the second syllable of "*prosequitur*" *long*, but it is *short*, e. g.:—

"Prosequitur surgens a puppi ventus euntes."

VIRG., *Æn.* 3, 130.

5. In the last line it is too great a licence to make the last syllable of "*videat*" *long*, before "occupat."

The tutors of Trin. Coll., Dublin, would never pass over four false quantities in sixteen lines, nor would an A.B. of that distinguished college be likely to make them, and therefore most probably the copy is incorrect.

E. A. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Wilhelmi Malmesbiriensis Monachi De Gestis Pontificum Anglorum Libri Quinque. Edited from the Autograph Manuscript by N. E. S. A. Hamilton.

Historic and Municipal Documents of Ireland, A.D. 1173-1320, from the Archives of the City of Dublin, &c. Edited by J. T. Gilbert, F.S.A., Secretary of the Public Record Office of Ireland.

These two new volumes of the important series of "Chronicles and Memorials of Great Britain and Ireland during the Middle Ages," now in course of publication

direction of the Master of the Rolls, differing as they do in scope and object, are yet alike in the strong claim they put forth to public attention. The first, not only on the ground that it is one of the most trustworthy of our English writers, William of Malmesbury, and that it is the basis of the early ecclesiastical history of England, down to A.D. 1122, on which all writers have relied; but further because, having hitherto been in a very inaccurate and unsatisfactory manner, put forth with great care and judgment by Mr. Hamilton, and that from a MS. which he shows reason for believing to have been the author's autograph to contain his latest additions and amendments. On the good service which the editor has rendered to his students by its publication, it is needless to

say. He has been done up to the present time to throw light on the history of the municipal, middle, and lower classes in Ireland in connection with the rule of the twelfth and four following centuries, that like Mr. Gilbert's will be sure to find a ready sale.

It contains a series of documents from A.D. 1120, 1320, mainly connected with North Leinster, including Dublin and Drogheda, constituting a valuable portion of the Anglo-Norman settlement in Ireland.

If the documents have been widely dispersed, and consequently far to seek—and the notice of their places of deposit are by no means the least interesting portion of Mr. Gilbert's introduction—and if many of them present great difficulties from being written during the early periods in contracted Latin or low French, replete with archaic terminology long obsolete, still the search and labour have not been wasted, since they have produced a volume which throws much light upon a condition of society in which as yet scarcely anything is known.

RECEIVED.—*Reminiscences of Sir Walter Scott*, by J. Gibson, Writer to the Signet. (A. & C. Black.) A prettily bound little volume, in which Mr. Gibson, the lawyer of Sir Walter in 1822, and was his adviser through all his pecuniary difficulties, records his recollections of him, and in so doing expresses our sympathy and respect for the great novelist. It is a contribution to *Anglers*, or "The Practical Angler" and *Modern Practical Angler* compared. By W. C. Stewart. (A. & C. Black.) Mr. Stewart, the author of *Practical Angler*, who feels aggrieved at Mr. Pennell's imitation of his title, has written this little book to point out that the similarity in the two books is only in the title-page, as no two systems of fly-fishing are more distinct than those recommended by Mr. Stewart and himself.

MONUMENT TO THE SOCINI.—A marble monument by the celebrated sculptor, Saracelli, is shortly to be erected in Rome in memory of Lælius and Faustus Socinus, the natives of that Italian city. This tribute has been the result of a religious movement about it: it is an honour which Italian noblemen, who were distinguished for their piety and virtues. The Catholics of the municipality have contributed 40*l.* towards the expense. The monument lies at Zurich, in Switzerland, and are believed to have been buried in the cathedral there, but the precise spot is unknown.

DEATH OF MR. HALKETT OF THE ADVOCATES' CHAMBER, EDINBURGH.—Not only the private friends of a distinguished scholar, but all students of bibliography have sustained a great loss by his death, which occurred last week. He was engaged at the time in the arduous task of preparing a printed Catalogue of

the two hundred thousand volumes under his charge; and had made considerable progress with a Dictionary of Anonymous and Pseudonymous Books, &c., which it is to be hoped will not be lost to the world. Mr. Halkett was an occasional contributor to these pages, and we have received several warm tributes to his unvarying courtesy, which was no less remarkable than his great attainments.

In our obituary we have to notice the death of Mr. James Whiting, a gentleman once well known in the printing profession. He died at Taunton on the 10th of this month, at the ripe old age of ninety-four. His name will be remembered by many in connection with *The Atlas* newspaper—a journal that in its time was most popular and successful. He was an elder liveryman of the Stationers' Company.

Those who have just read the article a few pages forward (*ante*, p. 370) will bear with surprise and regret that the writer, Mr. HENRY F. HOLT, whose name must be familiar to them in connection with *The Black Books*, *The Fairford Windows*, &c., died on the 15th instant. Mr. HOLT, who was an enthusiastic admirer of Albert Durer, is understood to have made large collections for a new biography of that remarkable artist.

At a sale of old silver plate which occurred last week by Mr. Frayberg, at the Belgrave Auction Mart, two remarkable old Saxon cups of carved wood, embedded in silver, height about 10 inches, with handles and base of silver, of a very early date, realised 32*l.*

SOME fine specimens of Bristol china were sold during the past week at the Rooms of Messrs. Sotheby, Wilkinson, and Hodge. There were twenty-seven lots, which produced in the aggregate 1,052*l.* 14*s.*; of which a teapot given to Mrs. Burke, the wife of the great orator and statesman, brought 190*l.*, and a milk-jug of the same fabric 115*l.* respectively.

LONDON AND MIDDLESEX ARCHAEOLOGICAL SOCIETY. A general meeting of the society will be held at the hall of the Leathersellers' Company, St. Helen's Place, on Thursday, May 4, when the following papers will be read:—"Remarks upon the Charters, Records, and History of the Leathersellers' Company," by W. H. Black, Esq.; "The Hospital of Le Papey, Bishopsgate," by Rev. T. Hugo. Numerous drawings, prints, &c., of Leathersellers' Hall and the neighbourhood, will be exhibited by J. E. Gardner, Esq. The society will then proceed to the church of St. Andrew Undershaft, when the following papers will be read:—"A brief Notice of the celebrated painter, Hans Holbein, as a parishioner of St. Andrew's Undershaft," by W. H. Black, Esq.; "Remarks upon the Records of the Church," by W. H. Overall, Esq. From thence the society will go to the church of St. Peter's, Cornhill, where the rector, the Rev. R. Whittington, M.A., will make remarks upon the history of the church and the archives of the parish.

THE British Museum will be closed from May 1 to 7 inclusive.

LITERARY INTELLIGENCE.—English life and characters have furnished many interesting subjects of discussion to German Essayists recently—Dickens, Bulwer, Byron, Thackeray, Walter Scott, the Princess Charlotte, Turner, Stuart Mill, Carlyle, D'Israeli, Cobden, Lord Palmerston, have stimulated German gravity and thoroughness to more than usual liveliness in dealing with subjects living and acting in a land agitated far more than most countries by the conflicting currents of public life and eager discussion. Julian Schmidt and Friedrich Althaus have thus distinguished themselves in some new volumes of *Charakterbilder*.

SALE OF MUSIC BY THE GREAT COMPOSERS AT OXFORD.—We understand that a very choice and extensive collection of music of the highest class, embracing many Operas, Anthems, &c., by the first English and Foreign Masters, with some music and songs by Tom D'Urfey, will shortly be brought to the hammer by Laycock of Oxford, whose shop in the High Street is well known to the bibliomane.

MR. R. CARRUTHERS OF INVERNESS.—The Senatus of the University of Edinburgh has resolved to bestow the degree of LL.D. on Mr. Robert Carruthers of the *Inverness Courier*, in recognition of his knowledge of and services to English literature. So says *The Scotchman*, to which we venture to add that no degree was ever better deserved.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

BROADEN'S ARTIFICIAL MEMORY, published by John Richardson, 1827, with plates.

PIKE'S MEMORICIA, published in Boston, U.S.A.

PHRENOLOGOTECHNY, by F. F. Gouraud. London, 1843.

Wanted by *Mr. C. W. Spring*, Eldon Mount, Leeds.

MORANT'S HISTORY OF ESSEX. 2 Vols. Large paper.

BRIDGE'S HISTORY OF NORTHAMPTONSHIRE. 3 Vols.

OSMEROD'S HISTORY OF CHESHIRE. 3 Vols.

SHAW'S HISTORY OF STAFFORDSHIRE. 2 Vols.

NICHOLS' HISTORY OF LEICESTER. 3 Vols.

COLLINGS' HISTORY OF SOMERSETSHIRE. 3 Vols.

BLOMFIELD'S HISTORY OF NORFOLK. 11 Vols. 8vo. or 5 Vols. folio.

Wanted by *Mr. Thomas Dart*, Bookseller, 15, Conduit Street, Bond Street, London, W.

MODERN ORATOR. 3 Vols. royal 8vo. Or any other collection of modern speeches.

JAMES MARTINEAU'S MISCELLANIES. 2 Vols.

LIFE OF MADAME GUION. 8vo. 1772.

Wanted by *Mr. John Wilson*, 30, Great Russell Street, W.C.

SHAW'S STAFFORDSHIRE. Vol. II.

ELYON'S SHROPSHIRE. Part I.

Wanted by *Messrs. W. Dowling & Co.*, 74, New Street, Birmingham.

Notices to Correspondents.

T. E. (Durham.) *The latest and most condensed account of Praxiteles and his works will be found in Dr. Smith's Dictionary of Greek and Roman Biography, s.v. "Praxiteles."*—We cannot trace *Bonplantus* as a sculptor.

A. S.—On watching in the church porch on the Eve of St. Mark, see "N. & Q." 1st S. iv. 170.

ESPEDARE.—In type.

P. F.—Has our Correspondent seen the MS. collections of the late Mr. O. Smith in the British Museum?

Mr. Russell Smith's address is 36, Soho Square, London.

Replies to other Correspondents in our next.

ERRATA.—4th S. vii. p. 330, col. ii. line 2, for "Frasier" read "Fraser"; p. 344, col. i. line 10 from bottom, for "mandarins" read "murderers."

In consequence of the abolition of the Imprinted Newspaper Stamp, the Subscription for copies forwarded free by post, direct from the Publisher (including the Half-yearly Index), for Six Months, will be 10s. 6d. instead of 11s. 4d., which may be paid by Post Office Order payable at the Somerset House Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

W. H. AYLOTT has in the Press a Catalogue of very interesting SECOND-HAND BOOKS, consisting of rare Works in MS. relating to the City of London, and also Printed Works in Biography, Common Prayer Revision, Greek and Hebrew History, Letters of Eminent Persons, Science, Theology, Topography, Voyages, &c.

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LONDON, SATURDAY, MAY 6, 1871.

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Notes.

GRAPHICAL ERRORS IN THE "FAERIE QUEENE."

he Introduction to my *Shakespeare-Exposi-* book which I will presume to be in the of every student of our elder poetry—I corrected several errors in this poem, and, benefit of future editors, I will here e remaining errors in that poem—the proofs h the poet seems to have read most negli- if he read them at all: for the errors, e most glaring ones in the first edition of et part, are nearly all to be found in the I make the following corrections:—

in this great passion of unwonted lust, r wanted fear of doing ought amiss,"—i. 1, 49. e have in "Or," I think, an instance of al confusion of *or* and *and*. See my final Milton's *Sam. Agonistes*.

he told her all that fell in journey as she went." i. 3, 32.

"her" we should probably read *him*, as ange is not unusual; or we might read "all er."

her fierce servant full of kingly awe,"—i. 8, 41. " should be *But*.

top of green Selinis all alone,"—i. 7, 32.

is, which has baffled all the critics, is g: but a printer's blunder for *Cyllenus*. So

in Chaucer's *Knight's Tale* we have "Setheron" for *Cytheron*. This is a proof of the evil of read- ing by the eye only: for had any critic read the passage out, he would probably have been struck by the similarity of sound in Selinis and Cyllenus.

"That many errant knights have foul fordone."

ii. 1, 51.

"Have" should be *hath*.

"Inflamed was to follow beauty's chase."—ii. 2, 7.

As the rimes are *day, may, dismay*, the poet's word must have been *ray*, not "chase." See i. 2, 38; iii. 8, 22.

"And recompensed them with a better scorse."

ii. 9, 55.

"Them" should be *him*.

"For no, no usual fire, no usual rage."—iii. 2, 37.

Perhaps the first "no" should be *know*.

"Or other ghastly spectacle dismayed."—iii. 3, 50.

We should perhaps read *of*, or "by other."

"And coming to the place where all in gore."

iii. 4, 34.

Perhaps the poet wrote *comen*.

"In that same garden all the goodly flowers."

iii. 6, 30.

From, not "In," is the proper word.

"Or sent into the changeful world again."—iii. 6, 33.

Here again we have "Or" for *And*.

"Few trickling tears she softly forth let fall."—iii. 7, 9.

Perhaps, as the next line seems to intimate, "Few" should be *Two*.

"Who lovers will deceive."—iii. 9, 31.

"Who" should be *Whom*.

"That madest many ladies dear lament."—iii. 9, 35.

For "madest" we should probably read *made so*.

"There a huge heap of singulfs did oppress."

iii. 11, 12.

For "singulfs" we might read *singults*.

"Then virtue's might, and value's confidence."

iii. 11, 14.

I would read *valour's* for "value's."

"Bears in his boasted fan, or Iris bright.

When her discoloured bow she spreads through heaven hight."—iii. 11, 47.

In the last line we should read "heaven's *hight*," as in ii. 10, 2, and elsewhere.

"And fading vital powers gan to fade."—iii. 12, 21.

Here "fading" should probably be *failing*.

"Dewed with her drops of bounty sovereign."

iv. 8, 33.

For "her" it might be better to read *the*.

"So did the other knights and squires which him did see."—iv. 9, 11.

We should read *them* for "him."

"In which he found great store of hoarded treasure."

iv. 9, 12.

"He" should be *they*.

"The Cle, the Were, the Guant, the Sture, the Rowne."
iv. 11, 84.

We should read *Grant* or *Graunt*.

"For wight against his power themselves to rear."
v. 2, 24.

We should, of course, read *wights*.

"And all men sought their own, and none no more."
v. 1, 8.

Perhaps we should read "no one more."

"And now the knights, being arrived near,
Did beat upon the gates to enter in:
And at the porter, scorning them so few."—v. 4, 37.

Here, either "near" or "few" must be wrong. Church reads *new* for "near," and *new* seems to be used in the sense of close in i. 6, 38, and iv. 1, 38. We might also, for "so few," read *to fear* or *to hear*.

"But took her steed, and thereon mounting light."
v. 6, 36.

So would seem better than "But."

"The rascal many soon they overthrew."—v. 11, 59.

"They" should be *he*.

"Whose every act and deed that he did say."—vi. 2, 3.
The edition of 1609 reads "deed and word."

In my *Shakespeare-Expositor* (p. 52) I have shown that, in iii. 12, 42, "found delayed" should be "found allayed," and have explained the cause of the error. The very same error occurs in—

"A gentle spirit that lightly did delay
Hot Titan's beams."—*Prothalamion*, v. 4.

These fully, I think, justify my correction of "willow'd brims" for "twilled brims" in *The Tempest*, iv. 1.

As I here conclude my remarks on the *Faerie Queene*, I beg to remind the reader that he will find two other articles* on it in 4th S. iv. 160, 211, and to advise him to read what I have written on the "Life of Spenser" in *Fraser's Magazine*.

Here then I conclude myself-imposed and, I hope, not quite useless task of emending and explaining where necessary the texts of our three greatest poets. To these I have added (in "N. & Q.") Ben Jonson and others; and I have by me copies of Bell's *Chaucer*, Gifford's *Massinger*, and Dyce's *Beaumont and Fletcher*, in which I have corrected the metre throughout and the sense when necessary. These I hope will come into the hands of those who will make a right use of them, and give me any credit I may seem to deserve. My literary life has now nearly reached its close: for owing to the decay of the two noblest of the senses, reading and writing are to me now almost irksome acts, and conversation is gradually be-

* In the article on the "Irish Rivers" I have given *Gold River* as the translation of *Orown*; but I find that, *Oir* is the Irish for furze—a plant which probably grew abundantly on the banks of the Dodder, especially in the upper part of its course.

coming the same. Still, being free from disease and pain, I bear up cheerfully, saying with Horace—

"Durum, sed levius fit patientia,
Quicquid corrigere est nefas,"

and with Malherbe—

"Vouloir ce que Dieu veut est la seule science
Qui nous met en repos."

THOS. KEIGHTLEY.

FOURTEEN LINES OMITTED FROM "COMUS."

A mighty fuss was made the other day about some mediocre verses which certain people thought might possibly be Milton's, and over the discovery of which there was a wonderful flourish of trumpets. I beg to call the attention of these gentlemen to fourteen noble lines, undoubtedly the composition of the illustrious poet, which have been in print for nearly seventy years, but which were certainly unknown to Sir Egerton Brydges and Dr. Mitford, and to all the other recent editors of the poet's works. They are found in the original MS. of the glorious masque of *Comus*, and follow after the first four lines, as printed below. In the MS. they are crossed through with a pen, evidently to point out that they were to be omitted in the representation. The opening speech, even after this excision, is inconveniently long for the stage.

F. CUNNINGHAM.

"Comus, a Masque."

"Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live insphered
In regions mild of calm and serene air,
Amidst th' Hesperian gardens, on whose banks
Bedewed with nectar and celestial songs,
Eternal roses grow, and hyacinth,
And fruits of golden rind, on whose fair tree
The scaly-harnessed dragon ever keeps
His unenchanted eye: around the verge
And sacred limits of this blissful isle,
The jealous Ocean, that old river, winds
His far-extended arms, till with steep fall
Half his waste flood the wild Atlantic fills,
And half the slow unfathomed Stygian pool.
But soft, I was not sent to court your wonder
With distant worlds, and strange removed climes.
Yet thence I come, and oft from thence behold
Above the smoke and stir of this dim spot,
Which men call Earth, &c., &c."

THE WILL OF ELIZABETH HOWARD OR TALBOT?

In the *Testamenta Vetusta*, p. 483, is the will of Elizabeth, Duchess of Norfolk, said to be "her third will made after her husband became Duke of Norfolk"; i. e. Thomas Howard, second duke of that family. Should this not be, or is it not the will of *Elizabeth Talbot*, daughter of John, first Earl of Shrewsbury, by his second marriage, and widow of John Mowbray, last Duke of Nor-

folk of that line, ob. 1475? Her only child Ann, contracted to Richard Duke of York, son of Edward IV., died very young, and thus the Howards came in.

In this will she desires "to be buried in the Nuns Quire of the Minories without Aldgate in London, nigh unto the place where Anne Montgomery is buried;" and one of her executors is "Mr. John Talbot, Doctor of Physick."

In the will of "Vmfray Talbott, Knight, Marshal of the towne of Calis," proved Nov. 11, 1494:—

"Item. I bequeth my place at London stondyng in the parish of Sainct Andrewe with the tenentes thereto belonging to be amortysid to the church of Saint Andrew therw^t to haue an honest preste to pray for the soule of my lord my fader, my lady my moder, and for the propite of my body, my suster Elizabeth duchess of Northfolke, and for the soule of John Wenlok and Elizabeth his wife, and for my soule and for the soule of Jane my wife ppetually to endure."

In the will of "Dame Jane Talbott, widowe, late the wif of S^r Humfrey Talbott, Knyght," dated Jan. 10, 1504:—

"My body to be buried w^t in the inner choer of the church of the Mynories w^t oute Algate of London nygh the place and sepulture where the bodye of Maistres Anne Montgomery, late the wif of John Montgomery, Squyer, restithe and ys buried w^t in the same quere."

And also—

"And in lykewise I bequeth vnto Mr John Talbott, doctor of phisike, for terme of his lyfe peff of the said land and other the p^rmisses to the yerely value of iij^{li} xiiij^s iiij^d."

"And of vj score m^rcs to be taken owte of the vj c. m^rcs aboue rehersed thei may bee provided a conuenient preest by the discrecion of the said executo^r to syng ppetually for the soule of me and of my husband S^r Humfrey Talbott, and for the soules of John Champenon and Elizabeth his wif my fader and moder, and for the soules of my suster lady Blanche Willoughby, daught^r vnto the said John and Elizabeth, and for all theire children^s soules, and for the soule of my lady Elizabeth duchess of Norff. whan it shall please God to call her owte of this world. And in hir lyfe to pray for hir noble and prosperous estate, and also for the soules of the right noble lorde John erle of Shrousbury, and of the lady Margarete his wiffe beyng fader and moder vnto the said Elizabeth duchess of Norff, and vnto the said S^r Humfrey, and for the soules of all theire children^s."

The duchess is one of the executors.

I hope I have not been too copious in my extracts, but I thought the error ought to be corrected, and I think the most fitting place is in "N. & Q."

G. J. H.

MAUSOLEUM AND TOWN UNARKULLEE.*

"Another remarkable building south of the city, and between it and the river, is the tomb of Anár-Kalli, as called, concerning which is the following popular story: Anár-Kalli (Anárgul, probably, or the pomegranate blossom) was a very handsome youth, and the favourite

attendant of an emperor of Hindustán. When the prince would be in company with the ladies of his haram, the favourite page was not excluded. It happened that one day the emperor, seated with his females in an apartment lined with looking-glasses, beheld from the reflected appearance of Anár-Kalli, who stood behind him, that he smiled. The monarch's construction of the intent of the smile proved melancholy to the smiler, who was ordered to be buried alive. Anár-Kalli was accordingly placed in an upright position at the appointed spot, and was built around with bricks, while an immense superstructure was raised over the sepulchre, the expense of which was defrayed, as tradition relates, by the sale of one of his bangles."—*Journeys in Balochistán, Afghánistán, and the Panj-áb*, by Charles Masson, Esq., 1842, i. 413.

The Emperor Jahán-gir having died at the end of Safar, A.H. 1037 (A.D. 1627*), at Rájor, fifty miles south by west from Sirinagur, the capital of Kashmir, his widow, the celebrated Nur Jahán, or Nur Mahal (whose original name of Mher-ul-Nissa, or the sun of women, is corrupted into Meher Metzia by Herbert), carried the corpse away to Láhor, where, having interred the remains of her husband in her own pleasure-grounds on the west bank of the river Rávi, she erected a stately building remarkable for its chaste style of architecture on the spot, two miles west from Láhor, where the town Sháh Dera, or the King's Tent, has since been established.

The Sháh Dera,† or last resting-place on earth of the Emperor Jahán-gir, the conqueror of the world, considered by the natives of Hindustan as one of their four most wonderful works of architecture, is situated four miles from Anár-Kalli (meaning the pomegranate-bud) on the opposite side of the river; and the fact of the same locality for the interment of both having been selected, tends very much to strengthen the grounds upon which Donna Juliana or Anár-Kalli, the favourite wife of Akbar, is supposed to have been the mother of Selim, afterwards Jahán-gir: the scandalous stories about her mentioned by Roe and Herbert, together with the fable by which, after changing her sex, she is said to have been buried alive by the humane and tender-hearted Akbar, having apparently been invented by parties opposed to her son's succession.

R. R. W. ELLIS.

Starcross, near Exeter.

HOGARTH'S PRINT OF LORD LOVAT.—Trusler and others in describing this print tell us that it represents him "in the act of counting the rebel forces with his fingers"—an occupation, it always seemed to me, quite at variance with the expression of the face, which is rather that of a man telling a good story. This latter view is borne out

* *Muntakhab Al-Lubab*, by Kháfí Khán (Persian text), p. 388.

† Masson's *Balochistán*, i. 412.

* Two miles south-west from Láhor. Map of the Sikh territory by John Walker.

by the following letter from the Rev. Wm. Harris to Mrs. Harris:—

"Grosvenor Square, Aug. 28, 1746.

"Pray excuse my sending you such a very grotesque figure as the inclosed. It is really an exact resemblance of the person it was done for—Lord Lovat, as those who are well acquainted with him assure me; and as you see it is neatly enough etched. Hogarth took the pains to go to St. Alban's the evening Lord Lovat came thither on his way from Scotland to the Tower, on purpose to get a fair view of his lordship before he was locked up: and this he obtained with a greater ease than could well be expected; for, upon sending in his name and the errand he came about, the old lord, far from displeased, immediately had him in, gave him a salute, and made him sit down and sup with him, and talked a good deal very facetiously, so that Hogarth had all the leisure and opportunity he could possibly wish to have to take off his features and countenance. The portrait you have here may be considered as an original.* The old lord is represented in the very attitude he was in while telling Hogarth and the company some of his adventures."—*A Series of Letters of the First Earl of Malmesbury, &c.*, by his Grandson, the Earl of Malmesbury, 1870.

At p. 200 of vol. i. the editor has overlooked a misprint. The well-known alderman Trecothick is hardly recognisable as "Irecothie." JAYDEE.

MEMORIAL VERSES.—In a paper on "Almanacs" contributed to *Macmillan's Magazine* in January, 1863, Mr. Thomas Wright, F.S.A., makes the following statement:—

"It is in Winder's *Almanac* for 1696, printed at Cambridge, that we first find the now well-known popular memorial verses, differing only slightly in the wording:—

"April, June, and September
Thirty daies have, as November:
Ech month else doth never vary
From thirty-one, save February;
Which twenty-eight doth still confine,
Save on leap-year, then twenty-nine."

Mr. Wright seems to be in error here, for in a copy of Grafton's *Abridgement of the Chronicles of England*, dated 1570, and certainly published before the end of the century, I find the following lines, which do not differ from those in popular use except in the omission of leap-year:—

"Thirty dayes hath November,
April, June, and September;
February hath xxvij alone,
And all the rest haue xxxi."

W. J. LOFTIE.

BURNS.—Ten years ago, one of your correspondents elicited certain fine stanzas which had "escaped the notice of all the recent editors of Burns' Poems" (2nd S. xi. 307). I wish to call attention to a stereotyped blunder perpetrated by

* Lord Malmesbury, the editor of his ancestor's interesting correspondence, here makes a mistake. He says in a note "this portrait is lost," evidently supposing that Hogarth's original drawing was forwarded to Mrs. Harris, whereas Mr. Harris expressly states that he sends an impression of the engraving. This print, having been done by Hogarth himself after his drawing from the life, might well be called by Mr. Harris "an original."

all these editors, so far as I know, in "Auld Lang Syne." Thus—

"We'll tak a richt gude-willie waucht,"—
is invariably printed "gude willie-waught."

Now it may be excusable in Mr. Micawber to be ignorant of the nature of *gowans*; but an editor of Burns should know that *gude-willie* or *gude-willet* (*vide* Jamieson, *sub voce*) means good-willed or cordial, and *waucht* a draught; and "gude-willie waucht" means a hearty drink; while "gude willie-waught" has no meaning whatever.

Every Scotchman to whom I have mentioned this has received it with surprise, and I myself long blindly accepted the error, which needs only to be pointed out in "N. & Q." that it may be corrected in future.

W. T. M.

AYRES, SURNAME.—*A Record of the Descendants of Captain John Ayres, &c.* In a review of this work, which appeared in *The Herald and Genealogist* for October last, the writer remarks:—

"Ayres, there can be no doubt, is merely a perversion or corruption of Eyre, or *le Eyr*, a name distinguishing the eldest son or heir of a family. . . . In other instances the eldest son was designated as *le Eyre*, and the younger as *le Frere*, whence the common names of Eyre and Ayres, Frere and Friar; for we must not conclude the latter could be descended from a holy friar!"

On the other hand, however, it ought to be borne in mind that the marriage of priests is mentioned, as one of the corruptions of the Church in England in their time, by our old chroniclers (see Bohn's Series, Matthew Paris), and both Hallam and Sharon Turner notice the fact. This being the case, it does not, after all, seem unlikely that these uxorious priests originated many of our peculiar surnames.

Sr.

CHAUCER: "AFTER OON": "STOOR."—

"His breed, his ale, was alway after oon."

Morris, *Prologue*, l. 341.

This "after oon" puzzled me for some time, and may puzzle others. It means "always after one kind, always alike." In the *Knight's Tale* (l. 923) we have—

"That lord bath litel of discrecioun
That in such caas can no divisoun;
But wayeth pride and humblenease after oon."

"His lordes sheep, his neet, and his dayerie,
His swyn, his hors, his stoor, and his pultris,
Was holly in this reeves governynge."

Prologue, l. 598.

The glossary of Morris's Aldine interprets "steers." Is not this wrong? In this sense it would be a repetition of "neet" in the line above; and, beyond this, does "stoor" ever mean "steers" anywhere else? It seems to mean simply *store* (which Tyrwhitt & Lansdowne MS. read). Compare *Wife of Bath's* (Her *Prologue*, l. 203)—

"But, by my fay! I told of it no stoor."

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

GENERATIONS WITHIN LIVING MEMORY.—My father, Jonathan Couch, who contributed to the pages of "N. & Q." under the signature of VIDEO, has this entry in a MS. history of his family. I must premise that at the time of this note he was seventy-two years of age, and had spent all the time between his pupillage and death at Polperro in the practice of medicine:—

"I have this day attended the birth of a child, which is the sixth generation I have known familiarly both on the father's and the mother's side, and four of these generations I have attended in childbirth."

Then follow the names. **THOMAS Q. COUCH.**

UNTUTORED CRITICISM.—As a pendant to W.H.'s note of criticism on the *Merchant of Venice* (p. 271) it may perhaps be within the province of "N. & Q." to record a criticism on art made by a working man in the Fine Art Exhibition, Manchester, of 1862. Having exchanged sentiments with him about some of the pictures, he led me back to one of Linnell's landscapes, and said, "Look at that! When I saw it first I thought I was looking out of a window!" No artist could desire higher praise.

A. L.

Newburgh-on-Tay.

MANOR HOUSES OF HEREFORDSHIRE.—I am preparing for publication an illustrated volume upon the old mansions of Herefordshire, and the stories connected with them. Perhaps some of your readers may be in possession of sketches taken before modern improvements had altered the character of some of these buildings, and would permit me to make use of the views. I purpose also to give tabular pedigrees of the more ancient county families, and should be grateful for any assistance in tracing the gradual descent into obscurity or nothingness of those houses which, in the sixteenth and seventeenth century, were of local importance. As a matter of convenience, as well as for other obvious reasons, I take the date of the dissolution of monasteries as the starting point in tracing the fortunes of a manor house and the genealogy of its inmates, although it is not possible in all cases to adhere to this rule.

C. J. ROBINSON.

Norton Canon Vicarage, Weobley.

Queries.

STAFFORD OF BLATHERWICK, GRETTON, SUDBURY, ETC.

A paper which lately appeared in "N. & Q." on the family of Stafford of Blatherwick, co. Northampton (4th S. vi. 249), induces me to refer to the author for information respecting the manor of Gretton, and some names of persons and places which occur in his remarks.

Amongst the names in question are a few subsequently connected with Barbados, and also with the English counties of Bedford and Suffolk.

Thus, in the seventeenth century we find the name "Dorcas Stafford," "Frere," "Clepton," "Gidding," or "Gitting," sometimes "Gyttens" and "Gettins," "Wingfield," &c. in the parish registers of Barbados, while "Gretton" was the first name given to the original estate of the Archer family in that island.

In the county of Bedford lived Dr. Thomas Archer, chaplain to K. James I. and his "cousin" Dr. Timothy Archer, D.D., both originally from Suffolk, where they had relatives named "Major" Bentley or Berkeley, &c. at Sudbury and Bury-St.-Edmunds, and amongst others, Nicholas, Anthony, and Edward Archer. Now these latter Archers disappeared from that county about the middle of the seventeenth century, and for the first time their names then occur in the Barbados records. Nicholas and Edward are names common enough, but Anthony was unknown amongst Archers before Anthony Archer of Sudbury, who was contemporary with Anthony Stafford, brother of Humphrey Stafford, who had the manor of Sudbury, co. Bedford [query Suffolk?]

Again: Humphrey Archer of Umberslade, co. Warwick, was the son of Richard Archer, by his wife, a daughter of Sir Humphrey Stafford of Blatherwick. (Richard Archer was an esquire of the body to Henry VIII.)

Dr. Thomas Archer, chaplain to James I., is supposed to have been a nephew of Humphrey Archer of Umberslade, and it is certain that Dugdale (an intimate friend of Sir Simon Archer of Umberslade) did not interfere with the assumption by Dr. T. Archer of the arms of Umberslade, although his visitation of this county was strict. The wills of Dr. T. Archer and his wife are recorded at Northampton.

Amongst so many coincidences, I am curious to discover a clue to the reason which the first Barbadian Archers had for naming their estate in that colony Gretton—an uncommon name, and unique in the colonies. I believe this estate was subsequently named Oldbury, but for what reason I am quite at a loss to conjecture.

These Barbadian Archers kept up the names Anthony and Edward through many successive generations. Amongst their marriages in the seventeenth century occur the names "Alice Shirley," Elizabeth Ellisson or Elletson, Cullum (a Suffolk name), Ashby, &c.

Any information on the subject of Gretton and Sudbury would much oblige me. A.

BALLAD WANTED.—Shenstone, in a letter dated 1743, asks—

"Did you hear the song to the tune of 'The Cuckow?'"

"The Baron stood behind a tree,
In woful plight, for nought heard ho
But cannon, cannon, &c.
O word of fear!
Unpleasing to a German ear.

The notes that fall upon the word *cannon* express the sound with its echo admirably."

In a later letter he says, "Do write out the whole ballad of 'The Baron stood behind a tree.'" I imagine that it may be found in *The British Orpheus*, by what he says previously. What are the words, and what may have been the special cause for its having been written? W. P.

BELL-RINGING, ETC.—A friend requests me to ask information of correspondents on this subject in "N. & Q." for the usage following. He has observed that at the passing-bell, and at funerals, before the knell, three single strokes on the bell are given *twice*, with a slight pause between (if the deceased be a female); but if a male, the three strokes are *thrice* given. What meaning have these strokes, or are they simply to denote the sex?

Again: at the funeral of a soldier, a trent or trental, he is uncertain which it is called, is fired by a certain number of his compeers over the grave. Has this any reference to the trental service of the Romish church, preserved in this custom? J. A. G.

DEDICATION OF CHURCHES.—Was the practice of dedicating churches to (or rather is it not more correct to say, naming them after?) some saint universally followed in England in early times? and if so, is there any possibility of recovering the name when all local tradition is lost? Is there any book which gives general information on the subject? A. F. K.

THE EARL OF DERBY.—Many years since I remember reading an anecdote of the great Earl of Derby (*temp.* Queen Elizabeth). A poor relation came to pay his respects to the earl while the latter was attending the queen. The earl received him very courteously, saying that every noble oak had of course lower as well as upper branches. Can any reader of "N. & Q." kindly tell me where—naming edition, volume, and page—I may find the anecdote in question? H. W. C.

GEORGE EDWARDS, A.D. 1545.—Any information respecting George Edwards, of the household of King Henry VIII., on or before A.D. 1545, will be very acceptable. J. R. B.

EPIGRAM BY SAMUEL ROGERS.—Can you inform me whereabouts in *The Greek Anthology* is to be found the original of the following epigram by Samuel Rogers (*Poems*, edit. 1860, p. 270)?—

"While on the cliff with calm delight she kneels,
And the blue vales a thousand joys recall.
See to the last, last verge her infant steals!
O fly—yet stir not, speak not, lest it fall.
Far better taught, she lays her bosom bare,
And the fond boy springs back to nestle there."

The same touching incident is also closely imi-

tated by Keble in his hymn on the Communion Service. S. A.

[In the *Anthologia Græca*, by Brunck and Jacobs, edit. 1794, li. 180, epig. xxix. the original lines are attributed to Leonidas of Alexandria; but George Burges, in his translation of *The Greek Anthology* (Bohn's Classical Library, p. 102), ascribes them to Archias. Consult also Bland's *Greek Anthologia*, edit. 1818, p. 366, where they are also attributed to Leonidas.]

"FOX'S MARTYRS," A SATIRE.—I lately bought at a book stall what bears to be the second edition, with improvements, of what is called an entire new work called *Fox's Martyrs: or a New Book of the Sufferings of the Faithful*, the date being 1784. It is a satire on those former members of Parliament who lost their seats on occasion of the election of the new Parliament called by Mr. Pitt. after the expulsion from office of the coalition ministry of Mr. Fox and Lord North. It begins with a list of the sufferers and their places of martyrdom, being the places which they had represented in the Parliament which had been dissolved, and who amount to nearly a hundred. Next comes an introduction, which I abridge slightly as follows:—

"A full conviction of the many advantages which the good people of England have derived from that excellent work, a *Book of Martyrdom* by Mr. John Fox, in the beginning of last century, has induced us in these critical times to adopt the same plan in politics; and to compile a complete system of the political martyrdom of the present day, wherein the lives and actions of those who have fought unsuccessfully, and suffered nobly in their disinterested pursuits, may be commemorated. To those who have the courage to go on in the same path we present the following manual, hoping that it may be an useful companion and furnish them with plentiful sources of consolation; and while they dwell with rapture on the remembrance of the sufferings of their brethren, let them pray 'That, when they have served their country with as much fidelity and zeal, they may meet their end with the same cheerful resignation and the same pious hopes of the day of retribution.'"

Then come the names again of the same defeated candidates, with a short statement after each of his merits in the cause of martyrdom, almost all ending with some reference to Mr. Fox: and there is prefixed a frontispiece, exhibiting Burke and Sheridan at a monument inscribed "To the Memory of the martyred Senators," with the head of Fox on the tablet which contains the inscription.

From the similarity of style, the notices of the individuals seem to be the production of the same pen, and are cleverly written. Not improbably the author may be known to some of your correspondents. G.

Edinburgh.

DR. WM. KING, in his very amusing *Anecdotes of his Own Time*, gives his eulogium on Chevalier Taylor, the famous oculist, but subjoins a note to the effect that a better acquaintance with the

Chevalier had enabled him to improve the eulogium, "and add some new features to his portrait, of which I have printed a few copies to oblige my friends." Has the eulogium ever been published with these additions? I see that Dr. King's *Original Works, with Historical Notes, and a Memoir of the Author*, were published in 1776 by John Nichols in three volumes. Is this book now to be met with? Does it contain the once famous poem *The Toast*? J. H. C.

[Dr. William King, whose collected works were edited by John Nichols in 1776, was a different person to the author of *The Toast and Anecdotes of his Own Time*. The former was Judge of the High Court of Admiralty in Ireland; the latter was Principal of St. Mary Hall, Oxford. They were both remarkable for their wit and learning.]

LORD KINGSTON AND OLDHAM.—Is there any available minute information about William, fourth Earl of Kingston (Pierrepont), in whose house the poet Oldham died in December 1683? From his kindness to Oldham he must have been a man of literary tastes. He gave Oldham a handsome funeral, officiated as chief mourner, and erected a monument to him at Hulme-Pierrepont. C.

Lines on MATHEMATICS.—Can any one inform me where I shall find some not very flattering lines on mathematics, beginning, to the best of my recollection, thus:—

"There is a squat, ill-natured creature,
With little charin to boast in form or feature."

A. F. K.

MAIDENWELL, NEAR LOUTH.—Wanted, some information about an old house called Maidenwell. It is situated near Louth, in Lincolnshire. Tradition says it was originally a nunnery; afterwards, I believe, it became the property of a family of the name of Mosely, during whose time the young Pretender is said to have taken refuge there. The Moselys (who were, I believe, Roman Catholics) left about the end of the eighteenth century, when the place was, I think, bought by the corporation of Basingstoke in Hants, in whose possession it now is. No relics have ever been found. The house is in the form of a cross; and there was a corresponding monastery at Haugham, a small village near. H. E. B.

MANUSCRIPT POEM.—Can any one tell me if the following poem, copied from a MS. of the early part of the seventeenth century, has ever been published, and who is the author?—

"HOMO ARBOR.

"Like as a tree from forth y^e earth doth spring,
So from y^e earth doth man his essence take;
The tree shoots forth, and doth faire blossoms bring,
So man, till youth his mansion doth forsake.
The tree growing crooked, if you'll have it mended,
Whilst that it is a twigg it must be bended."

ANON.

MENVILS OR MENNILS.—Where can I find a pedigree of the Menvils or Mennils of Sledwish, co. Pal.? They are said to have been an offshoot of the Ingleton branch of the baronial house of Menill. PHILIP MEYNELL.

PEDIGREES OF FOUNDERS' KIN.—The privileges attaching to founders' kin in the various colleges of Oxford and Cambridge having been abolished, and those societies no longer having any interest in withholding from the knowledge of the public such pedigrees as have been proved to their satisfaction, I take the liberty of suggesting that the publication of such pedigrees is on many grounds desirable. Practically the muniment rooms of those societies are open only to actual foundation members. Will any of them devote a few days or weeks to the task of transcribing and digesting the documents to which I have alluded? If they would do so they would doubtless gratify a large number of persons, and contribute almost as much to family history as is furnished even by the heralds' visitations themselves. LARCHDEN.

PLACARD.—"The queen's grace goeth sometime with placarde, and sometime with stomacher; and then her grace goeth lacyd." (*Lisle Papere*, xi. art. 100.) "The best and most used fashion [for dresses] is large and long, with double placards." (*Ib.* xii. art. 89.) "I have delivered to Skutt for the upperbodis and placard 1½ yard lywk velott [Lucca velvet]." (*Ib.* loose at end of vol. xii.) "In the flat trussing cofer . . . xxij. placards for gownes." (*Inventory of Lord Lisle's Goods, uncalendared.*)

Halliwell's *Dictionary* gives placard as "a man's stomacher." Fairholt's *Costume in England* describes it as "a stomacher worn by men and women." The above contemporary extracts make a distinction between placard and stomacher. What was the distinction? and what were double placards? HERMENTRUDE.

PORTRAIT OF CHIEF BARON ORD.—There is a portrait at Ravensworth Castle of this eminent Scotch judge, who, I have been told, was the only one honoured with the title of Chief Baron. Has it ever been engraved, or does there exist any print of the judge? C. J. R.

PRAYERS FOR THE DEAD.—Will any of your many readers kindly oblige me with copies of inscriptions on monuments containing a prayer for the departed, put up in churches or churchyards of the Church of England between the years 1700 and 1800? FREDERICK GEORGE LEE, D.C.L. 6, Lambeth Terrace, London.

PUMPS.—Why is this name applied to the thin-soled and low-heeled shoes known as "dancing-pumps"? M. D.

[Skinner, in his *Etymologicon Linguae Anglicanae*, says that pump is a shoe of one sole, and so called, perhaps,

because used in tripudiis *pompaticis*, which we call masks and balls; or from the sound they make in dancing; or, it may be added, from the spring of the sole resembling the elasticity of the sucker of the *pump*. There appears, after all, an obscurity respecting the origin of this word.]

"THE MAID OF RYE."—Can any one state who the nobleman is who is mentioned in the ballad of

"The True Mayde of the South; or, a rare example of a Mayde dwelling at Rie in Sussex, who for the love of a young man of Lestershire, went beyond the sea in the habit of a page, and after, to their hearts content, were both married at Magrum, in Germany, and now dwelling at Rie aforesaid. Printed at London for Francis Coules."

This is a ballad of seventeen stanzas at the end of Holloway's *History of Rye*, copied from the original in the British Museum, and sold at Sotheby's in 1846.* I should like to know who the nobleman alluded to is; who also were Sweet Margery (the maid of Rye), and Anthony, the pride of Leicestershire. E. B. C.

OLD SCOTCH NEWSPAPERS.—I should feel obliged if any of your readers in Scotland can tell me what is the date and title of the oldest newspaper published in Scotland, and if a complete file has been preserved and can be seen. I think it would be a useful addition to Mitchell's *Newspaper Press Directory* if the publishers of some of the oldest established newspapers were to state if they possess complete files from their commencement. W. D.

Kennington, Surrey.

[For some account of the early Scottish newspapers, we must refer our correspondent to the *Encyclopædia Britannica*, eighth edition, xvi. 185; George Chalmers's *Life of Thomas Ruddiman*, p. 441; and "N. & Q." 1st S. viii. 57.]

"STREAK OF SILVER SEA."—This phrase, as applied to the Channel, is often used in *The Times'* leaders and parliamentary speeches. It was placed in inverted commas in the report of Lord Salisbury's speech of March 6. Whose is it? I have heard it attributed to Mr. Gladstone, Jun. But in the *Church and State Review* (edited by Archdeacon Denison) of April 1, 1863, I find an article beginning:—"The Channel is that silver strip of sea which severs merry England from the tardy realms of Europe." MAKROCHEIR.

ENGLISH VERSIFICATION.—Is there any book on English versification explanatory of and giving rules for the various metres and styles? I know Carpenter's. C. E. T.

[* This ballad is in the Roxburghe collection, i. 422, and in Evans's *Old Ballads*, edit. 1810, i. 70.—Ed.]

Replies.

THE COMPLETION OF ST. PAUL'S.

(4th S. vi. *passim*; vii. 185, 241, 344.)

AS MR. BENJAMIN FERRET and MR. SOMER CLARKE are men of sufficient eminence in the architectural profession to justify the public in attaching importance to their opinions on any question of art, and as they come forward in their own names, it seems only respectful to them and to the public that some answer should be given to their remonstrance; and though I have no right or authority to speak for my colleagues, I hope the following explanation of my own views may not be considered out of place.

Before taking any steps with reference to the alteration of the choir of St. Paul's, the committee for the Restoration Fund submitted the question of best musical arrangements to a sub-committee of twelve of the most eminent musical authorities in England. They came to the conclusion that the best position for the organ was under the arch leading into the choir. They did not, however, recommend it being placed in the centre, where it originally was, because in that position, and with the solid supports that would be necessary, it must interrupt the vista, and would cut the choir off from the dome; and also because the organ, if so placed, would for obvious reasons be only available for services in the choir, and another organ must be provided for those under the dome. They therefore unanimously recommended that it should be divided, and placed against the piers on either side, where it would not only be as well heard, but would admit of considerable improvements, and could be made as pleasing and as powerful as any organ in England, besides being equally available for the services in the choir as well as for those under the dome.

Being satisfied in this respect, the committee had drawings and models prepared to enable them to judge of the architectural effect of the divided organ; and I have no hesitation in saying that, so far from being a blemish, it is just what is wanted to furnish the choir arch, and to give it that character and dignity which it wants. One of the great defects of St. Paul's, as it at present stands, is that the four great arches of the dome are all alike. There is nothing to distinguish the choir arch from the other three; but this, with the open screen it is proposed to add, perfectly remedies this defect. But, on the other hand, it has been urged that it obstructs the view. This, however, is exactly what it does not do. Up to the height of the top of the present wood-work of the choir-stalls the supports of the organ range with them, and are actually only four additional stalls. These project considerably less than the statues of Lords Nelson and Cornwallis, and there-

fore, to any one standing on the floor of the dome, obstruct the view less. Above the top line of the choir stalls the two halves of the organ project five feet on either side. As seen in perspective, as they always must be seen, there is no position in which they obstruct the view in any appreciable manner from any person standing on the floor of the church. The great beauty of the arrangement, however, is that by it the choir is brought to the dome, and the dome and the choir thus form parts of one great church, and may be and indeed must always be used together as parts of one great whole.

The plan we are invited to adopt in preference to this is, first, one proposed in the *Sacristy*, which is to erect an altar with steps and baldachino, and all proper accompaniments under the arch leading into the choir, and so making a second church under the dome. By this arrangement the present choir would be reduced to the rank of a Lady chapel entered from the side aisles. This would require the removal of the stalls eastward, the retention of the organ in the very objectionable place where it now is, and sundry other arrangements by no means desirable. If MR. FERREY had taken the trouble to think twice before recommending it, he would have seen the contradiction of his urging the committee at St. Paul's to do what he so much blames the Dean and Chapter for doing at Westminster. At the latter place it only is, that when a larger congregation is expected than can be accommodated in the choir they adjourn to the nave, where a service appropriate to the locality is performed. At St. Paul's MR. FERREY advocates two churches, wholly separate from each other, with two altars, two pulpits, two organs, and which can never be used together, but must always be separate and distinct churches.

Another scheme which is hinted at by MR. FERREY, and which has been warmly urged on the committee by several distinguished architects, is to erect an altar with steps, baldachino, reredos, wings, &c., under the dome, but so as to allow access to the present choir behind it. So far it certainly obviates that defect; but if any one will take the pains to draw out to scale the baldachino that will not look a toy under a dome two hundred feet high and practically as wide across, and plan all the necessary accompaniments, he will find he must spend more money than the committee possess if it is to be worthy of its position. He will also find that he has occupied at least half the floor space of the dome, and so displaced a corresponding proportion of the congregation, and got one of the most awkward and ill-arranged churches in Europe either for seeing or hearing, and with all the defects just pointed out, of having two separate and distinct churches under one roof.

Will MR. FERREY or any one else suggest any

rule for determining when the one church is to be used and when the other? On great state and festival occasions, when the Judges go in state or the Corporation on any great festivals, the dome church must no doubt be used, as up to the west door it would accommodate more persons than the choir church; but then there must be the bishop's throne, the dean's stall, the lord mayor's, and stalls for the canons, and accommodation for the choir. Are all these to be in duplicate under the same roof?

It would be easy to point out fifty incongruities and inconveniences that would arise from the two church plan, but this letter is already too long, especially as I feel convinced that if MR. FERREY or MR. SOMERS CLARKE, or any of those who oppose the committee's scheme would take the trouble to draw out their own proposals or to master those prepared by the committee, they would be forced to confess that the latter involves less change from the original design, and is the best way yet proposed of adapting the building, on one great whole, for all the purposes to which we can at present see it is likely to be applied.

JAS. FERGUSSON.

20, Langham Place.

GAINSBOROUGH'S "BLUE BOY."*

(4th S. iii. 576; iv. 23, 41, 80, 204, 237; v. 17, 35; vii. 237.)

According to Nesbitt's statement, made at Heston Vicarage about fifty-three or fifty-four years ago, and reported by the Rev. Mr. Trimmer,† he obtained the "Blue Boy" from the Prince of Wales over a dinner for 300*l.*; and it is now certain that he had made the same statement to Hall afterwards.

It is probable that this sale took place between 1795 and 1802, when the prince, to his credit, paid off 525,000*l.* of his liabilities without the aid of a shilling from the public purse.‡

But Nesbitt, after having been an M.P. for nearly twenty years, was overtaken by serious misfortunes in 1802, which elicited much sympathy for him from the Prince of Wales, who continued to be his friend, and from others, among whom were Messrs. Colnaghi, who expunged their claim against him.

A six days' sale of his effects ensued, of which the first was of the fine pictures, including the "Blue Boy"; three of the rare articles of vertu, &c., and two of the choice wines.

The pictures were of the very highest class, but chiefly by foreign masters. They were described as—

* Concluded from p. 368.

† Thornbury's *Life of Turner*, ii. 63; "N. & Q." 4th S. v. 17.

‡ Mr. Tyrwhitt, *House of Commons*, May 10, 1802.

"select, most beautiful, and valuable paintings, the property of a gentleman long distinguished for taste and judgment, consisting of the most perfect works, superior for excellence and quality, well authenticated, of those great masters—Guido Rheni, Giorgione, P. and A. Veronese, Del Vago, N. Poussin, Pordenini, Mignard, Spagnoletti, Van Dyck, Rubens, Cuyp, Berghem, Douw, Moncheron, Canaletto, Vernet, Greuze, Gainsborough, and other renowned masters."

The Times thus strongly recommends them:—

"To be able to possess perfection, and miss the golden opportunity, would be a crime against taste and judgment; and now, or never, may be fairly argued in favour of the inestimable pictures that Mr. Coxé has to sell this day at 20, Grafton Street, Piccadilly."

Amongst the pictures selected for special recommendation the "Blue Boy" was one, about which *The Times* inquires: "Where so superior a Gainsborough in a fancied portrait?"

At the sale several of the pictures, and doubtless other articles, appear to have been bought in cheaply, and to have afterwards adorned Nesbitt's residence at Heston. Amongst them was a portrait by Gainsborough of Nesbitt's uncle, Arnold Nesbitt, Esq., M.P., which is still in the family, and the "Blue Boy," at only sixty-five guineas.

Nesbitt's affairs were in an unsettled state, which became a very protracted one; so that whatever pictures or other articles were bought in would necessarily be taken care of *pro tem.* by his friends, and doubtless, through the influence of the Prince of Wales, Hoppner became the *pro tem.* holder of the "Blue Boy." Hoppner was a great admirer of Gainsborough, and an imitator of his portrait landscapes.* He tells us himself of "the high admiration we have so long cherished for that distinguished artist" (Gainsborough).† It was, therefore, highly probable that he persuaded the prince to become his guarantor under seal that, if Nesbitt would lend him the masterpiece of the man he so much admired to study and perhaps copy, it should be duly returned to Nesbitt, as it was returned within the memory of one still amongst us.

From official sources we find that Nesbitt's affairs were settled about the close of 1814 or the beginning of 1815, by the sale of his life-interest in an estate for the benefit of his creditors, and from local sources that he took up his residence at Heston in 1815, and that the "Blue Boy" arrived there shortly afterwards, it was said, from the Palace.

Happily the Heston period of the "Blue Boy's" history is a clear and well-authenticated one, for it so happens that one of Nesbitt's household at Heston still survives in what may be called vigorous health, both intellectual and physical, considering her age.

This aged widow, having described the "Blue

Boy" with much accuracy to some of the parochial officials, was asked to go to London to see if she could recognise the green "Blue Boy" as the picture she knew at Heston. This she did on March 9, accompanied by her grandson, and promptly recognised the "Boy," but not the frame in which he is now set, and rightly so, for the frame was changed after Nesbitt's sale.

With this explanation we will let the widow speak for herself through her grandson in the following letter:—

"Heston, 13th March, 1871.

"Sir,—I am now in the eighty-second year of my age, but in possession of both mental and bodily health, for which I am truly thankful to God.

"I knew Mr. John Nesbitt all the time he was at Heston, as I was about twenty-six when he came there, and I went there as a servant (working housekeeper) during most of the time he was at Heston. Mr. Nesbitt had a number of fine pictures, but I only now recollect 'The Flower-Girl,' 'Daniel in the Lion's Den,' and the 'Blue Boy.' The last was a great favourite amongst us in the house, for the nice boy seemed always looking at us, no matter what part of the room we were in.

"I remember the 'Blue Boy' coming to Mr. Nesbitt's soon after he came to Heston, and I would not say anything about Mr. Nesbitt and his household I did not know to be true. The 'Blue Boy' came there carefully packed in a large case or crate, and was hung opposite the fire-place in the parlour in the house now called 'The Hall,' and the property of Mr. Hogarth the magistrate.

"Along with my grandson Richard Shortland I saw the 'Blue Boy' at No. 1, Stephens Square, Baywater, on Thursday last, March 9th, and I am confident it is the same picture which hung in Mr. Nesbitt's house at Heston, but it is now in a broader frame than it was in at Heston.

"I also well remember two strangers coming from London to see Mr. Nesbitt shortly before he left Heston, and the 'Blue Boy' being taken down to examine by them, and its being left down, when I observed some chalk writing on its back.* But soon after this some vans came from London and took away most of the furniture and pictures, and a neighbour, Farmer Temple, took the odds and ends they left to Chelsea.

"Mr. Nesbitt then left Heston, but I do not know where he went to, but he did not look to be an old man, but was tall, thin, and active.

"I am, Sir, &c.,

"WIDOW SHORTLAND,

"Per my grandson,

"RICHARD SHORTLAND."

The interview, as it may be called, between the widow and the "Boy" was, it may be added, quite like the meeting of two long-parted friends, full fifty years in this case. Evidently the long earnest look at the "Boy" was recalling to memory the scenes in which, as one of the ladies of Heston at that time, she had shared; for after a time she said with almost tearful emotion, pointing to the picture, "Ah, that face! If that 'Boy' could speak he could tell what strange things were done before him in the parlour at Heston."

* Pilkington's *Dictionary of Painters*.

† Fulcher's *Life of Gainsborough*, p. 242.

* Still on it, at Hall's sale in 1858, and doubtless the R. A. Exhibition marking.

This important evidence shows conclusively that Nesbitt had a "Blue Boy" with him at Heston, and that to the best of the widow's judgment the green "Blue Boy" is the same picture. That the Heston "Blue Boy" was the original picture formerly in Nesbitt's fine collection there can be no doubt, for there was not only his own taste, judgment, and knowledge of the picture, but the trust seal on it to prevent a spurious copy being palmed off on him as the original after having been kept about thirteen years for him as a picture of great value. But this is a short period of obscurity compared with the time—about forty years—in which Gainsborough's celebrated portrait of Mrs. Graham (Lady Lynedoch) remained in as great obscurity, also in trust, before it once more saw the light of publicity at the British Institution in 1848, and again in 1857 at Manchester, where it fairly beat the pale "Blue Boy" on merits, and carried off the highest honours. The green "Blue Boy" was then all that year a ward in Chancery after Hall's death.

It thus becomes obvious that, except nominally or temporarily, the ownership of the original "Blue Boy" vested in Nesbitt from the day he purchased the picture to the day on the eve of his leaving Heston, about 1820, when he sold, or placed in the hands of strangers to his household to sell for him, the "Blue Boy" and other effects.

From the description given of the unwelcome strangers who were credited with breaking up Nesbitt's home, there seems to be no doubt they were Mr. Wm. Hall, then an auctioneer, and his solicitor Mr. Hancott, professedly employed by Nesbitt. This conclusion is borne out by the facts already mentioned about Hall's knowledge of the royal antecedents and originality of his "Blue Boy," and also by the fact that at his death three at least of the pictures in his possession had been in Nesbitt's possession at Heston, namely the "Blue Boy," the "Flower Girl," and "Daniel in the Lion's Den."

Curious epitaphs find a niche in your pages, and here is one by Hall on his father, which is illustrative of the peculiarities which made him so noticeable wherever he went:—

"William Hall, who died July 12th, 1852, aged 75 years, implores peace.

"Kind reader, take your choice to cry or laugh;
Here Will Hall lies, but where his epitaph?
If such you seek, try Westminster and view
As many just as fit for him as you.

"Fire, the electric spark, gave me life. Time reclaimed it;
I liv'd, I cry'd, I laugh'd, I lov'd;
I felt pain and pleasure, and I was like you,
And now I am what you soon will be.

"Blessed is the Holy Spirit. Amen."

On October 23, 1856, the son, also Wm. Hall, died, and was laid beside his father and his third

wife in the family grave near the chapel in Kensal Green Cemetery, and on the obelisk memorial there the epitaph can be seen.

Hall made a will, but it was like himself, a peculiar one, and was disputed, first in Chancery and finally in the House of Lords. Under an order of the Court of Chancery his household effects were sold in March 1858. Lot 72 was the "Flower Girl," and lot 78 "Daniel in the Lion's Den." Lot 75 was the "Blue Boy," but catalogued, as formerly explained, and instructively so, as "A Portrait of the Prince of Wales," in gilt frame. This frame was, no doubt, the one in which the picture had been ever since it was exhibited, for the chalk writing noticed on it at Heston thirty-eight years before was still on it.

At Hall's sale the "Blue Boy" was bought by Mr. Dawson, who took it out of the old frame and put it into the "broader, flatter, sloping-off" one detected by Nesbitt's old housekeeper. Shortly after the sale Dawson offered the picture to the late Marquis of Westminster, quoting as its price Hall's valuation of it at 1500*l.*, but eventually he sold it to its present owner.

Through Nesbitt the history of the original "Blue Boy" has now been traced down to the present time, but the history of the pale "Blue Boy" seems to resolve itself into its Grosvenor Gallery history alone, for it appears to have been unknown and unheard of during Gainsborough's lifetime, or for many years after his death.

Its originality is claimed on the plea that it was Nesbitt's picture, but the direct evidence that Nesbitt had his picture with him at Heston effectually disposes of this plea.

What then? If a copy of the "Blue Boy" by an unknown artist has not only passed as the original in the absence of the original, but has been highly eulogised as a work of art, it would be a feather in that artist's cap, whoever he might be. Always subject to revision by authentic information, it is submitted that the original "Blue Boy" was painted at Bath; exhibited at the R.A. in 1770; discoursed against by Sir J. Reynolds in 1778; purchased by the Prince of Wales (George IV.), who sold it to his companion John Nesbitt, Esq., M.P.; in Nesbitt's sale in 1802; in Hoppner's hands for a time in trust for Nesbitt; in Nesbitt's possession again in 1815; sold by Nesbitt when he left Heston about 1820 to Hall; in Hall's sale in 1858 as "a portrait of the Prince of Wales," when it was bought by Dawson, who sold it to its present possessor.

Upon the whole subject the conclusions are—(1.) That the pale "Blue Boy" is not the original picture, and (2.) that the green "Blue Boy" is the original picture, and justly entitled to the "Blue Riband" of the Fine Arts.

J. SEWELL, Assoc. Inst. C.E.

The Lombard, E.C.

The belief that a foot-note in Edwards's *Anecdotes of Painters*, in 1806 or 1807, is the sole authority for using the name of Butall either as the model or owner of the original "Blue Boy," is certainly erroneous, for "Jackson of Exeter" in a notice of Gainsborough wrote—"Perhaps his best portrait is that known among the painters by the name of 'Blue Boy.' It was in the possession of Mr. Butall, near Newport Market." I quote these words from Cunningham's *Lives of Eminent Englishmen* (vi. 140), where the description of Gainsborough is mainly borrowed from "Jackson of Exeter." No reference is there given to the nature of Jackson's publication, whence the extracts are taken; but, as Jackson was a personal friend of Gainsborough, he probably wrote about him not long after his death in 1788. At all events, as Jackson himself died in 1803, the name of Butall in connection with the "Blue Boy" clearly preceded the "Edwards" foot-note of 1806 or 1807.

A. B. MIDDLETON.

The Close, Salisbury.

WHY DOES A NEWLY BORN CHILD CRY?

(4th S. vii. 211, 280.)

The passage from Goldsmith which CLARRY refers to is from the *Good-natured Man* (Act I. Sc. 1), and occurs in the dialogue between Croaker and Honeywood:—

"Cro. Life at the greatest and best is but a froward child, that must be humoured and coaxed a little, till it falls asleep, and then all the care is over.

"Honey. Very true, sir; nothing can exceed the vanity of our existence but the folly of our pursuits. We wept when we came into the world, and every day tells us why."

CHARLES WYLIE.

Richard Rolle de Hampole, in his *Pricke of Conscience* (*Stimulus Conscientie*), has the following lines on this subject:—

- 476 "For unnetthes es a child born fully
bat it ne bygynnes to goule and cry;
And by þat cry men know þan
Whether it be man or woman,
480 For when it es born it cryes swa:
If it be man it says 'A. A.'
þat þe first letter es of þe nam
Of our forme-fader Adam.
484 And if þe child a woman be,
When it es born it says 'E. E.'
E. es þe first letter and þe hede
Of þe name of Eve þat hygan our dede.
488 þarfor a clerk made on þis manere
þis vers of metre þat es wreten here:
Dicentes E. vel A. quot-quot nascuntur ab Eea.
'Alle þas,' he says, 'þat comes of Eve,
492 þat es al men þat here byhoves leve,
When þai er born what-swa þai be,
þai say outhur A. A. or E. E.'
þus es here þe bygynnyng
496 Of our lyfe sorrow and gretynge;
Til whilk our wretchedness stirres us;
And þarfor Innocent says þus:

Omnes nascimur ciuitates,

500 *Ut nature nostre miseriam*
exprimamus.

He says, 'al er we born gretand,
And makand a sorowful sembland,

504 For to shew þe grette wretchednes
Of our kynd þat in us es."

J. P. MORRIS.

17, Sutton Street, Tue Brook, Liverpool.

These passages in *King Lear*, Act IV. Sc. 6, have not been noticed:—

"We came crying hither:

Thou know'st, the first time that we smell the air
We wawle and cry."

"When we are born, we cry that we are come
To this great stage of fools."

Warton, in his "Observations on *King Lear*," quotes the lines from Lucretius, with Dryden's translation. (See Drake's *Memorials of Shakespeare*, p. 336.)

T. McGRATH.

THE WHITE TOWER OF LONDON.

(4th S. vii. 211, 300.)

It has been generally considered that the White Tower was the nucleus of the Tower of London. It was known in the twelfth century that during the Saxon period there was a tower in this locality; learned men of the seventeenth and eighteenth centuries termed it Cæsar's Tower; and in the present century good authorities have assigned to it a higher antiquity than the Norman period.

The importance of this tower has always been appreciated by the ruling powers of the nation, inasmuch that from the earliest times few of our public buildings have had more real care bestowed upon their maintenance; and until within a comparatively recent period the interior of the White Tower remained substantially in its primitive unadorned state. The most extensive alteration it was subjected to, at any one time, was when Sir Christopher Wren enlarged the windows and faced them with Portland stone. The thickness of the mortar joints allowed of small flints being driven into the joints when the building was pointed; and in other respects the walls have been repaired, when needful, to make good the defects of age.

The south-west angle of the original wide-spreading baement remains; the rest of the projection has either been removed for the convenience of making additions, or may possibly still exist beneath the superincumbent accumulation of raised ground.

Although the action of the London atmosphere has corroded the surface of the White Tower, it is plain that the buttresses were built of hewn masonry for about twenty feet upwards from the plinth, and that two courses of hewn masonry were laid immediately over the plinth.

The staircase (making due allowance for the addition of some openings, and for the alterations of others) is less modernised than the rest of the structure, and affords a clue to the general construction of the masonry throughout the building, as must have been perceptible to practical persons who have had the opportunity of examining the portions which, from time to time, have been laid bare during the repairs effected within the last thirty years.

The chapel occupies one fourth part of the area of the White Tower, which fourth part only was vaulted, and that for three stories in height. The significant importance thus given to a fourth part of the whole building, raises a question as to the primary object of the structure, and suggests, in the first instance, a reasonable conjecture, namely, that the White Tower was built for what is now called the chapel, and not the chapel for the White Tower. On the authority of Sir Christopher Wren* the chapel is older than the Conquest, and so Romanesque are its few architectural features that archaeologists, failing to find the usual Norman ornaments, are driven to describe its details in terms appertaining to classical architecture, such as Ionic and Corinthian; and further, in order to uphold the foregone conclusion that the White Tower is a Norman building, the attention of superficial readers is diverted by at once pronouncing the chapel to be the earliest and simplest, as well as the most complete, Norman chapel in Britain.

The vaulted apartment immediately under the chapel, now an armoury, is entered by a wide archway on the south, the original entrance having been through a small doorway on the opposite side. This once plain apartment is now decorated with the "Norman" chevron or zig-zag ornament. The walls of the small chamber, in the thickness of the north wall were bare in 1857, and showed the method of their construction; a portion of the arch of the vault was then also visible.

The vaulted apartment under the armoury was used as a powder magazine. The rest of the basement was vaulted in modern time; the vaults were built around the posts which previously supported the floor over the basement, and when no longer required the lower tier of posts was removed.

Whatever alterations the Normans may have made in the White Tower, or whatever buildings they may have erected around it, their work soon crumbled away, while that of the fourteenth and fifteenth centuries proved durable. The Royal

Sappers and Miners of the nineteenth century had experience of the labour and difficulty of cutting a tunnel through twenty-four feet of Roman wall. The massive proportions and the prodigious strength of the White Tower are among the strongest evidences of the building being Roman and
NOT NORMAN.

A' BECKET'S MURDERERS.

(4th S. vii. 33, 171, 195, 268.)

MR. TOWNSHEND MAYER refers to a Somerset tradition of the assassins, four in number—Brito, Morwell, Tracy, and Reginald Fitz Urse—having fled to a remote part of this shire, and there built an abbey. We would direct attention to another Scotch tradition, as contained in Timothy Pont's *Cuninghame Topographized*, one of the Balfour MSS. in the Advocates' Library, written about 1600. It is circumstantial, and seems in part founded on the register of the monastery of Killwinning, Ayrshire, which, although not now known to exist, was certainly perused by Pont during his survey, as well as by others at a later period.

In the first place, Pont says that the "toun and place" where this abbey stood, considerable fragments of which still remain, was formerly named Segdoune, "as the foundation (charter?) of the said monastery bears record." He then adds:—

"It was foundit by a noble Englishman, named Sir Richard Morwell, fugitive from hes ounne Country for ye slaughter of Thomas Beckett, Arch. of Canterburrey (being one of them), in the Rainge of King Henry II. of England, quho, flying to Scotland, was be the then Scotts King welcumed, and honoured with ye office of Grate Constable of Scotland, as also enriched with ye Lordschips of Cuninghame, Largis and Lauderidail."

Pont adds also:—

"Now the fores^d Richard being, as yald seime, tuched with compunctions for ye safty of hes soule (according to the custome of these tymes), did found this Abbey of Killvinnin in testimony of hes repentance."

The author further says that—

"The founder thereof, Sir R. Morwill, layes interrid in the new cemetery of this church under a tome of lymestone framed coffinwayes of old polished vork; with this coate (a *fret* is here figured) one the stone, without any superscriptione or epitaphe."

Now, what is particularly desirable to be known is, what can be alleged favourable to, or against, these statements?

We may be permitted, meantime, to say that it is generally believed that not Sir Richard, but his father, Sir Hugh, was founder of this monastery at an earlier period by thirty years or more, namely about 1140, than that of the murder of A' Becket, which is generally assigned to the evening of Dec. 29, 1170. It is also known certainly that Sir Hugh held the office of High Constable

* Gwilt says (*Encyc. Arch.*, 8vo, 1854, Longman, p. 129, art. 306), "It is the fashion of modern half-educated critics to place little reliance on such authorities as Wren. We have from experience learned to venerate them."

under David I., having succeeded Edward Biorn therein. It is also scarcely in doubt that Sir Hugh had a grant of the three great possessions mentioned, which Pont says were conferred upon the son Sir Richard, but to which Sir Richard no doubt succeeded; and it must be exceedingly questionable whether the then Scots king (William the Lion, the grandson of David) would be inclined to welcome a murderer of A' Becket, and for such an act to reward him overtly with various large possessions. Besides, it is almost universally allowed that the name of De Moreville, the murderer, was not Richard, but Hugh. An interesting query arises, which some of your correspondents no doubt will be able to answer, and is this: In what relationship, if any, did the murderer Morwell stand to Sir Hugh, High Constable of Scotland under David I. and who died in 1162? As appears, Sir Hugh had a son, also named Hugh, but of whom, as belief runs, next to nothing is known beyond the fact of his having witnessed a charter recorded in one of the monastic chartularies along with his father, in which he is designed as his son. It has been always supposed that Sir Richard succeeded his father on his death in 1162; but since two Hughs are found existing, there may be some doubt whether Sir Richard was the son of the first or of the second, and which of these, consequently, it was who died in 1162. Sir Richard's death took place in 1189. Reference is made to Sir James Balfour's "Catalogue of the Great Constables of Scotland" which is to be found in Dalzell's *Fragments of Scottish History*, annexed to the preface.

Regarding the origin of Segdoun, the ancient name of the site of the abbey, and town of Kilwinning, we would much desire the views of J. CK. R., MR. CHARNOCK, MR. PICTON, or others, your philological correspondents. Pont says the river Garnock "glyds betwixt ye toune and the abbey"—that is, did so when he wrote. Consequently, the name, this view being assumed as correct, applied to both banks of the Garnock, on the west of which was the abbey, upon rising ground, part of a ridge, situated in a plain of considerable extent, and forming a promontory overhanging this river. The abbey is also close by St. Vinnin's Holy Cell and Well, the latter of which was famous for portending war or strife, inasmuch as Hoveden relates that, in 1184, it ran blood for eight days and nights in succession. St. Vinnin (Winning) was an Irish saint, descended of a princely race, and whose arrival here is ascribed to the beginning of the eighth century. Some have held that Segdoun is corrupted from Sanctoun (Saint's-town, or Sandy-town?), but the abbey site would rather suggest another origin for the affix *doun*, and point to the existence of a dun, rath, or hillfort; such ancient works of a Celtic race being by no means uncommon in the district.

There is a Seggiedun, or Segdoun, on the Tay, near Perth, and at one time the site of an hospital. (Spotiswoode's *Religious Houses*.) The same name was, it is said, applied to Aberbrothoc (Arbroath), where a monastery was founded by William the Lion in honour of A' Becket, and colonised by the same order of monks as Kilwinning; and *Seggiedurorum*, now WallSEND, is at the north end of Hadrian's Wall. It can hardly be believed that this king would so honour the memory of A' Beckett, and also receive, protect, and reward one of his murderers. So, doubting much Pont's views, we wait in the hope of receiving the opinions of others. ESPEDARE.

Your correspondent doubtless refers to WOODSPRING Priory, which is popularly associated with the murder of the archbishop. Its present ruins stand in about the centre of a small bay on the Bristol Channel, which lies between Clevedon and Weston-super-Mare, and may be visited from either of these places. The ruin is visible from Anchor-head at the latter. It is thus spoken of in Whereat's *Handbook to Weston-super-Mare*:—

"Apart from the abodes of men, lone, solitary, and removed from all frequented thoroughfare, with a dreary plain on the south, and the sea washing the remaining sides of the cliff, was the stern, gloomy, and uninviting site of the Monastery. Let us briefly glance at its origin. The blood of Thomas A' Becket stained the vaulted pavement of the Cathedral Church of Canterbury, and in this far-off wild arose a holy pile dedicated to the murdered saint, in atonement for the sacrilegious crime. . . . It was about 1210 that William de Courtenay, who was nearly allied to (qu. one of) the assassins of the canonized Archbishop, founded this monastery; and it was subsequently enriched by benefactions from all the descendants of the murderers, that the daily mass might cleanse the deep stain of guilt which darkened their memories, and, according to the superstitious belief of the times, remove their souls from the peril of purgatory."

The monastery was one of those depopulated in the days of Henry VIII., and by degrees fell into decay. The book above quoted, describes at some length the condition of the ruins, now converted into farm buildings; but as it is not of very recent date, I do not copy the account. Probably some more recent guide or local topography may supply satisfactory detail.

I will, however, quote part of an extract my book furnishes concerning "a curious relic of antiquity" found in repairing the north wall of Kewstoke church, adjacent to Woodspring, as it is associated with the archbishop's murder. It is from a paper by the Rev. F. Warre:—

"In the front is carved a figure in an arched niche, having shafts of early English character. This figure, the face of which seems to have been purposely mutilated, holds something, probably a heart, in its hands. At the back was discovered an arched recess, within which was a small wooden cup, containing what was supposed to be human blood. This reliquary was manifestly of earlier

date than the wall into which it was built, and appears from the capitals of its shafts nearly to correspond in style with that in use about the time of the dedication of Woodspring. The opinion of the Archaeological Institute of Great Britain and Ireland, to which it was submitted, was, that it probably contained the most valued relic possessed by the priory—probably some of the blood of Thomas A'Becket—and that the monks, foreseeing the desecration of their conventual church, deposited it in the parish church of Kewstoke, hoping by this means to preserve from profanation a relic, in their eyes of the greatest sanctity, being no less than the blood of their murdered patron, St. Thomas of Canterbury."

My extracts seem lengthy, but I am the more anxious to supply them, having referred to Woodspring Priory when unable to collect any details of it, in my note on the Ilfracombe traditions in connection with William de Tracy, one of the archbishop's murderers (4th S. vi. 217, 218.) Permit me to take this opportunity of correcting a misprint therein. Every one who knows Ilfracomb will have remembered that it is a *cave* not *lane*, which is traditionally pointed out as the place of his concealment. S. M. S.

POETRY OF THE CLOUDS (4th S. vii. 319.)—Who does not remember Coleridge's sonnet commencing—

"O it is pleasant, with a heart at ease,

Just after sunset, or by moonlight skies,

To make the shifting clouds be what you please," &c.—

or the Oxford graduate's eloquent pictures of cloud-scenery, in all its varieties of cloud-beauty, cloud-balanings, cloud-flocks, cloud-perspective, cloud-colours, &c.? A German writer, Heinrich Motz, has treated of the feeling for the beautiful in nature among the ancients in a small volume, published at Leipzig in 1865,* and quotes many passages from Greek and Latin authors in support of his theme. Humboldt, in his *Cosmos*, devotes many pages to "Poetic Descriptions of Nature by the Greeks, Romans," &c. (see Col. Sabine's translation, vol. ii.); and if your correspondent has not chanced to meet with these works, I would beg to refer him to them.

J. MACRAY.

De Quincey, I find, on reference to his essay, has not omitted to refer to the most famous cloud-passage in Shakespeare (*Antony and Cleopatra*, iv. 12). In the *Variarum* of 1821 a few parallels are given from Chapman and others (xii. 368). I have no doubt that Shakespeare had this "cloud-scenery" in his mind when he wrote those familiar lines in *The Tempest* (iv. 1, 151-8). Some editors have altered "rack" to "wreck" in the "leave not a rack behind." But compare "the rack dissolves" in the *Antony and Cleopatra* passage.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

* *Ueber die Empfindung der Naturschönheit bei den Alten.* Von Heinrich Motz.

A GEM QUERY: PICHLER (4th S. vii. 322.)—Pichler (probably a German) was, about a century ago, an eminent gem-engraver at Rome. I do not know that he always inscribed his name in Greek letters; but a person well informed on the subject told me that he had seen Α ΠΙΧΛΕΡ engraved on several of his works. B. T.

Pichler appears to have been a gem-engraver of some celebrity in Rome about the middle of the last century:—

"The demand for Dehn's sulphur and paste impressions became so great at that time, and their utility for the scholar, artist, and jeweller so evident, that the art of making them rose into high estimation; and even eminent artists, such as Mr. Pichler and others of Rome, thought it no disgrace, but rather an advantage to their art, to assist the connoisseur with sulphur and paste impressions of the ancient gems, as well as of their own works."—*A Descriptive Catalogue of a General Collection of Ancient and Modern Engraved Gems, &c.*, by James Tassie, &c. Vol. I., Introduc. lviii. London, MDCCCXI.

R. C.

Cork.

FRENCH WESLEYAN MAGAZINE (4th S. vii. 325.) A Wesleyan weekly paper, under the name of *L'Évangélique*, has continuously been printed and published at Nîmes, and, during the investment of Paris, the MS. was sent there from the capital by pigeon post. This has been stated to me by one of the Wesleyan body, but J. F. H. can satisfy himself about this and the numbers he desires to see by inquiry at the Wesleyan Mission House in Bishopsgate Street. H. F. J.

J. F. H. will obtain all the information he may require from the Rev. Matthew Gallienne, Jersey, who is the editor of such magazine.

SAMUEL WALKER.

1, Highfield Place, Bradford.

THE TERMINATION "DEN" IN THE WEALD OF KENT (4th S. v. 560; vi. 16.)—Kemble has enormously understated the number of "dens" in the Weald. Mr. R. Furley, F.S.A., in the preface to his history of this district, says, "The manor of Aldington alone possesses forty-four denes!"

GEORGE BEDO.

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. 203, 289, 309.)—I believe the following list of daughters or sisters of the reigning sovereign, who have married British subjects, is correct as far as it goes; and, without being sure, I believe it is complete. I have copied it from two charts in my possession:—

JOHN.

1. Eleanor, daughter, married Strongbow, Earl of Pembroke; second, married Simon de Montfort, Earl of Leicester.

HENRY III.

2. Beatrice, daughter, married John de Dreux, Duke of Brittany, France, and Earl of Richmond, England.

EDWARD I.

3. Joan, daughter, married Gilbert de Clare, Earl of Gloucester; second, married Ralph de Monthermer.
4. Elizabeth, daughter, married John Earl of Holland; second, married Humphrey Bohun, Earl of Hereford.
5. Eleanor, daughter, married Henry Count de Barre, France (who, I believe, held rights as a British subject).

EDWARD III.

6. Isabella, daughter, married De Courcy, Earl of Bedford.
7. Margaret, daughter, married John Hastings, Earl of Pembroke.

EDWARD IV.

8. Anne, sister, married Henry Holland, Duke of Exeter; second, married Sir Thos. de Leger.
9. Elizabeth, sister, married John de la Pole, Duke of Suffolk.
10. Cecilia, daughter, married John Viscount Wells; second, married Thos. Kymbe.
11. Anne, daughter, married Thos. Howard, Duke of Norfolk.
12. Catherine, daughter, married Wm. Courteny, Earl of Devon.

HENRY VII.

13. Margaret, daughter, married second husband, Arch. Douglas, Earl of Angus.
14. Mary, daughter, married second husband, Charles Brandon, Duke of Suffolk.

JUNII NEROS.

Alderley.

P. asks if all descendants of a royal prince or princess have a right to quarter the royal arms? Certainly not, unless the royal person was an heiress, for it is the descendants of heiresses only who have a right to quarter arms.

P. P.

OLD SONGS AND BALLADS (4th S. vi. 47, 311.)—Thanks to MR. JACKSON for his information; but, speaking under correction, I venture to think that he exaggerates. No such collection of old songs as he describes, whether English, Irish, or Scotch (nothing approaching to it in any degree), has ever come in my way. Take, for example, Mr. Robert Chambers's collection of *Scottish Songs before Burns*, or the collections of Messrs. Maidment and Logan, or any of the multitudinous flocks of "Linnets," "Larks," and "Nightingales," which gave forth their varying strains for the amusement of the bygone generations. Here and there one may light upon a coarse patch in such collections, but their general character as to morals is perfect innocence. None of the three songs mentioned by MR. JACKSON have I ever so much as heard of before, still less read in print. My notion was that the original songs, from which Burns and Moore borrowed and adapted their airs, were in the main simply characteristic of the homely joys, rural humours, political sentiments, and rustic manners of the peasantry of the two countries respectively during the previous century. In that view, popular songs form always a most valuable department of the national literature. Perhaps the fact of my reading life having been

spent for the most part in this part of the world has debarred me from enjoying that peculiar species of literary study to which MR. JACKSON alludes. All the same, I should like to have a sight of the printed words of such songs as "The Battle of Argan More," "The Humours of Castle Lyons," "The Fairy Queen," "The Piper's Dance," "The Twisting of the Rope," and even "The Little Bold Fox," to say nothing of "Planxy Kelly" and "The Humours of Glynn."

D. BLAIR.

Melbourne.

"LAURIGER HORATIUS" (4th S. vii. 324.)—This is one of the German "student songs." The following are the words:—

"Lauriger Horatius, quam dixisti verum!
Fugit Euro citius tempus edax rerum!"

"Ubi sunt, o pocula dulciora melle,
Rixæ, pax et oscula rubentis puellæ?"

"Crescit uva molliter et puella crescit;
Sed poëta turpiter sitiens canescit."

"Quid juvat æternitas nominis, amare
Nisi terræ filias licet et potare?"

It is sung to the same air as Walter Mapes' song "Mihi est propositum," also a "student song." I have the music of both.

CYWEN.

Porth yr Aur, Carnarvon.

The song "Lauriger Horatius" will be found in any of the many editions of the *Commerbuch*, or book of songs used by the German students, from whom it must have been adopted by the members of the American university to which your correspondent refers. An edition of this book is published by B. G. Teubner, Leipzig, with music, for three shillings.

E. C. THOMAS.

Trin. Coll., Oxford.

"THE SUN NEVER SETS ON THE BRITISH DOMINIONS" (4th S. ii. 535; vii. 210, 293.)—Camœns, whose *Lusiad* was published thirty-six years before Fuller was born, says of the Portuguese empire that the sun looks upon it when it rises, it still beholds it at midday, and when it sets it sets behind it. The words are:—

"Vos, poderoso Rei, enjo alto imperio
O sol, logo nascendo, vê primeira,
Veio também no meio do hemispherio,
E quando desce, o deixa derradeiro."

They occur in the noble address to his king, the unfortunate Don Sebastian, in the eighth stanza of the first canto.

GORT.

OMBRE: BOSTON (4th S. vii. 35, 167, 305.)—Besides the varieties of the game of ombre, or hombre, mentioned by your correspondents, I find the following named in the "Dictionnaire des Jeux" of the *Encyclopédie méthodique*, Paris, 1792:—Mouche, médiateur or quadrille, quintille, and solitaire, also piqué-médille, described as intermediate between médiateur and piquet. In-

structions and rules for the several varieties are given at great length. Boston is not mentioned, but "wishk bostonien," a variety of whist, and having no resemblance to ombre. C. G. C.

"HEART OF HEARTS": "LIGHT OF LIGHTS" (4th S. vii. 362.)—A still more serious error of a similar kind to that noticed by LORD CHELMSFORD is observable in what *ought* to be a book founded on careful theology. In *Hymns Ancient and Modern*, No. 137, we are bidden to sing—

"Light of lights! with morning shine";

and

"Light of lights! when falls the even."

One would think the composer of the hymn had never seen the Nicene Creed either in Greek or English, for there *ὁ ὢν ἐκ θεῶν*, and "Light of Light," convey a very different meaning from that given by the plural of the hymn. J. H. B.

LORD CHELMSFORD is unquestionably right in objecting to this phrase as commonly used, though I write with the uneasy consciousness of having myself often tripped in the matter in company with those of whom he complains. We need not look further for the cause of the blunder than in the ignorance of the majority using the phrase of the passage from which it is taken. Quoting at second hand is the source of much of the inaccuracy which meets us everywhere; and phrases such as the above are quoted at fiftieth and hundredth hand. Perhaps, too, the analogy of such phrases as "King of kings," "joy of joys," where the selection of one person or thing out of many is the salient idea, helps to make the error easier to commit and less easy to detect.

In quoting there is nothing more natural and more dangerous than to trust the memory too far. Even such a scholar as Mr. Froude, in the fine lecture he lately delivered on "Calvinism," misquotes one of the most familiar lines in Wordsworth's "Ode on Immortality"; and one of your own correspondents recently wrote to complain that a *Saturday* reviewer had misquoted a verse of Thomas Hood's, when it actually appeared that the corrector was in the wrong, and the first citation correct.

"Quis emendabit ipsos emendatores?"

ALFRED AINGER.

Temple.

REMARKABLE ALTAR SLAB (4th S. vii. 360.)—Is not this the base of a shrine? Compare that of Bede's shrine in the nave of Durham.

J. H. B.

"LA BELLE DAME SANS MERCI" (4th S. vii. 324.)—Keats's poem first appeared in *The Indicator* (1820), with the signature "Caviare," and an introduction by Leigh Hunt, from which we learn that it was suggested by the translation of Alain

Chartier's poem, which appears among the pieces attributed to Chaucer in Speght's edition. Chaucer, however, died when Chartier was only fourteen years of age; and if M. Paulin Paris's conjecture is well founded, it is quite impossible that the translation should be by Chaucer. Jean Marot was not born till 1457, and Chaucer died in 1400. According to Tyrwhitt, in the Harleian MS. 373, the translation is attributed to Sir Richard Ros. G. J. DE WILDE.

A TOADSTONE RING (4th S. vii. 324.)—H. S. C. will find a full account of the toadstone and its supposed properties in *The Natural History of Gems or Decorative Stones*, by C. W. King, M.A., 8vo, London, Bell & Daldy, 1867, pp. 43-49.

HENRY W. HENFREY.

Markham House, Brighton.

"A toadstone, a celebrated amulet, which was never lent to any one unless upon a bond for a thousand marks for its being safely restored. It was sovereign for protecting new-born children and their mothers from the power of the fairies, and has been repeatedly borrowed from my mother for this purpose."—Extract of letter from Joanna Baillie to Sir Walter Scott in 1812: *Songstresses of Scotland*.

I possess one. It is a convex circular stone, eleven-sixteenths of an inch in diameter, semi-transparent and of dark-grey colour, and seems silicious. It is set in a massive silver thumb-ring of great antiquity, and has been in the possession of my family for many generations. It was believed to be a specific in cases of diseased kidney. It, like the Lee penny, was immersed in water, which was drunk by the patient.

"Le chicquanon, ou poulce de la main dextre, portoit un gros et large anneau d'argent, en la palle duquel étoit enchassée une bien grande crapaudine."—*Pantagruel*, iv. 16.

The vulgar error of the toadstone is of great antiquity, and was generally believed in. Shakespeare characterises the toad as bearing "a precious jewel in its head." I have seen several so-called toadstones, for the most part dissimilar to each other.

B. T.

Edinburgh.

SUN-DIAL QUERIES (4th S. vii. 324.)—As I introduced the subject of dial mottoes into "N. & Q." in December, 1851, by an inquiry under the name of HERMES, about a dial at Karlsbad, I venture to answer the queries of P. W. S., although I cannot do so quite satisfactorily.

1. If P. W. S. can get hold of a second-hand copy of *Mechanick Dialling*, by Charles Leadbetter, London, 1737, I believe it will answer his purpose, as it describes the construction of every description of dial. It has also a list of mottoes, among which are those comical translations which have already appeared in "N. & Q."

2. This I answer by saying that, when I first requested the correspondents of "N. & Q." to fur-

nish any remarkable dial mottoes in their own neighbourhood, I had myself been collecting them for many years; and the list at the present time is far too voluminous, and, I may say, too interesting, to be sent to "N. & Q." as a mere catalogue. I hope indeed to carry out shortly my long purposed intention of publishing it in a volume, with such remarks, archeological, historical, and poetical, as have arisen from a consideration of the not a little interesting subject.

3. It is part of the plan of the book to give thirty or forty illustrations (out of perhaps two or three hundred) of existing sun-dials. But this is a singular question to come from Nice, where so many sun-dials are to be seen.

4. This is partly answered by No. 2; but I join heartily with P. W. S. in wishing that "any of your correspondents who know of quaint or picturesque sun-dials" would oblige the readers of "N. & Q." by a list of them, as the longer I collect the more imperfect I perceive the collection must necessarily be, from the difficulty of getting people to record those known to them.

Being upon the subject, once more I appeal to the readers of "N. & Q." to throw light, if they can, upon the introduction of the fly into the window-dials at Marlborough and Winchester, as also into so many of the copper-plate illustrations of sun-dials in Leadbetter's volume.

MARGARET GATTY.

"SUMMUM JUS, SUMMA INJURIA" (4th S. v. 317, 433, 588.)—Your correspondent G. A. B. has been at the trouble to collect out of various Latin authors the above adage, and he inquires if there are any other instances of it being noticed.

In a sermon by Dr. Thomas Sherlock, an old divine, and who was at one time Master of the Temple Church, London, he will find mention made of the phrase. It is very apt to be used by some persons as a weapon of offence against the science of judicature, and therefore I will give the substance of Dr. Sherlock's interpretation, as I do not happen to have my own copy of his works at hand. I am sure what is given contains no vital error of the learned bishop's words. It cannot with consistency be affirmed that what is *summum jus* according to the law, is according to the same law *summa injuria*. *Summum jus* regards the written law; *summa injuria* regards the original reason of all law. He goes on further to say, attention must be given to the difference between the reason of justice and the rules of justice; and by the rules of justice he understood the general principles and maxims of justice by which the laws of all countries are governed and directed. By the reason of justice he understood the fountain from which all maxims and all laws are derived, which is no other than right reason itself; for laws are not just as partaking of the

authority of the lawgiver, but as partaking of his reason. Hence arises the distinction between good and bad laws, though both derived from the same authority: showing thereby that an authority, though it may make a valid law, yet it cannot make a good one unless acting upon the reason of justice.

A. B.

Edinburgh.

"THE DEVIL BEATS HIS WIFE" (4th S. vi. 273, 356, 427; vii. 25.)—With regard to the proverbial "Devil and his dam," and the question "Who is the devil's wife?" asked by CUTHBERT BEDE and myself, I find illustration in—

"Grim, the Collier of Croydon; or the Devil and his Dame; with the Devil and St. Dunstan."—Doddley's *Old Plays*, vol. xi.

The Satanic portion of the plot of this play runs thus:—Spenser's Malbecco tells the story of his wrongs to the infernal judges. They cannot believe that wives are so utterly bad; and, to make proof, send up to earth the devil Belphegor, who is to remain here a twelvemonth and a day, to marry, and so to take back evidence on the matrimonial question to the hellish synod. Poor Belphegor is at the outset cheated of the wife of his choice, marrying the maid instead of the mistress. His wife, after committing all the sins that woman can commit, poisons him; and he returns to hell with the new appendage of horns:—

"Belphegor. These are the ancient arms of cuckoldry, And these my dame hath kindly left to me; For which Belphegor shall be here derided, Unless your great infernal majesty Do solemnly proclaim, no devil shall scorn Hereafter still to wear the goodly horn.

"Pluto. This for thy service I will grant thee freely: All devils shall, as thou dost, like horns wear, And none shall scorn Belphegor's arms to bear."

[Compare the song in *As You Like It* (iv. 2)—

"Take thou no scorn to wear the horn."]

This portion of the plot is taken from Machiavel's *Marriage of Belphegor*. How much further back can the story be traced? JOHN ADDIS.

ARMS OF CHARLEMAGNE (4th S. vii. 75, 180.) The sword said to have been the property of Charlemagne, which, with other regalia, is preserved in the Schatzkammer at Vienna, bears on the pomel an escutcheon charged with the single-headed eagle displayed; the same bearing also appears upon the scabbard. The regalia, however, are of a later date than the time of Charlemagne. The eagle appears for the first time on the seal of the Emperor Henry (an. 1056). Armorial bearings, in the modern acceptation of the term, were unknown in the days of Charlemagne; but the eagle might be considered the *traditional* arms of the emperor, and so would answer W. M. H. C.'s purpose.

J. WOODWARD.

"CERTOSINO" (4th S. vi. 475; vii. 19.)—May not this term, as applied to inlaid work, have

originated at the celebrated Certosa of Pavia? Any one who has visited that gorgeously decorated monastery will remember how especially rich it is in work of that kind. The altars in the chapels of the nave are inlaid with *pietra dura* work, composed of the costliest marbles and crystals; and, if I remember aright, there is also a good deal of work in the Sagristia and elsewhere composed of inlaid wood and ivory.

J. WOODWARD.

Montrose, N.B.

MORE FAMILY (4th S. ii. iii. iv. *passim*; vii. 226).—Will MR. MOORE care for the following extract, on which I chanced the other day, and copied it, fancying that it might refer to some relatives of the great chancellor?—

"John More died the 25th of April last. John, his son and heir, aged 24 and upwards. Devon, Nov. [qy. 4], Anno 8." (*Inquis. Post Mortem*, 8 Hen. VII., No. 11.)

HERMENTRUDE.

THOMSON A DRUID (4th S. vii. 97, 225).—MR. JACKSON asks why the poet Thomson was called a *Druid* by Collins. I have an idea that the man who wrote *Irish Eclogues* might have known a little Irish, and so termed his brother bard a *draoicht*—a singer or poet—in that mother dialect of the Celtic West.

New York.

W. D.

THE PHOENIX THRONE (4th S. vii. 162, 268).—BYRON makes the phoenix a song bird:—

"In the desert a fountain is springing,
In the wide waste there still is a tree,
And a bird in the solitude singing,
Which speaks to my spirit of thee."

P. P.

SIVE AND THE WHITEBOYS (4th S. vii. 124, 269).—W. H. P. may well say "the state of Clare must have been terrible." I resided in the most disturbed part of that county during the whole of the "Terry Alt" time, and "could a tale unfold." N.B. At present Westmeath is not much better, which after so many years' experiments in the "pacification of Ireland," makes those who are acquainted with that country wonder a little as to what is the principle (?) on which these experiments are based. "Teries," "Terry Alts," "Mrs. Alt and Children," all meant the same persons. "Lady Clare" was the name used by them when extending their ravages into the county Galway. I have a very complimentary letter from "her ladyship," addressed to a relative, a native of Clare, who resided in the county Galway.

W. H. P. will find the true history of "Terry Alt," contributed by one who knew him well, in an early volume of "N. & Q." Not having the book at hand, I cannot give the volume and page; but the General Index to Second or Third Series

in *voce* will give it.* So far as I am aware, "Terry Alt" is still alive, and in the enjoyment of a well-earned competence, as he must now be sixty-five or thereabouts.

ST. JOHN.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works in Verse and Prose, complete, of Henry Vaughan, Silurist, for the first time collected and edited. With Memorial Introduction, Essay on Life and Writings, and Notes, Fac-similes, and Original Illustrations. By the Rev. Alexander B. Grosart, St. George's, Blackburn, Lancashire. In Four Volumes. Vol. I:—Memorial Introduction and Sacred Poetry, including Silex Scintillans, 1650-1655; Thalia Rediviva, 1678, Folia Silvule, 1650, 1678.

The same, Vol. III., Prose, containing: Mount of Olives—Of the Benefits we may get from our Enemies, after Plutarch and M. Tyrius—The Diseases of the Mind and Bodie, from Plutarch; Praise and Happiness of the Countre Life; Hermetic Physic, &c.

The Anatomie of Baseness, 1615, by John Anderson. Edited with Introduction and Notes, by Rev. A. B. Grosart, &c.

The Teares of the Beloved, 1600, and Marie Magdalene's Teares, by Gervase Markham. Edited, with Memorial Introduction, Notes, &c., by Rev. A. B. Grosart, &c.

Poems by Henry Lok, Gentleman (1593-1597). Edited with Memorial Introduction and Notes, by Rev. A. B. Grosart.

It is not only that these volumes, being part of "The Fuller Worthies Library" (the last three forming portions of *The Miscellanies*), are "printed for private circulation," and consequently by courtesy, if not of right, may claim exemption from critical strictures; but chiefly because, in the limited space we could allot to them, it would be impossible to enter into details, that we content ourselves with recording their appearance, and with giving at length their explanatory title-pages. By this means we bring the books sufficiently under the notice of those likely to be interested in them, and so assist the editor in his labour of love. We believe he still has on hand some few copies of the small paper series, of which it will be remembered that the number printed is very limited.

THE INTERNATIONAL EXHIBITION OF 1871.—Another source of rational enjoyment and recreation has been provided for the London public and their country cousins on their visits to the metropolis, in the International Exhibition, which was opened with fitting ceremonies on Monday last by the Prince of Wales. The object of the promoters of this great work, namely, to do honour to the memory of the late Prince Consort, by carrying out his desire to encourage by a series of Annual Exhibitions the advancement alike of the Fine and Industrial Arts in this country, is one which none can gainsay. The Commissioners have done their part regardless of trouble and expense. It now remains for the people themselves, as exhibitors and visitors, to show their appreciation of what has been accomplished by a generous and hearty

[* See "N. & Q." 2nd S. xi. 178, 235; 3rd S. ii. 270.—Ed.]

co-operation in a work which may do much to influence the intellectual and material progress of the nation.

THE CAMDEN SOCIETY.—The General Meeting of this Society was held on Tuesday, Sir William Tite, the President, in the chair, when Mr. W. F. Cosens, Mr. Alfred Kingston, and Sir F. Madden were elected members of the Council for the ensuing year. The Report announced for early publication the Letters and Papers of John Shillingford, Mayor of Exeter in the first half of the fifteenth century; the Cheque Book of the Chapel Royal from the reign of Elizabeth to the Accession of the House of Hanover; a second volume of Trevelyan Papers, and a volume of Fortescue Papers, collected by John Packer, Secretary to George Villiers, Duke of Buckingham; an unpublished Life of Bishop Bedell, &c. After announcing the satisfactory progress making in the preparation of the General Index to the first hundred volumes of the Society's publications, and the great falling off in the number of members owing to the many deaths of those who joined the Society at its formation, the Council make an earnest "appeal to all who take an interest in the study of England's history, the biography of England's worthies, and in these the sources of England's greatness, to add their names to the Society, and enable it to continue and extend its useful and honourable labours." We recommend this appeal to the attention of our readers. A suggestion thrown out during the meeting, that the Society should close its present series of books and commence a new one, is well deserving the consideration of the Council.

LADY NIGHTINGALE.—In endeavouring (*ante*, p. 378) to do justice to the accuracy of Mr. Pictou as to the inscription on this lady's monument, stating that she died on "Aug. 17, 1734," we have unintentionally seemed to throw a doubt on the accuracy of Colonel Chester's statement that she died in August, 1731. Colonel Chester's care and accuracy in all such matters are too well established to be affected by any such remark; but it is only due to him to say that there is no doubt that Lady Nightingale's death really took place in 1731, as stated by him, and not in 1734, as recorded on the monument.

We have received the Preface and a specimen of Mr. Phillips's *Dictionary of Biographical Reference, containing One Hundred Thousand Names*. We understand the book, which is a very clearly printed octavo volume, is nearly ready for delivery; and we congratulate Mr. Phillips on having brought to a close his labours on what promises to be, on the ground of its utility and completeness, a most indispensable book of reference.

We have to apologize to a lady, Miss Cusack, for not recognising her as the writer of the *History of Kerry*, lately noticed by us, but attributing it to one of our own duller sex.

LONDON INSTITUTION.—Mr. John Cargill Brough, F.C.S., was on 26th April, appointed principal librarian in the room of Mr. Edward William Brayley, who died on Feb. 1, 1870. We would earnestly recommend the Committee of this Institution to complete the Catalogue of the valuable collection of historical tracts and pamphlets. The first volume, including the letter F, was published in 1840.

THE ATHENÆUM announces that the Earl of Shaftesbury has placed in the hands of the nation, through the Record Office, the whole of his fine collections of family and historical papers.

THE OLD BOND STREET GALLERY.—The summer exhibition will be opened on the 29th inst., at 25, Old Bond Street, and pictures will be received on the 15th and 16th.

ROMAN PAVEMENT.—Some Roman pavement has been discovered, within the last few days, in the garden of No. 27, Mark Lane. This building is of the seventeenth century, and the garden was well-known for its fountain and lime tree. That portion of the pavement uncovered is some three or four yards square, but it is evidently only a small part of a large pavement. Some years since a piece of a similar character was found upon the other side of the lane, directly opposite. The workmen have found a quantity of animal bones, as well as fragments of Samian and Upchurch ware. Most of these have found ready customers in the numerous persons visiting the spot.—*Times*.

A BRITISH MUSEUM READING-ROOM GRIEVANCE.—Under this heading a correspondent inquires: "How is it that books and MSS. in use in the Reading-Room of the British Museum are kept so long a time at the binder's?—in many cases six or eight months, and even longer; and some collections purchased in 1862 (nearly ten years ago) are not even arranged for the binder yet. I have sent up my tickets for books and MSS. month after month, and still they are returned with the words 'At the binder's.' Surely one or two months is ample time to bind a book or MS." We think there must be some mistake in this; and we are sure that the attention of the authorities once called to the subject, there will be no ground for further complaints.

EARLY CLOSING MOVEMENT.—The managers of the London daily press have, it is said, resolved to abandon the practice of reporting *in extenso* the speeches delivered in the House of Commons at unreasonably late hours. Except in very rare cases, where the interest of the debate justifies a departure from the rule, honourable members who catch the Speaker's eye after midnight will henceforth find but a brief epitome of their eloquence in the morning papers.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

H. TAYLOR'S STATEMENTS.

* * * Letters stating particulars and lowest price, *carriage free*, to be sent to Mr. SMITH, Publisher, "NOTES AND QUERIES," 3, Wellington Street, Strand, W.C.

Particulars of Prices, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

JACK SHEPHERD, illustrated by Cruikshank.

Wanted by Mr. J. C. Hotten, 74 and 75, Piccadilly, W.

Newspapers, &c., having reference to the late C. Dickens.

Wanted by Mr. J. O. Thompson, 12, Crown Terrace, Anlaby Road, Hull.

Notices to Correspondents.

We are compelled to postpone until next week our notice of Mr. Twissleton's and Mr. Chabot's elaborate volume, *The Handwriting of Junius*.

MELCOMBE.—Some account of Daniel Quare, the watchmaker, will be found in "N. & Q." 2nd S. vi. 13, 175, and Hone's Year-Book, p. 314.

W. H. S.—More resigned his under-sheriffship, July 23, 1519. See Foss's Judges, v. 210.

X. X.—No charge for the insertion of Queries, but we reserve to ourselves the right of judging what are admissible.

ERRATA.—4th S. vii. p. 371, col. i. lines 4, 3, and 2 from bottom (of text), for "an" and "inserted" read "and" and "manufactured," respectively; p. 374, col. ii. line 26, for "enclosed" read "endowed."

LONDON, SATURDAY, MAY 13, 1871.

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Notes.

IRISH LEGIONARIES IN RIO DE JANEIRO.

In the year 1834 there was published in Berlin a work entitled “*A Contribution to the History of the War between Brazil and Buenos Ayres in the Years 1825, 1826, 1827, and 1828, by an Eye-Witness.*” I do not know who was the author of this interesting book; but no one can read it without being charmed by the talents of the writer, and fully convinced of his honesty. My main object in now directing attention to his pages is for the purpose of eliciting, through the columns of “N. & Q.,” some further information respecting an Irish legion, or body of soldiers, which he refers to as being organised for the service of the Emperor Dom Pedro in the year 1828.

The Irish are justly proud of the achievements of their valiant countrymen who, in accordance with the terms of the Treaty of Limerick, became exiles from their native land, and were afterwards known in many a battle-field of Europe as “the Irish Legion,” although for many years their departure from the land of their birth was lamented as “the flight of the wild geese.” Nothing could be better known in Ireland than the fact that in

the year 1817 several regiments of Irishmen were enrolled and took service with the revolted States in South America; but of a later deportation of Irishmen to serve under Dom Pedro in Brazil, little, if anything, has ever been said; and hence I am sure that the following extracts concerning the formation, the stone-throwing prowess, and the disbandment of an “Irish Legion” in Rio Janeiro will be as strange and extraordinary intelligence to the present generation of Irishmen as, I candidly admit, it has been to myself.

Previous to the engagement of Irishmen in his service, Dom Pedro had formed a legion of Germans, and these were mainly picked up in Hamburg and Bremen, and were chosen on account of their physical development, and without the slightest regard to their moral qualities; and, as our author says, there was no question asked whether or not they were outcasts from prison or runaways from the police; on the contrary, one agent undertook to send out a certain number of convicts from the penitentiaries (*eine Anzahl Straflinge aus den Zuchthäusern*), and even these, bad as they were, had been enticed to enrol themselves by promises as false as they were flattering (p. 284.)

By such means were Germans enrolled under the banners of Dom Pedro, and here is what the author says as to those who had been induced to leave Ireland for the Brazils:—

“The determination to increase the number of foreign troops which were so easily handled, and constituted almost the sole reliable support of the executive power, led to the employment of Colonel Cotter, an Irishman, who had been just then named as the commander of the third battalion of Grenadiers. He was sent to Ireland for the purpose of raising recruits, and about the beginning of the year 1828 he reached Rio de Janeiro with a couple of thousand of his fellow countrymen. These men had been recruited by the same deceitful means that had been employed for enticing the Germans (*die er in derselben zweideutigen Art, wie die deutschen Werber geworben*), and for the most part were taken from the very lowest classes of the populace, as well as from the White-boys.

“Upon their arrival, an attempt was made to force all capable of bearing arms to enter the service and at once repair to the military depots to commence drill; but this attempt was resisted, and when the government sought to compel the men to become soldiers, an appeal was made to the British ambassador, Sir Robert Gordon, who at once declared that, unless these men had bound themselves to take military service, they could not be forced to do so. It is difficult to determine whether this decision of the ambassador was founded on political, legal, or personal grounds, although all such motives might easily be supposed to have contributed to his decision, by reason of his dissatisfaction with the conduct of the emperor.

“Under these circumstances an amicable arrangement was come to, and from three to four hundred Irishmen were enlisted upon the following conditions, viz. that each man should receive the pay of an English soldier—a shilling a day—which was nearly twice as much as was paid to the Germans, as well as double their rations;

* *Beiträge zur Geschichte des Krieges zwischen Brasilien und Buenos-Ayres in den Jahren 1825, 26, 27, 28. Von einem Augenzeugen.* Berlin, bei G. Reimer, 1834, 8°, pp. 314.

next, that there should be no stoppages; and lastly, that they should not be subjected to corporal punishment. They were then incorporated in the third Grenadier battalion, commanded by their countryman, Colonel Cotter, and so served to complete the battalions of Germans." (Pp. 288, 289.)

And here it is to be remarked that our author may be relied upon as to whatever statements he makes as "an eye-witness," but that he was liable to misinformation, and, I have no doubt, was misinformed when he asserts that these Irishmen were recruited in Ireland, and that some of them were "Whiteboys." There were no "Whiteboys" in Ireland in 1827 or 1828. The severe enactments entitled "The Whiteboy Acts" were still in force. Some landlords were still guilty of cruelties, and farmers and farmers' labourers resented such cruelties by the perpetration of heinous crimes; but still there were, with the exception of the co. Tipperary, fewer grave agrarian offences committed in Ireland in 1827 and 1828 than for many preceding years. I entertain then a very strong doubt that any of the Irishmen imported into Brazil were agriculturists. And then there is this consideration,—how could two thousand Irishmen be recruited in Ireland and utterly escape the attention of the *two governments* that were then established in that country? It may seem strange to assert that in 1827 and 1828 there were *two governments*, but such is literally the fact. There was "the Irish" government established at the Corn Exchange, and called "the Catholic Association," with Daniel O'Connell as the president, and there was "the English" government at the Castle, with the Marquis of Wellesley or Anglesey as Lord-Lieutenant. The latter would not have permitted the provisions of the Foreign Enlistment Act to be violated; and the former would not have sanctioned the deportation of so large a number of their countrymen for the purpose of fighting against a state like Buenos Ayres, which had only recently achieved its independence. My belief then is that the Irishmen recruited by Colonel Cotter must have been picked up in London, Liverpool, Manchester, and Glasgow, and were—if one may judge of them from their subsequent conduct—composed of the refuse, riff-raff, and the worst portions of the Irish population to be found out of their own country.

"Great mischiefs," observes our author, "followed from having in the same corps men of two distinct nationalities, and receiving different pay, and treated not in the same manner. The Irish, being so much preferred to the Germans, soon began with riots in the taverns and 'vendias' of Rio de Janeiro, and by these riots great disturbances were caused, and many persons lost their lives. The Irish also soon found out a new amusement for themselves—it was by practising their great skill in stone-throwing at the expense of the negroes (*ihre Geschicklichkeit im Steinwerfen an den Negern zu üben*). These poor negroes were thus molested as they daily came to draw water from the fountain in the Place St. Anne, in

which the barracks were situated. This annoyance added to their afflictions, and served to make both them and their masters most bitter enemies of the Irish. And then this consequence followed that the Germans, their fellow soldiers, who loved brawling and drinking as much as the Irish, readily followed their example, especially when they saw that these disorders were followed by no serious punishment, as the colonel winked at the misconduct of the Irishmen in the hope the remainder of their countrymen would be tempted to join the ranks." (P. 289.)

It would be a waste of your space to enter into all the particulars of the manner in which a disregard of discipline at length led to open mutiny. In this mutiny, the Irish fully sympathising with their new and cordial friends the German soldiers, both broke out into an open insurrection, which is thus described:—

"The marching of troops, the rattling of artillery, and the racing of orderly officers, announced to the inhabitants of Rio de Janeiro the danger that was impending over them. A multitude of curious persons, and among them many negroes, were collected together on the Place St. Anne, and it might be about mid-day, when the insurgents, without any military order, but gathered together like a swarm of bees, burst out of the barracks-yards.

"The first fight of the insurgents began with the spectators, and was especially directed against the negroes. The Irish threw stones at them, and they retaliated; and then followed discharges of musketry. Those who had been collected from curiosity fled, and the insurgents, incited by rage, and eager for plunder, broke into houses, and ravaged the adjoining streets. Ruthless and savage, they spared the lives of none they encountered. The inhabitants, in their despair, armed themselves; the negroes, too, got hold of weapons, and then began a battle, or rather a butchery, in which a mutual hatred, surpassing all belief, was exhibited. No quarter was given on either side, and the blacks, like cannibals, tore with their teeth the bodies of their fallen foes! The battle raged for many hours, until at last the ammunition of the insurgents was exhausted. . . . A detachment of cavalry was sent against them, but this was encountered by a troop of Irishmen with such a powerful, well-aimed hail-storm of stones, that many of the riders were knocked off their horses, and the remainder took to flight." (Pp. 293, 294.)

This last incident is, I believe, an achievement unparalleled in modern warfare. But to hasten to a conclusion of "this strange, eventful history." The mutiny was suppressed, and "all the blame of it was thrown upon the Irish" (*sie die Schuld der Empörung allein auf die Irländer zu walzen beabsichtige*). The universal cry of the Brazilians was "Death to all foreigners!" (*Mate todos os estrangeiros!*); and as to this poor little "Irish legion," we are told that its members "were given over to the English authorities, in order that they might be returned to their own homes as alike incorrigible and untameable" (*die Irländer den englischen Behörden übergeben werden, um sie in ihre Heimath zurückzuschaffen, die zwar als unverbesserlich und unzähmbar aufgab*), p. 297.

But did these Irish return to Ireland? I doubt it. I should like to know what became of them.

There must surely be some record of these transactions in our Foreign Office; or perhaps some one in Ireland can tell of Colonel Cotton and his Irish Legion.

WM. B. MACCABE.

Moncontour-de-Bretagne, Côtes du Nord, France.

NAPOLEON III.

There are many accounts of the life and works of Napoleon III., some of which, laudatory enough, were evidently written by order*; but in none of them, as far as I know, is there any mention of a contribution from his Majesty to a translation begun by his brother and published in a large collection, the *Panthéon littéraire*.† The dedication, which I beg to subjoin, is very curious, and may give rise to more than one commentary:

"A Son Altesse Impériale

Le Prince Napoléon Louis Bonaparte.

"Mon cher Prince,—C'est à vous surtout que je devais offrir ce volume. Il contient l'ouvrage d'un Jacques Buonaparte, homme de sens et de cœur, qui porta avec honneur au xvi^e siècle ce nom devenu au xix^e le plus glorieux des noms. Un autre membre de votre famille, un homme d'un esprit droit, d'un cœur généreux, d'un patriotisme éprouvé, qui fut votre frère, a fait de cet ouvrage une traduction élégante et facile. Vous-même vous avez bien voulu, à ma demande, revoir les fragments omis par votre frère, car je ne voulais pas qu'une plume étrangère vint se mêler à cette association de famille. Je puis donc dire qu'en bonne partie ce volume est tout vôtre et vous le dédier comme tel. Mais une autre considération encore m'a déterminé à vous le présenter: c'est qu'il contient, à côté de la narration historique de Jacques Buonaparte, les Mémoires sur Bayard et Fleurange, deux héros de votre affection. Je ne sais si la fortune, favorable ou contraire, vous appellera jamais à la vie d'action, vous condamnera, en expiation de la gloire de votre nom, à user jusqu'ici dans l'exil cette glorieuse ardeur par laquelle vous eussiez su le soutenir; mais ce que je sais bien, c'est que si jamais votre patrie réclamait le sacrifice entier de votre personne, heureux de vous exposer au premier rang, sans autre ambition que celle de bien faire, sans autre mobile que l'intérêt de votre pays, vous sauriez, comme Bayard, capitaine ou soldat, magistrat ou citoyen, conquérir l'affection, le respect, et, je me plais à le croire, l'admiration de tous.

"Si qua fata aspera rumpas,
Tu Marcellus eris."

"Paris, 27 juillet 1836.

Votre ami,

"J. A. BUCHON."

FRANÇOIS-MICHEL.

Athenæum Club, Pall Mall.

BRASS IN BOSTON CHURCH.

Pishey Thompson, in his generally accurate *History of Boston*, alludes (p. 197) to "a most brilliant coat of arms upon a brass plate with real metals and tinctures enamelled as old as the reign

of Elizabeth," which was in 1856 (and it is to be hoped is now) in the south aisle of Boston church. It is a memorial of Richard Bolle of Haugh, who died 1591; and as Holles, while giving the inscription which in 1640 existed in Latin, made no mention of the plate, Thompson, who extracts from *Lincolnshire Churches, Division Holland*, p. 59 (1843), an account of the blazoning of the sixteen quarterings of which it is stated to consist, remarks that it has been probably renewed since Holles' time, particularly as the inscription is now in English, and not in Latin.

Possibly in such renewal the plate has suffered, or time has caused the tinctures to appear otherwise than in their proper colours; but if the account describes the plate as it has lately appeared, it is very far from being an accurate description of the armorials of this old Lincolnshire family. For instance, the first coat (Bolle) is described as "Sa. 3 lamps or, flame ar.," while the name is only attempted to be assigned to one coat, and then *Kyme* is inserted instead of *Haugh*.

In case it should be deemed worthy of a note, I append a more correct description of the arms, and the names of the original bearers thereof, so far as I have been able to ascertain the latter.

1. Az. out of 3 cups or, as many boars' heads coupé arg.—*Bolle*.

2. Arg. 3 maces sable.—*Pulvertoft*.

3. Arg. 2 bars gu. on a chief vert 3 besants.—*Angevine*.

4. Arg. a chevron between 2 escallops in chief, and a cross crosslet fitchée in base, gu.—*D'Alderbie*.

5. Arg. a chevron between 10 cross crosslets gu.—*Haugh*.

6. Sa. a chevron between 3 bells arg.—*Bell*.

7. Party per pale indented or and gu. a crescent for difference.—*Holland*.

8. Sa. a chevron ermine between 3 wings arg.—*Nanfan* of Devon.

9. Arg. 3 wolves courant in pale az.—*Nanfan* of Cornwall.

10. Chequy or and az. a chief arg. gutté de sang.—*Coleshill*.

11. Gu. fretty or, a canton arg.

12. Arg. 3 chevronels sa., the first charged with a martlet or.

13. Arg. fretty gu.

14. Arg. a chevron between 3 cross crosslets sa. within a bordure of the last bezantée.—*Fitzwilliams*.

15. Gu. a chevron between 3 cross crosslets or, a lion passant in chief of the second.—*Mablethorp*.

16. Arg. 2 bars engrailed sa.—*Stayne*.

In the account to which exception is taken, the plate is treated as being quarterly quartered, whereas the sequence of the arms following the order in which they were acquired, according to

* See Vapereau, *Dictionnaire universel des contemporains*, et Ferd. Hoefer, *Nouvelle Biographie générale*, etc.

† *Choix de Chroniques et Mémoires sur l'Histoire de France*.—Le Loyal Serviteur.—Chronique de Bayard, &c. Paris, A. Deshay, M.DCCC.XXXVI, 8vo.

the family pedigree, is from the dexter to the sinister side of the shield.

Perhaps some correspondent can oblige by assigning the names to Nos. 11, 12, and 13. The arms appear to have accrued, in addition to Nos. 8, 9, and 10, by the marriage of Richard Bolle, grandfather of Richard before mentioned, with Isabel, sister and heir of Sir Richard Nanfan, whose father, John Nanfan of Cornwall, married Jane, daughter and heir of Sir John Coleshill.

W. E. B.

UNPUBLISHED LETTER OF — ESSEX.

[This letter is among the papers in the possession of the Duke of Manchester. It has neither date nor address. Is there any record existing of the duel with Sir Edward Baynton? Mr. Hepworth Dixon seems to have overlooked this letter when seeking for matter for *The Court and Times from Elizabeth to Anne*. T. P. F.]

Deare Essex

The nuis is too true and sir edward Baynton who my Sonne fought with is hurt but yesternight my Sonne cam from . . . where they fought and was assured by dockter wryght and the Sirgen that searched the wond that ther is no danger there went a post a man of my lord of Sx with a leter from the Queen and an other from my lord marquis hartfor to . . . his pardon and secuere his future if the other should dye which God forbide he shold you maye imagin how such an acedent as this wold afflicte me to . . . that I live for the sinne of it is more than anny thinge else my Sonne Ro. lyes concealed least he shoul gooe in to a prison, this onfectionous tyme for this facte cud not admitt of beinge bayled I trust in God the gentillman shall live that my Sonne be not so unfortunat as to be guilty of murder. Your Sister knew nothing of it nor shall not so longe as I can kepe it from hir. This will kepe us from coming to Lesse this sumer for it will be fortenday befor the wonde that is green can be healed, and all that tym your brother Ro. must conseale himselfe. Therefore when you wold have the coach send for it. I can not send you the pirticulars for I have leters to ryte to Simson and my Lady Carlile being here this day I waghted on hir parte of the way and came not home till it was late—my Sonne to your [P] Company your
SX.

I feare that when yor Sister knows of this acedent she will be in great affliction though her husband be — and I shal be in fear a great while.

PROVERBS.—“Turn coal, never be rich.” Allusion to the extravagant practice of turning over a half-burnt coal. “Paint costs nothing.” Allusion to its protecting and preservative effect on the woodwork below.

M. D.

THE BODLEIAN.—In Dauban's *Les Prisons de Paris sous la Révolution* is a paper on “La Moralité de Beaumarchais,” now printed for the first time. In this paper mention is made of a certain Abbé de Gevigney employed in the manuscript department of the King's Library. This abbé is spoken of as having been most unscrupulous, and as having sold many of the manuscripts committed to his charge. He made the best excuses he could, but the account says—

“Eh bien, le surplus avait été vendu à des Anglais, et forme aujourd'hui l'un des joyaux de la Bibliothèque Bodléienne d'Oxford.”

W. H.

SURNAMES OF OFFICIALS IN THE WEST INDIES, ETC.—On looking over the list of office-holders in these colonies, one is struck with the frequent recurrence of the same name in the smaller as well as the larger islands. Once in office, a family seems to take deep root, even although it be exotic; and it is perpetuated, in the same sphere, irrespective of other local ties. Some of these names are scattered broadcast, while others are intensely localised. This monopoly, as it were, seems latterly to have been abandoned in Jamaica. In Barbados, of forty-one* officials, there are two Gores, two Parrys, two Clarkes, and two Taylors. In Bermudas there are three Darrells, three Brownes, two Keons, two Tuckers, two Gilberts, two Bowyears, and two Harveys. In British Guiana, of fifty-two officials, there are five Austins, two Walkers, two Coxes, and two Pollards. In Dominica, of thirty-three officials, three Lockharts, three Fellans, three Lloyds, two Ballots, two Johnsons, and two Taverners. In Grenada, of twenty-seven officials, four Mitchells and two Wells. In Montserrat, of twenty-eight officials, five Dyetts, four Meades, two Peels, two Johnsons, and two Sempers. In Nevis, of thirty-one officials, four Maynards, two Dyetts, two Burkes, one Semper, and one Wigley. In St. Kitt's, of twenty-seven officials, three Burridges, three Evelyns, two Elridges, two Wigleys, and one Semper. In Antigua, of thirty-five officials, two Nugents, two Jarvises, two Mercers, two Thibaus, two Coulls, one Peel, three Baynes, three Hyndmans, two Maras, and two Berkeleys. In Falkland Islands, of fifteen officials, three Griffiths, two Byngs, and two M'Clintons. S.

WILLIAM GILMORE SIMMS.—The affixed cutting from the New York correspondent's letter in *The Standard*, June 30, 1870, may interest many readers of “N. & Q.,” which seems to be the very paper for such a notice:—

“The Southern States have lost their most prominent and versatile man of letters in the death of Mr. William Gilmore Simms of South Carolina, which event will

* These are approximate figures (see Hannay's *Almanack*).

died in Charleston on the 11th instant. Mr. Simms is probably little known in England, yet he was the most prolific of all American authors, and the list of his works could probably reach out to a hundred. He was long the editor of the *South Quarterly Review*, a publication which ceased to exist before the breaking out of the war of secession, and has not since been revived; but he wrote histories, biographies, poems, plays, and as many novels as the late G. P. R. James, whom as a novelist he somewhat resembled. Mr. Simms enjoyed at one time a considerable popularity in the Northern States, and in early life was the personal friend of Washington Irving, W. C. Bryant, and other eminent Northern writers. He espoused with all the energy of his nature the cause of the South in the war of the rebellion, and sent his son into the field as Hampton's cavalry. His country seat of Woodlands was burned in Sherman's raid, and he suffered total impoverishment in the collapse of the Confederacy. Apart from such of his novels as are based on Indian life and the revolutionary period, which have a permanent value as presenting social phases that have long passed away, his best books were probably his *History of South Carolina*, *Life of the Chevalier Bayard*, and *Essay on the Doubtful Plays of Shakespeare*.

I may add that many of Mr. Simms's novels of New Orleans, South Carolina, and West American life have been translated into German (*Marie de Berniere*, 3 vols.; *Der Kussike von Kiowa*, 5 vols.; *Der Parteigänger*, 15 vols.; *Wigwam und Hütte*; *Der Yemassee Indianer*, &c.), and are read with much interest and pleasure by the lover of the novels of the more widely-known G. P. R. James.

HERMANN KINDT.

Germany.

MALE AND FEMALE NUMBERS AND LETTERS.—Anomalies have been observed by many philologists in the distribution among various groups of language of numeral roots, recognisable as identical, but employed to express diverse numbers.

My chief object on the present occasion is to call attention to the probable operation on numerals of the dual and consequently sexual system, which prevailed during the Caucaso-Tibetan epoch, and which exercises so much influence on the philosophy of the Assyrians, the Chaldeans, and the Hebrews, and which lives in the shape of superstition even to this day.

The decimal system of a hand of five fingers is relatively recent, and was preceded by a quaternary system of a hand of four fingers, and it is subsequent to this epoch the numbers three and seven were introduced. The fingers were named as in West Africa, and the pairs on the right hand were 1 and 2, 4 and 5; on the left hand, 6 and 8, 9 and 10. There were probably other pairs on the feet, 11 and 12, 14 and 15, &c.

The larger fingers would be male and the smaller female in the development of the dual system. The larger fingers are inside on the quaternary system, and the smaller or female fingers are outside in the quaternary and quinary systems. The male fingers would consequently be 4, 8, and 9, and the female fingers 1, 5, 6, and

10. It can be observed that there are relations among what has been here named the male group, and likewise among the female group, and there are further linguistic relations between the pairs.

Letters, the cabalistic relations of which to figures are well known, still maintain the relation of solar and lunar in some languages, and this strengthens the supposition of a precedent epoch of male and female, or solar and lunar, number or finger names.

HYDE CLARKE.

32, St. George's Square, S.W.

"THE PRODIGAL SON" IN GREENE'S "MOURNING GARMENT," 1592. — Those readers who had the rare treat of seeing in the late Exhibition of Old Masters the fine series of "The Prodigal Son" painted by Murillo (*ob.* 1682), or who have perused Dean Stanley's description of the six pictures at p. 120 of the present volume of "N. & Q.," will study doubtless with no small amount of pleasure an earlier series of pictures of "The Prodigal Son" to be found in a black letter pamphlet, supposed to be rare, entitled *Green's Mourning Garment*. . . . both pleasant and profitable, by R. Greene—a humorous poet who died 1592, and who says of himself (K 3)—

"If I have been thought . . . as full of amours as Ovid, yet you will vouchsafe of my *Mourning Garment*, for that it is the first fruits of my new labours, and the last farewell to my fond desires . . . as this is the first of my reformed passions, so this is the last of my trifling pamphlets."

The little work abounds in wise aphorisms, and contains at least one pastoral poem of great merit, termed "The Shepherds' Wives' Song."

W. H. S.

MORE ABOUT COCKER (See "N. & Q." *passim*.) In the—

"Parliamentary Intelligencer, comprising the Sum of Foreign Intelligence, with the Affairs now in Agitation in England, Scotland, and Ireland. For the Information of the People. July 9 to July 16, 1660"—

I find the following curious advertisement:—

"The Pen's Gallantry: a copy-book containing sundry examples of all the curious hands now in use; the second impression, with the additions of court-hand copies, exquisitely performed by the author, Edward Cocker, living on the south side of St. Paul's Church, where he teaches the arts of writing and arithmetick in an extraordinary manner. Sold by William Place in Gray's Inn Gate in Holbourn, and Thomas Rooks at the Holy Lamb at the east end of St. Paul's Churchyard, London."

MAURICE LENTHAN, M.R.I.A.

Limerick.

"IN THE STRAW."—I fancied this saying had been referred to in "N. & Q.," but do not find it in the three indexes. The following extract presents a slight variation, possibly arising from the poverty of the mother referred to:—

"He has now got the seventh child, and the wife is presently on the straw, so that the ten pound note came seasonably."—In a note from Breechin, 1767, June.

W. P.

AN EDITORIAL CENTENARIAN.—It is stated in the *Printer's Register*, p. 111, that Mr. Lewis Doxat, lately deceased, was 108 years old. He is reputed to have been born in the British West Indies, to have been engaged on the *Morning Chronicle* newspaper in 1788, in 1804 to have become editor of *The Observer*, from which he retired in 1857, and died March 8 in the present year—1871. A. H.

[We believe it was only in *The Standard* and the *Printer's Register* that the age of Mr. Doxat is said to have been 108; whereas in other papers it is stated he was aged ninety-eight when he died.—ED.]

Queries.

MEZZOTINTO PRINTS.

I should like much to obtain a key to a pair of mezzotints I possess, which may be recognised by some intelligent correspondent by the following unartistic description (size 26 in. by 18 in.):—

No. 1. Scene, apparently the regions of Pluto. On the right, a cluster of grotesque demons; in their midst a saintly figure, hands clasped as if supplicating the mercy of a winged monster in the act of seizing him; the others pressing around, aiding and abetting; above their heads a large fish, bestrode by a skeleton goat-headed man playing upon a pipe, all joining indeed in one hellish chorus directed at the holy man they have captured. On the left the three-headed dog chained, menacingly rampant in the same direction; a figure in the corner holding a dilapidated birch broom over the heads of Cerberus.

No. 2. Scene the same. In the centre a homely elderly female passing; a basket on her left arm, containing apparently drinking vessels; her apron also filled and held up; in her right hand, elevated, a naked sword; head turned and eyes bent on the three-headed dog, as in No. 1, straining his chains to get at her. In advance, on the other side, a group of indescribable demons crouching together at the sight of the sword; the principal object in this last a monster with skeleton-horse head, cloth thrown over the body, and bestrode by an imp with owl's head, sash, sword, spurs, bearing staff and colours *à la militaire*.

Bats flying about and reptiles filling up the foreground of both pictures, while shadowy monsters occupy the parts not illumined by the light issuing from the infernal caverns.

In Callot's engraving of the "Temptations of St. Anthony," where the arch-enemy, overshadowing the whole picture, vomits devils of every conceivable shape upon the poor saint, I find some resemblance to my mezzotint. In this and No. 1 there is notably the corresponding incident of the holy man in the grasp of the winged demon, which suggest that all may be but varied conceptions of St. Anthony's troubles, of which there are, I believe, many pictorial versions. J. O.

AUTHOR WANTED.—Who was the author of *Exercises, Instructive and Entertaining, in False English*, seventh edit. 8vo, Leeds, 1799? It is stated in the preface that "the following sheets were written for the accommodation of the author's own school." The first edition probably dates in 1788. My copy having lost the last page or two (after 110) I should like to complete it. There is a work with a similar title, about the same dates, by John Perrin. W. P.

BRIDGETTINE NUNS.—In what year did the nuns of Syon return to England, and what number of *The Times* or *Evening Mail* contained a concise history of the sisterhood, written on the occasion of their return? DAVID ROYCE.

[An account of the return of twelve nuns to England of the ancient Convent of Syon House, or, as they are sometimes called, Bridgettine Nuns, appeared in the *Hampshire Chronicle* of Sept. 7, 1861, and was copied into *The Weekly Register* of Sept. 14, 1861, p. 7. They are now located at Spetisbury convent in Dorsetshire. Consult also Fuller's *Church History*, book vi, sect. i. 38-40, and Chambers's *Book of Days*, ii. 105.]

CHAUVINISME.—What is the origin of the word *Chauvinisme*? It occurs in a pamphlet addressed by Mr. Karl Blind and two other Germans to *Peuple français et à son Assemblée nationale*, and is dated London, Feb. 1871. L. V. S.

[Littré, in his admirable *Dictionnaire de la Langue française*, defines *Chauvinisme* "sentiment du Chauvin"; and explains, "*Chauvin*, nom d'un personnage de quelques dessins populaires, qui, exprimant des sentiments d'un patriotisme aveugle et étroit au sujet des succès et des revers de Napoléon I^{er}, est devenu le nom de celui qui a des sentiments exagérés et ridicules de patriotisme et de guerre. C'est tenir un langage de Chauvin."

THE CHEVRON.—What is the heraldic authority for the belief that the ancestors of those who bore a chevron on their armorial shield visited the Holy Land in the time of the Crusades? S. P. Exeter.

CLEMENTINE CUVIER.—Will any correspondent of "N. & Q." kindly inform the author of *On the Edge of the Storm* where the *Memoir of Clementine Cuvier*, daughter of the great *savant*, can be met with? It is mentioned and quoted from in the *North British Review*, but no bookseller can give any information respecting it.

[The *Memoir of Clementine Cuvier*, by the Rev. Mark Wilks, first appeared in the *Evangelical Magazine* for Feb. 1828; and this interesting memorial of the young, the beautiful Clementine, was reprinted by John Angell James of Birmingham, with "Reflections." See his collected *Works*, edit. 1860, iv. 393.]

CORBETT OF CHADDESLEY-CORBETT, Co. WORCESTER.—Can any one tell me how this family was connected with the Corbets of Caus and Watlesborough?

It appears that in 17 Ed. I. Roger Corbet died seised of lands in Worcestershire and Gloucestershire, leaving William, his son and heir, then

under age; and that Alda, the mother of the said Roger, held a third part of the manor of Chaddeley in dower. (Esch. 18 E. I. 27.)

The said Alda or Ada was the widow of a William Corbet, and it appears from her post-mortem inquisition (19 Ed. I. 8), that she held the whole of the manor of "Imeneve" of Peter Corbet by reason of the minority of William, the son and heir of Roger Corbet, who was also her heir.

H. S. G.

DREAM OF ELIZABETH DE L'ARCHE.—Can any of your correspondents throw any light on this subject; and if it be not, as I rather suspect, altogether a myth?

T. C. S.

EGGS AS AN ARTICLE OF FOOD.—I cannot call to mind any mention in the sacred writings of this most nutritious of animal substances. I may say the same of the profane authors, with the exception of Plutarch in his *Morals*, I cannot recall where; but he records, either of himself or by the mouth of his colloquists, a partiality for the egg of the domestic fowl. Was there any reason (religious or superstitious) for their avoidance by Jew and Gentile?

J. A. G.

Cariabrooke.

[Our correspondent's query will, we think, be fully answered by two familiar passages—"Or if he shall ask an egg, will he offer him a scorpion?" (Luke xi. 12); and the evidence as to the Gentile use of eggs is shown in the Latin proverb: "Ab ovo usque ad mala."]

GATES, ISLE OF MAN.—In Mill's *Ordinances and Statutes of the Isle of Man* (ed. 1821, p. 12), mention is made of "A Court of all the Commons of Man, holden at the Castle of Rushin betwixt the Gates by Henry Byron, Lieut. of Man, upon Tuesday next after the xxth day of Christmas, anno domini 1430." What is the meaning of betwixt the gates, and on which day of the month was the court held?

A. E. L.

"THE GREATEST CLERKS ARE NOT THE WISEST MEN."—Who is the author who originated the following phrase: "The greatest clerks are not the wisest men"?

J. H.

[The line comes from Chaucer:—

"The grettest clerkes ben not the wisest men,

As whilom to the wolf thus spake the mare,"—

and will be found in *The Reve's Tale* (l. 4052, Tyrwhitt's edition), and not in *The Miller's Tale*, as erroneously stated by Mr. Thoms in his notes to Cuxton's *Reynard the Fox*—an error which has been repeated by other writers. The phrase is also to be found in *Reynard*, where the incident of the wolf and the mare, to which Chaucer refers, will be found; see p. 85 of Mr. Thoms's reprint; and in Johnson's *Dictionary* (see edition by Latham, s. v. "Clerk") a similar passage is quoted from South: "The greatest clerks being not always the honestest, any more than the wisest men."]

HERALDIC.—I possess an old silver seal, with arms as follows:—Or on a chevron engrailed azure,

three Maltese crosses argent. To what family do these arms belong?

F. G. L.

6, Lambeth Terrace.

Two brothers marry and leave issue male. The elder line dies out entirely at the end of some two hundred years, but in the meantime heiresses have brought fresh quarterings into their coat armour. When the younger son's descendants become the representatives of both lines, do they also bear quarterings brought by the heiresses into the elder line before it became extinct?

W. M. H. C.

JOAN D'ARC.—Some years back a book came out denying that the Maid of Orleans was burned at Rouen, and affirming that she simply retired into obscurity. It added, that "The Maid" married and bore children, whose descendants did, for several generations, receive a pension from the French crown in acknowledgment of the services of their ancestress. Of the title of this book I am totally ignorant; but I have been informed that it was reviewed in *The Athenæum*, and thinking it likely that many persons may remember that review, I am tempted to appeal to the good nature of any one able and willing to tell me in what year this review appeared.

NOELL RADECLIFFE.

[The grounds of doubt which of late years have risen among French antiquaries as to the heretofore unquestioned fact of the death of Joan d'Arc at Rouen, appeared in a privately-printed volume entitled *Doute historique*, by M. Octave Delepierre, the learned Belgian consul in England. An analysis of this work will be found in *The Athenæum* of Sept. 15, 1855, p. 1047. Consult also Chambers's *Book of Days*, i. 702; and "N. & Q.," 2nd S. iii. 447, 512; 3rd S. ii. 46, 98.]

KIPPER.—What are the derivation and meaning of this word as applied to salmon? It is thought here to be the same as keeper. Webster defines it "lean and unfit for use."

A. MIDDLETON.

School House, Kingsbridge, S. Devon.

MAN TRAPS AND SPRING GUNS.—When I was young, I was often deterred from trespassing by the ominous warning: "Trespassers beware! man traps and spring guns set here." I see none of such warnings now. Are they out of date, or have they been abolished by law? If the latter, when?

GEORGE LLOYD.

Cramlington.

[By an act, 7 & 8 Geo. IV. c. 18 (May 28, 1827), any person setting any spring-gun, man-trap, or other engine calculated to destroy life, or inflict grievous bodily harm, was to be guilty of a misdemeanour. The act did not extend to Scotland. By the fourth clause, spring-guns, &c., might be set inside a dwelling-house for the protection thereof, from sunset to sunrise.]

THE QUEEN: EMPRESS OF INDIA.—What is the date of the *London Gazette* in which Queen

Victoria was gazetted "Empress of India," thus officially assuming that title? M. W.

[We do not believe that any such proclamation has been inserted in the *Gazette*. The Queen, in her proclamation to the people of India, made known to them by the Governor General from Allahabad, dated Nov. 1, 1858, describes herself as "Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof, in Europe, Asia, Africa, America, and Australia, Queen, Defender of the Faith." While in the proclamation, constituting the Order of the Star of India (in the *London Gazette* of June 25, 1861), the Queen appoints "her Heirs and Successors, Kings and Queens Regnant of the United Kingdom, to be Sovereigns of the Order."]

"THE SHRUBS OF PARNASSUS."—Who was the author of *The Shrubs of Parnassus*, a variety of poetical essays (London, 1760)? "J. Copywell, Esq. of Lincoln's Inn" is named as the author, but that is supposed to be a *nom de plume*, especially as no such name can be found on the books of that society. H. T. E.

"SIMILES, TO MOLLY."—Who wrote this song, as given in *Elegant Extracts*, 8vo, "Poetry," b. iv. p. 845 of edition 1796; and also "The Thought; or, a Song of Similes," on p. 847? Since writing the above, on opening an octavo volume entitled *Antidote to Melancholy*, I see the first-named song is set to a simple air for two vocalists; still no author's name appears. W. P.

"PORTRAIT OF LORD SPYNNIE, who commanded a Scotch Regiment serving under Gustavus Adolphus, by George Jameson, No. 231. Lent by the Earl of Crawford and Balcarnas" (*vide Catalogue of the late Exhibition of Old Masters in Burlington House*). Of what family was Lord Spynie? and what is known of his career and adventures beyond the facts stated above?

NOELL RADCLIFFE.

[Alexander, second Lord Spynie, of the Lindsay family, succeeded his father in 1607, and the same year had a charter to him and Joanna Douglas his wife of several lands in Forfarshire. He fought in Germany under the banners of Gustavus Adolphus, and acquired high reputation as a brave and gallant officer. He married, first, Joanna Douglas; secondly, Lady Margaret Hay, only daughter of George, first Earl of Kinnoul, high chancellor of Scotland, and by the last had issue two sons and two daughters.—*Douglas's Peerage*, by Wood, ii. 518.]

WALPOLE'S NAIL-BRUSH.—In *An Essay on the Study of the History of England*, by Major Samuel Dales, F.S.A., London, 1809, 8vo, this passage occurs at p. 193: "Walpole was expelled the house, on a suggestion that he had not used a nail-brush." This incident is said to have happened during the reign of Anne, about 1710. What can the above statement refer to? I will be very thankful for any information on this subject, if known to "N. & Q." JAR. THURPP. Kilkenny.

WORCESTERSHIRE ARMS.—I wish to ascertain what arms were borne by the undermentioned sheriffs of Worcestershire:—

- 1736. Isaac Snow of Tredington.
- 1739. John Hart of Shipston-on-Stour.
- 1741. Nicholas Bennet of Belbroughton.
- 1749. Tho. Watson of Newdley.
- 1751. Geo. Holland of Tenbury.
- 1753. Tho. Phillips of Stourbridge.
- 1779. John Foster of Wordsley.*
- 1781. John Darke of Bredon.
- 1793. John Steward of Stone.
- 1797. Moses Harper of Astley.
- 1819. John Jeffreys of Blakebrook.
- 1828. Geo. Meredith of Berrington Court.

Any genealogical notes and a description of the arms borne by the following, who occur in a list of Worcestershire gentry dated 1660, will also be thankfully received: Carew of Littleton, Kempsen, Seaton, Sly, Tyckridge, Tyrer of Lutley, and Whitney of Croome. H. SYDNEY GRAZEBROOK. Stourbridge.

WRECKS AT SEA: THE TEMPLE.—I have made many fruitless endeavours to find an account of the wreck of the brig Temple, Midwinter master, about April, 1829, off the Caymanas in the Caribbean sea. The passengers and crew escaped, and were subsequently brought to England, after a month's sojourn on those islands, by Capt. Burton of the barque Thetis. The owners of the former vessel were John Bourke Ricketts, merchant of Leadenhall Street, and C. N. Palliner of Harrison House, Kingston-on-Thames. I should be much obliged to any correspondent who would assist me in obtaining any newspaper report of the above. There ought to be such a record. My object is to obtain the names of the passengers. S.

Replies.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK.

(4th S. vi. *passim*; vii. 40, 172, 245, 368.)

MR. WALLER has invented a new theory on the subject of this painting, at the same time dismissing my view that it represents the death of the Blessed Virgin as "so utterly untenable a proposition that it is mere waste of time to consider it." He states that when he wrote in answer to F. C. H. he had not the drawing by him, but that having since minutely studied its details he finds the description by "that writer" inaccurate, and that all deductions from it fail. But "that writer" has also studied them, and, with the

* Mr. Foster was a member of an ancient Leicestershire family noticed in Nichols's history of that county, but the family arms are not given.

drawing now before him, is prepared to maintain the accuracy of his description.

The new theory put forth by MR. WALLER is that the details show us an altar with the crucifixion, a priest in *chasuble* standing by, and reaching towards a tonsured figure, apparently to receive the scroll or schedule which he holds, and in which is an inscription. But there is no altar. What he calls one is merely the head of the bed, supported by a thick square post standing on the ground. The long side-piece of the bed comes close up to it, and apparently fits into it. Of this feature he takes no notice: it is in fact subversive of his whole theory, which will appear as we proceed. I think I know what a *chasuble* is, after wearing one for half a century; and the figure reaching out his arms does not wear a *chasuble*, but a kind of cope, or a mere cloak. The representation of the crucifixion is merely a picture or tablet, not standing in the middle, nor even near the middle of his supposed altar, but at one corner—in fact fixed up at the bedside. "That which has been called a shield," he continues, "is certainly no shield at all." Very likely, but it could never have been meant for a *chalice*, as he says he "should imagine it to have been." For, at any rate, the object is shaped like a shield, and far too large for a chalice, and has neither stem nor foot. The figure, remember, is stretching out his hands, neither of which appears to hold the shield; and what then could a chalice be for? It may even be a piece of embroidery attached to the dress of the figure standing behind. But having imagined an altar, he of course wanted a chalice, and so a large flat shield-like object is made to do duty for a round, cupped, stemmed, and footed chalice.

"There is," he adds, "a diapered covering, which I cannot think is intended for a bed." No, indeed; for it is an upright screen of wood or some solid material painted in diaper, and standing up as a partition on the side of the bed. It has no bend, nor fold, nor does it show the least sign of being used as a covering. "In front of this covering," he continues, "is what appears to be a carved tomb." This is simply the lower part of the bedstead, not standing at all distant from the object just described, but flush with it; and, as I before observed, joining up to the thick post at the bed's head, and not projecting before it. This puts an extinguisher at once upon the idea of its being a carved tomb some way before the altar. What are we now to think of MR. WALLER's dogmatical decision? "What I pronounce to be an altar has evidently been mistaken for a pillow." Who ever saw an altar supported by a thick square post, connected with a long side piece of a bedstead?

But now for MR. WALLER's new theory. He thinks the painting represents the death of St.

Mary Magdalen. She had preached at Marseilles, she lived in the desert, and had frequently the communion of angels. Feeling her end to be near, she sent word to Maximin, Bishop of Aix, that she would appear at a certain hour in the oratory in which he performed his devotions. Maximin accordingly assembled the clergy, and went into the oratory at the time appointed, and there found the saint, who, having partaken of the Sacrament of our Lord's Body, afterwards died in front of the altar. Maximin afterwards ordered his tomb to be made close to the spot. MR. WALLER professes to take this from the old German accounts; but why did he not quote them fairly and correctly? To have done so would have been fatal to his new speculation. The saint sent to inform the bishop that he was to go into his church, not his private oratory, on the following Sunday at the hour of matins, not at the hour of mass, and he was to go alone, not assembling his clergy, as MR. WALLER required for his explanation. Here is the German original:—

"Nun hat mir got gefordert zu den ewigen leben das solt du den bischoff Maximino sagen und alles das du von mir gehört hast unnd sprich wand er an den Sontag zu mettin auffstee, so soll er alleyn in die kirchen geen so findet er mich darind."—*Passional*, 1477.

Though Maximin ordered his own tomb to be made near that of the saint, he at first had a marble tomb made for her, and laid her in it.

"Da hiess Maximinus ein marmelsteinin sarch machen, un leget Mariam Magdalenam darein."—*Ibid*.

MR. WALLER indeed fails completely in his application of the legend to the painting at Starston. There is no altar and no priest in eucharistic vestments, as he represents, and indeed neither could have been used at the midnight hour of matins; and though the Holy Communion was administered, it was not by a priest, but by a bishop. "The diapered covering," he says, "is doubtless over the dead body." But it stands up as straight as a wall, and is not calculated for any sort of covering. Then he imagines the conspicuous lady to be a princess converted by St. Mary Magdalen, and afterwards restored to life by her intercession; but this fails in every way. For the scene, MR. WALLER says, is the death of the saint, and we have just seen that no one was present at that but the bishop. Moreover, St. Mary Magdalen had lived in a cave for thirty years without seeing any human being. Was it likely that a lady converted so long before would have even known the time or place of her death? The same objections apply to his supposition that the veiled figure near this lady would be Martha; for she lived away from her sister in her monastery at Tarrascona, had never seen her sister for at least thirty years, and may even have died before her. I think we may now apply to MR. WALLER's new theory his own words: "It is so utterly un-

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Kilkenny.

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- 1741. Nicholas Bennet of Belbroke.
- 1749. Tho. Watson of Bewdley.
- 1751. Geo. Holland of Tenbury.
- 1753. Tho. Phillips of Stourbridge.
- 1770. John Foster of Wordsley.
- 1781. John Darke of Bredon.
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Replies.

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MR. WALLER has invented a new subject for this painting, at the same time expressing my view that it represents the Blessed Virgin as "so utterly untenable a position that it is mere waste of time to paint it." He states that when he wrote F. C. H. he had not the drawing by having since minutely studied its description by "that writer" in that all deductions from it fail. "The writer" has also studied them, &

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tenable, that it is mere waste of time to consider it."

I adhere, then, to my original interpretation, that the painting represents the death of the Blessed Virgin Mary.

I have two mediæval woodcuts of her death, the details of which sufficiently warrant the conclusion that the same subject is represented in the Starston painting. In each, the three Apostles Peter, James, and John are standing close to the bed; and in one of them St. John wears a cope, and extends his hands over the bed. In the other St. James folds his hands upon his breast, just as he does in the fresco before us. As to the principal female figure, she has a very remarkable chignon confined in a net, and a fanciful head-dress with strings under her chin, exactly according with the modern fashion; but I can see nothing that could be meant for a coronet. I take her to be one of those devout females who attended upon the mother of our Lord, and she may be Seraphia, who was a rich lady long intimate with the Holy Family. The figure holding the scroll agrees completely with the mediæval representations of St. Peter. We may dismiss the speculation as to the inscription on the scroll, and the miracle which MR. WALLER would connect with it, because the reading is uncertain, and the miracle could not have happened at the death scene of St. Mary Magdalen, because no one but the bishop was present, and also because the miracle never happened at the saint's tomb at Aix, but at Vezelay in Burgundy, whither her tomb had been transported many years after her death. So MR. WALLER's new theory breaks down completely.

I had adduced the two angels carrying up the soul to heaven as collateral evidence, testifying to the immediate assumption of the Blessed Virgin. I know, as well as MR. WALLER, the Hastings brass and other similar cases; but I wished to protest against similar presumption with respect to others than saints. He told us in his former paper (p. 173) that, as none of the figures have the *nimbus*, the omission is of itself a fatal objection to its representing the "death of the Virgin." Does he not see that it must be equally fatal to the subject being the death of St. Mary Magdalen? But in reality it would be fatal to neither, for many examples are met with where even the holiest of persons—Jesus Christ himself—is represented even in old cuts and sculpture without a *nimbus*.

I am content now to leave the reader to determine whether my opponent has shown that "very extensive acquaintance with mediæval art," without which he pronounced it "very dangerous to dogmatise."

F. C. H.

DATE OF CHAUCER'S BIRTH.

(4th S. vii. 338.)

MR. THOMS's argument would have been allowable twenty years ago; but now that the Keeper of the MSS. in the British Museum, Mr. E. A. Bond, has printed the entries in the Household Book of Elizabeth, Countess of Ulster, and wife of Prince Lionel, son of Edward III., showing payments to or for Chaucer three times in the years 1356-9, when he was probably her page—and now that modern criticism, in the persons of Professor Ten Brink and Mr. H. Bradshaw, has shown that "The Cuckow and the Nightingale" is not Chaucer's—it is rather hard to ask us to accept the old suppositions that satisfied the last generation.

I contend that there is no need to alter the 11. of the Scrope and Grosvenor roll to LX. Surely Chaucer must have told the recorder that he was forty and more, as well as that he had been armed for twenty-seven years. The latter date is assuredly right, for it gives us the year of Edward III.'s expedition to France, 1359, in which Chaucer was taken prisoner. Then why should the former date be wrong? Suppose Chaucer born in 1340; he is then a page to Prince Lionel's wife in 1356-9; and, with the prince, joins Edward's army in 1359 at nineteen years of age—a much more likely period for a young fellow in that day to take to arms, than the thirty-one that the 1328 date would make him. The poet's "residence at Oxford or Cambridge, or at any Inn of Court," is all gammon and guess: there is no evidence for it.

Next, one of Chaucer's earliest poems is "The Dethe of Blaunche," in 1469. It is essentially the work of a young hand, of a man under thirty, and not of a mature age like forty-one or forty-two, as the 1328 date would make Chaucer at the time—an age at which he might have written *The House of Fame*. The early date for Chaucer's birth would force us to suppose that he wrote such tales as the Reve's and Miller's, brimful of fun as they are, when he was between sixty and seventy, and would otherwise make a mess of the chronology of the poet's works.

Occleve's portrait of Chaucer is surely one of a man not above sixty. He doubtless painted his master as he saw him, shortly before his death.

F. J. FURNIVALL.

Will MR. THOMS allow me to remind him that Shakspeare's description of Chaucer's friend and patron as "old John of Gaunt, time-honoured Lancaster," is little less remarkable than Chaucer's supposed description of himself as "olde and unlusty" at fifty-two? John of Gaunt did not live to see his fifty-ninth birthday. Is it not a fact confirmed by statistics, that the average duration

of life is longer now than in the Middle Ages, and therefore men were then considered old at an earlier time than now? HERMENTRUDE.

Assuming that Chaucer was aged sixty in Oct. 1386, as suggested by MR. THOMS, it would follow that he was armed at thirty-three ($80 - 27 = 33$). Is not thirty-three somewhat too old for a squire to enter military service? A. H.

THE MEMORY OF SMELLS.

(4th S. vi. 297; vii. 178.)

BAR-POINT quotes incorrectly from Hazlitt. That fine essayist, in his delightful disquisition on the reasons "Why Distant Objects Please," remarks that "sounds, smells, and sometimes tastes are remembered longer than visible objects, and serve perhaps better for links in the chain of association." This is the exact opposite of the "strange assertion" that "it is impossible to remember smells." Hazlitt was far too acute an observer of metaphysical facts to make any such assertion. The illustrations he gives of his own statement are abundantly amusing. He himself distinctly remembered the taste of barberries, frosted by a North American winter, and eaten thirty years before. He quotes from John Fearn's *Essay on Consciousness* how this strong, solitary thinker never lost the memory of the smell of a baker's shop in a by-street in the city of Bassorah, nor the peculiar flavour of kangaroo eaten in New Holland, and of some fruit eaten in Jamaica twenty-eight years previously. Most self-observers can corroborate these experiences of sensation from their own personal recollections. I once dined, twenty years since, on a stew of paddymelon—the local name of a smaller species of kangaroo—in a northern district of New South Wales. Like John Fearn, I can still recall the particular flavour of that banquet at any moment. So, also, the memory of my first nasal sensation derived from a boiling-down establishment in this country will ever remain with me. A boiling-down establishment, I may explain, is one where sheep are boiled down for their tallow. But of all reminiscences of smell and taste commend me to the accounts which travellers give of their first acquaintance with that extraordinary fruit, the durian, which grows so plentifully in the islands of the Indian Archipelago. When fully ripe this fruit gives out an overpowering stench—something quite indescribable, and far transcending the two-and-seventy separate stinks which Coleridge declared he counted up in the city of Cologne. But let the first disgust be got over, and the fruit be fairly fastened upon, and it yields to the courageous eater a flavour surpassing in richness that of all other fruits in one luscious combination. I have heard these facts from travellers myself, but

they are fully stated in Wallace's recent book of travels in the Indian Archipelago.

One other personal illustration I shall add. Within a short distance of the place where I write these lines stands the Chinese quarter of Melbourne. Let any average Englishman, with all his natural senses in reasonable activity, take a ramble through that portion of our city, and I defy him ever to forget the peculiar smell which will there and then regale his olfactories. Even Shakspeare could not imagine anything in that line going beyond "a most ancient and fishlike smell"; but the odour I am speaking of beats this by many degrees. De Quincey would have described it as immemorably old, distinctly Asiatic, heterogeneous, and unspeakable. D. BLAIR.

Melbourne.

In opposition to Hazlitt and PELAGIUS, and in agreement with BAR-POINT, I think it quite possible to remember both smells and tastes. Let PELAGIUS smell to a bottle of eau-de-Cologne, and ask himself whether it does not differ in smell from vinegar or musty parchment. Will he not say that it does, and will he not at the same time recall in his memory the smell of vinegar or musty parchment? Let him taste a piece of sugar, and ask himself whether it does not differ in taste from salt or Spanish liquorice. Will he not say that it does, and will he not at the same time recall in his memory the taste of salt or Spanish liquorice?

If he is asked, after being blindfolded, to taste or smell something of which the name is not told him—say vinegar—will he not know by the aid of his memory that it is vinegar, recollecting the taste and the smell of the vinegar of which he had experience when his eyes were open? By what other means but by his recollection of the ordinary smell and taste of vinegar can he know that what is offered to him is vinegar?

Does not PELAGIUS confute himself and Hazlitt when he says that the odour of old documents long laid by in a drawer always reminds him of a certain brass-bound mahogany desk of his? Does he not at the very time compare the odour of the documents with the odour, which he bears in his memory, of the desk? Surely he does not conceive that he compares or associates the odour of the documents with the form of the desk? The odour of the documents, I consider, recalls the similar odour of the desk, and the odour of the desk recalls by association the form of the desk; but the comparison or association, in the first instance, is not of the heterogeneous, but of the homogeneous, not of odour with form, but of odour with odour. ZETTES.

I fear that I must totally disagree with Hazlitt and his heretical backer, PELAGIUS, upon this

point; for, though no doubt certain smells are associated with certain visible objects in the memory and inevitably recall them, it seems to me to be a perfectly natural and easy effort of the memory to recollect a scent without identifying it with any time or thing or place; and so, also, I fancy I could remember a certain peculiar touch without connecting it with anything else. It would be often a subsequent process of the mind to inquire, Where did I smell, or where did I feel this before? What was the object that so smelt or so felt?

If it were otherwise, I venture to suggest, by way of an *experimentum crucis*, that a blind person would have no memory for anything except sounds.

C. W. BINGHAM.

If the eyes and ears are the only organs by which we have any power of using memory, it follows that persons both blind and deaf can have no memory at all. Would PELAGIUS assert this? I remember well the stink that awoke me one night some years ago in Paris, and it was pitch dark and perfectly quiet.

Again; if PELAGIUS were to receive a severe kick behind, which, if administered adroitly, he might neither see nor hear, I think he would acknowledge that "through the breach" you might "reach the brain" and memory too.

W. M. F.

I am surprised by the assertion of PELAGIUS that "it is impossible to remember smells." Surely this is contrary to the experience of every man, woman, and child. He adds, "the faculty of memory can only be exercised upon objects which have been seen or impressions made upon the organs of hearing." More startling still. I always hitherto thought that memory retained and recalled impressions made upon any of the "five senses." Is it not so? Nor can I understand how "the old-world fragrance" of the yew-trees in his garden should recall the Derbyshire examples, but through the "memory of smells." At any rate, at this moment I remember as distinctly the *odour* as the *forms* of the famous old yew-trees in the churchyards of Beoley and Darley in the county above-named. PELAGIUS mentions "mental chemistry," but even *that* were powerless to obliterate from memory the memory of any smell whatever.

D.

SCENA: ΣΚΗΝΗ'.

(4th S. vii. 250, 334.)

There is no question that of words originally belonging in common to both Latin and Greek, those in the Latin are of an older form, if different, than the equivalent Greek words, as may

be seen by the frequent use of the old letters, *digamma*, *koppa*, and *sampi*, as in *olivos*, *vinum*: *ris*, *quis*; *πέντε*, *quinque*; *πίσω*, *coquo*; and *επί*, *super*; and the longer terminations of genitives plural, *μουσῶν* (*asw*), *μυσαρίων*; so much older that except in the first and second declension no circumflex accent marks the contraction; so that probably the Greeks themselves were unaware of the longer original form, it not occurring in any known book. With respect to the termination of *σκηνή* (*scena*), this word is only a specimen of a class. The first *η* is in the root, and so unchanged; but the termination was always doubtful in Greek. Thus the Doric put *α* where the Attic had *η*, and the Ionic had *η* where the Attic used *α*. These dialects, as the same named styles of architecture, do not mark only, or perhaps mainly, the countries from which they took their names, but the dates at which they prevailed—just, for instance, as we may find a certain style of architecture or form of speech of an antique kind lingering longer in one place than another. I take it then that the *α* termination of *scena* is older than the *η*, and so retained in the Latin. Another kindred example is *πομπή*, *pompā*, the first *η* unchanged, the latter belonging to termination becoming *α*.

While writing of the antique form of many Latin words belonging doubtless to the originally common languages of the Italian and Greek immigrants, I cannot help noticing the curious way in which note and lexicon writers have neglected or shirked the existence of the *koppa* and *sampi*, and directed all their attention to the *digamma*.

Thus Dr. Hayman, in his edition of the *Odysses*, supplies a *digamma* at each hiatus. He gives for instance *Fav*, *Favē*, where the omitted letter must be a *koppa*; cf. *τοῦ, τὰς, τίς, quis, πέντε, quinque*, &c., and in lib. i. line 282, *ἄσσαν* has *digamma*, which should be *koppa*, as is clear if compared with *τόσος, τόσος*, and *quantus*, the *koppa* in Greek either being left out or turned into *τ* or *ρ*.

Again, surely there can be no *digamma* to *τίς* = *quis*; the letter wanted here, as in *ε* or *εἰ, es, esse, εἰ, tibi*, must be *sampi*; in *tibi* we have both *sampi* and *digamma*, and possibly in *εἰ* (*anus*) and *εἰ*. These are only specimen examples. There are many others where the missing letter is certain, more still where there is no evidence whatever that it was *F* (*digamma*). It would be just as philosophical to put *sampi* or *koppa* to all as *digamma*, though the mistakes then would doubtless be more numerous, as there are many more words where the *digamma* can be proved to have been omitted than the other two old letters. Still the use of them in the numeral alphabet, and the evidence of their former existence in the common words, such as prepositions and pronouns, show that it is quite as likely as not that some at least of the words of doubtful form,

y digammated, may really never have had letter as an initial. J. C. J.

am obliged to my two courteous corresponders for their hints and replies, but they have taken the drift of my inquiry. I look on Greek and Latin as brother and sister languages, parent and child, and wished to trace their difference in one specific word in the direction of common derivation. I suppose the final alpha to be latent in Greek which was expressed in Latin, and that the latter might more closely connect to a (say) Sanskrit original. Of this I did not know enough to say positively whether it was or not. I must still, notwithstanding the endeavours of my monitors, subscribe myself unblinded. M. R.

CHILDREN'S GAMES.

(4th S. vii. 141, 271.)

It would be interesting (supposing it to be an ancient rhyme) to trace the variations of how many miles to Babylon? My version (1) is the Edinburgh; Mr. PENNELLY's is the Stafford; and now, midway, I find the Stafford, as follows:—

"How many miles to Babylon?"
"Three score and twenty-one."
"Shall we be there by candle-light?"
"O yes, and back again!"
"Open your gates as wide as the sky,
And let King George and his horse pass by!"

There were to add to "again" to-night, we should have three couplets instead of alternate rhymes.

"Candle-light" reminds one of the Scotch "The Wake" (*Border Minstrelsy*)—

"Fire and sleat and candle-light."

Three score and ten is a well-known Biblical number; but three score and twenty-one seems not scientific. The mythical Dragon of China has exactly this latter number of dorsal scales (or ribs?).

The subject of visiting Babylon and returning is suggested by the quaint topographical evidence of the period of the Crusades, and the same in mediæval works to Prester John.

In the way, Marco Polo mentions that the two who accompanied him into Armenia, being at the report of the invasion of the Soldan of Babylon, claimed the protection of the Master of the Templars (in that locality), who accordingly escorted them back to the coast.

A traveller, in another place, describing the son of Prester John, says that the king then living (1200-71?) was a descendant of Prester John, was named George, and that this King George held his kingdom as a fief under the Grand

I have not seen the work by Mr. Chambers in which this curious rhyme is noticed, but may observe that no George and his horse occur in any Scotch version, so far as I am aware. From this it might be inferred that "St. George" was the original text.

Of course it will be apparent that I am merely catching at straws, and do not by any means propose to call this a Templar rhyme, or even a Crusader's, although our masonic brethren may in certain chivalric degrees, have appropriated and amplified the idea. I mean no disrespect to these degrees, and I may add that one is apt to dally with loose ideas when most sceptical and hard to be convinced; thus reversing the German's * apophthegm, that the most pious are those who can afford to jest on grave subjects.

The following is from Dorsetshire, but the metre and rhyme are defective. The upraising of the gate suggests a portcullis:—

"How many miles to Babylon?"

"Eighty-eight."

"Can we get there by

"Candle-light?"

"Hold up the gates as high as the sky,

And let King George and the Royal family pass by."

Here, again, is another Staffordshire rhyme:—

"Green gravel, green gravel,

The grass grows so green,

And all pretty maidens

Are fit to be seen.

We'll wash them in milk,

And clothe them in silk,

And write their names down with white pen and ink."

Sp.

THE PEEL COLLECTION OF PICTURES (4th S. vii. 228, 336.)—It is gratifying to think that, to the many important services rendered to his country by that very eminent statesman, the second Sir Robert Peel, this "clarum et venerabile nomen" can now be added to the treasures of the National Gallery; government having, I am told, obtained for half its value, by desire of the dowager Lady Peel, the splendid works of art her noble husband's refined taste had collected. Amongst them Rubens' celebrated, but miscalled, "Chapeau de Paille." If I mistake not, it was originally named in Flemish "Spanische Hut"—the Spanish hat. I know that *spanhut* means chip-hat, but it is evidently not a *straw-hat*.

Wilkie's fine picture, too, of John Knox. But is *The Athenæum* correct in stating "John Knox preaching before Mary Queen of Scots"? Ought it not to be "before the Regent Murray"—Mary's brother?

I am not sure, being away from my books, whether I ever mentioned in "N. & Q." my visiting Sir David Wilkie at Brompton in 1831, whilst

he was busy painting this picture, and my lending him a sword of the period, which he copied. He had in his studio a full-length portrait of George IV. as large as life, and twice as natural, "in a Scotch kilt and tartans, with dirk and claymore—a stupendous figure," says Thackeray. Also a small equestrian portrait of Queen Adelaide, which was not very remarkable.

P. A. L.

FLAG OF THE NEW GERMAN EMPIRE (4th S. vii. 322.)—The extract from *The Globe*, copied into *The Times* and thence transferred by D. P. to "N. & Q.," is, as he implies, unintelligible, and evidently the composition of one who is ignorant of the A, B, C of heraldry.

My note of the new flag is, that it is not *mi-parti*, but "Paly of four, or, sa., gu., and arg."—but I neglected to append a reference to the source from which my note was derived.

Of course there are no such things as supporters to a flag; but as the red, white, and black tricolour of the North German Confederation was depicted in a shield tierced in fess on the seals of its consular and other officials, I presume that the new paly ensign will be similarly treated, and supported, not by "the two Indians armed with maces of the Prussian crest" (!), but by the usual savages, or woodmen, which perform that duty for the Prussian escutcheon.

This is not the first time that I have heard of persons, presumably well educated, calling a coat of arms a "crest." "What a pretty crest Lord M. uses," was said to me only a week or two back, the said "crest" being a quartered shield with coronet, helmet, crest, and supporters—all complete!

Mi-parti.—D. P. is quite correct in saying that this bearing is a very rare one; but is mistaken in his assertion that the coat of Panwitz, given in the *Wappenbuch*, is not an instance of it.

Spener's language (*Opus Heraldicum*, p. gen. p. 100) may appear a little ambiguous; and Guillim's version, "Parted per pale and base gules, argent, and sable," may be thought a fitting translation of "De gueules parti d'argent soutenu de sable"; but when we prefer to obtain our information at first hand, and consult the *Wappenbuch* itself, we find that Spener's examples—Weiters, Wittern, Volstedt, and Panwitz—are exactly instances of the bearing in question (Siebmacher's *Wappenbuch*, vol. i. plates 55, 136, 145, 147, &c.) Rietstap blazons the coat of Panwitz thus: "Coupé; au 1 parti d'arg. et de gu., au 2 de sa plein." Against such evidence we cannot accept D. P.'s statement, "this is not *mi-parti*."

German heraldry is particularly rich in coats formed by partition lines, many of the varieties of which are unknown in the heraldry of other nations. Before I became possessed of Rudolphi

Heraldica Curiosa, I commenced a collection of such singularities, and on reference to it I find I have recorded upwards of thirty instances of *mi-parti* in Germany and Switzerland alone.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose, N. B.

D. P. will find a correction of *The Times*' description of the new German flag in the "Table Talk" column of *The Guardian*, March 8, 1871.

W. J. L.

GNATS v. MOSQUITOES (4th S. vii. 352.)—During the whole of last summer I was living in the Essex Marshes, in the neighbourhood of Victoria Docks, and for four months of very hot weather I was subject to perpetual annoyance from myriads of insects, which penetrated into the rooms when doors and windows were closed. The bite or sting of these insects was poisonous, and in many cases as serious as that described by J. M. C., and they existed in such numbers that it was quite impossible to enjoy the cool of the evening without being bit severely. The people who lived in the marshes said that these insects were *mosquitoes*, that a few came over in the ships among the goods, and that when the ships were unladen these came out, and bred in the marshes; this was confirmed to my knowledge by several captains, who said that the insects were the same as the mosquitoes in the East, but much smaller. I should like to know whether mosquitoes are known to breed in this country, as I was told that the same insects were seen in and about Southampton. I was not so fortunate as J. M. C., for by no means that I could devise was I able to protect my skin from these little marauders.

W. G. D.

The wound inflicted by the gnat is rather a sting than a bite, as the insect is seen to insert a long sting from its mouth, which appears to convey a poison similar to that of a wasp or a bee. It may be useful to persons exposed to these annoying insects, to be informed of an effectual preservative from them at night. When travelling in Germany, between fifty and sixty years ago, my bedroom at an inn overlooked a stable yard. The gnats in the evening arose too numerous and formidable from this damp yard to allow any hope of rest or security from punctures. When I complained of this terrible nuisance, the waiter assured me that he could very soon remedy the evil. He brought up a chafing dish full of small chips of juniper wood, and told me to set fire to this wood, the chafing dish being placed in the middle of the room, and go to bed immediately in the smoke. I did so, and the room was soon filled with smoke, but of a pleasant aromatic smell, which was really agreeable. This was fatal to the gnats: they issued out from the curtains and every part of the room, hurrying to the windows

to escape suffocation. These being at first closed were quickly covered all over with gnats. Many were glad to make their escape when I opened the windows, and the rest fell dead or helpless; so that I had a quiet comfortable night. The smoke of juniper wood appears to destroy gnats very speedily.

F. C. H.

REV. THOMAS BROOKS (4th S. vii. 342.)—My memoir, containing all that has come down relative to this illustrious and venerable Puritan, will be found in my collective edition of his complete works (6 vols. 8vo), published in Nichols's *Puritan Divines*, and I should suppose readily accessible in Philadelphia to your correspondent.

A. B. GROSART.

St. George's, Blackburn.

MRS. MARY CHURCHILL, 1675 (4th S. vii. 234.) I am afraid I can only help MR. C. W. BINGHAM further into the dilemma by stating that some time ago I was rooting up this subject, and jotted down (authority unnoted) that her maiden name was "Allen," and that she died "circa 1675," which is within about eighteen months of the time as given in register as quoted by MR. BINGHAM. I cannot give the date of death or place of burial of Sarah, *née* Winstan, but as to the latter, beg to suggest Wootton Glanvil as likely; or as her son, Sir Winstan Churchill, died March 26, 1688, and was interred at St. Martin's-in-the-Fields, London, it is just probable that her remains rest there also.

MELCOMBE.

"THE HOB IN THE WELL" (4th S. vii. 201, 220, 310.)—I notice in Sotheran's *Catalogue*, Feb. 1871:—

"HOB IN THE WELL; or the Guardian Outwitted. A POEM, Humorous and Moral. Plates, thin 12mo. (From the Heber Collection.) 1769."

Is this the "old farce" referred to by G. WESTLOCK? THOS. STEWARDSON, JUN.

LANCASHIRE WITCHES (4th S. vii. 237, 311.)—"Lancashire witches" and "Cheshire cats" are the only county sobriquets for ladies that I know of, and certainly the Cheshire ladies are not toasted as cats. I do not agree with MR. RATCLIFFE, for I think the ladies of other counties would be as likely to take offence if given at a public dinner as "The Suffolk witches," "The Devonshire witches," as "The Lancashire witches" would be if toasted under any other than thatcribed form. Fancy the disgust of the Lancashire fair ones, if some ignorant stranger were to propose "The ladies!"

P. P.

LETTERS OF EDWARD IV. (4th S. vii. 229, 312.) I am glad that my paper has elicited further criticism of the language of this document, thus adding additional arguments why the original should be submitted to inspection. I may, however, venture to state that I see nothing yet dis-

tinctly incompatible with the supposition that it is authentic. As to the form "Regia Majestas," I know it has been said that the term "Majesty" was not applied to any King of England before Henry VIII. This may be true as regards the English word; but Henry VII. was addressed as "Sacra Regia Majestas" by Cardinal Hadrian de Castello, and as "Majestas Vestra" by two other cardinals. (See my *Letters of Richard III. and Henry VII.*, i. 103, 109*; ii. 112.) I suspect the expression was first used by Italian diplomatists on the revival of letters; and if so, it was not unlikely to have been employed by an Italian secretary, who may possibly have come to England along with the legate Coppini. The letter certainly is in an Italian hand. As to the style of the Dukes of Milan, I have referred to the work mentioned by TEWARS, but it does not come down far enough to decide the question.

JAMES GAIRDNER.

CLAN MACALPIN (4th S. vii. 189, 200.)—The replies of MAG. and W. WINTERS, Waltham Abbey, confirm the statement I made in making inquiries concerning the existence and origin of this clan; namely, that all that relates to them is of very vague and uncertain character. MAG., for example, says:—

"The descendants of King Alpin are supposed to have formed the clan Alpin. . . . The Macalpines of the present day I believe to be descended from Macgregors, and to have assumed the name when that of Macgregor was proscribed. . . . Who, knowing the history of the Highlands and its clans," and so forth, "would expect to find . . . monuments establishing the descent of the various chiefs from Kenneth Macalpin?"

It will be seen that supposition, individual belief founded on no cited authority, and an admission of the unreasonableness of looking for documentary evidence, are freely avowed by MAG. to exist in connection with this subject. Thus far, then, the inquiry has not been rendered more satisfactory than it was when the query was raised.

MR. WINTERS has my thanks for referring me to the *Baronage of Scotland*; but it will be seen that, in the note to *Clan-Alpin's Vow*, the belief of MAG. therein receives a direct contradiction; for, while he supposes the Macalpines to have formerly been of Macgregors, and to have assumed the name when that of Macgregor was proscribed, Boswell's note tells us that the genealogist of the Macalpines and Macgregors in the *Baronage of Scotland* states that those who had assumed the name of Macalpin adopted the name of the Macgregors, in order to propitiate the aid of a clan more powerful than their own, and thus lost their separate existence. To reconcile these discrepancies I do not make the attempt; but I again ask—Is there anything more than a very "foggy" kind of evidence in support of the idea that such a

body as the clan Macalpin, such a line of chieftains as those of the clan, and a permanent place of residence for them, ever existed?

ENQUIRER.

CHIGNONS (4th S. vii. 93, 261, 326).—Voltaire mentions the *chignon*:—

"Mademoiselle, en faisant froide mine,
Ne daigne pas aider à la cuisine;
Elle se mire, ajuste son *chignon*."

The primary meaning of the word is, of course, "nape of the neck." But what is the etymology? I was at first disposed to derive it from *vier*, "back of the head," "nape of the neck" (*Apist. H. A.*, i. 7, 2), with a prefixed sibilant (*viv*—*sinion*, *cinion*, *chignon*). Ménage gives "*chignon du cou*, de *catena*: *catena*, *calenum*, *cateno*, *catenonis*, *chaignon*, *chignon*: *chaignon* pour *chignon* se trouve dans Nicot, et dans la Ballade de Villon, dans laquelle Villon crie merci à tout le monde." Ländais says, "du mot Français, chaîne, on a fait *chaignon*, et ensuite *chignon*: le derrière du cou. Autrefois les femmes nommaient *chignon* les cheveux rétroussés qui couvraient leur *chignon*"; and Roquefort gives, "chaîne, *chaignon*, *chaignon*: le *chignon* du col, de *catena*." Littre says of the etymology, "le même que *chainon*, par comparaison au *chainon* d'une chaîne avec les nodosités des vertèbres; Berry, *coignon*, *chagnon*."

R. S. CHARNOCK.

Gray's Inn Square.

P.S. The word, in its primitive meaning, is found in the thirteenth century corrupted down to *caon* and *chaon*; in 1599 (*J. de Meung, Test.*) it is written *chaignon*, and subsequently *chaignon*, *chinon*, *eschignon*, and *chesnon*.

DIGHTON CARICATURES (3rd S. x. 13, &c.)—I have not yet seen anything further on this subject.

I possess a book containing eighty-two, the additional ones being Mrs. H. Johnstone in *Timour the Tartar* and the Amateur of Fashion in the character of Lothario (Romeo Coates, the Cocky Coates of his day.)

I have a loose No. 35, the "Lady of the Lake," slightly varied in the details. All my caricatures, or rather characters, are coloured. The daughters undertook this department, and I have often amused myself by helping them. The "faded ink subscriptions" were generally written by one of "Dighton the younger's" sisters.

I give some information wanting in Mr. Wood's numbers.

No. 30. The Duke of Queensberry.

No. 49. The Duke of Buckingham.

No. 71. Lord Fitzroy Somerset.

No. 78. Brooke Watson, who had his leg bitten off by a shark, when he in his excess of politeness wished to give precedence to the creature in its own element.

No. 80. Townsend, the Bow Street Runner.

Mem. 45. The 10th P. of W. Regt. "don't dance," &c.

There were two Dightons; nay, there were more.

DR. DORAN errs in the spelling of the name; it was always without the *e*; and one who could blacken the "*e*" of another would scarcely hesitate to apply anything but a detergent to his character.

CHURCHILL.

RASH STATEMENTS: GIBBON'S "DECLINE AND FALL" (4th S. vii. 232, 273, 289.)—MR. TEW says that his edition of Gibbon, 1818, has "an hundred well disciplined soldiers." I find the edition of 1817 has the same, but I have lately met with the edition of S. A. & H. Oddy, Oxford Street, 1809, or only fifteen years after his death; it says, "an hundred thousand." However, from the paragraph which I gave at length, the meaning is so obvious that I am surprised that so acute a critic as Mr. Tew should not have seen the omission of the printer.

CLARK.

ESSAYS DIVINE, MORAL, AND POLITICAL, 1714: DEAN SWIFT (2nd S. v. 27).—One of your correspondents, M. S., inquires at this reference for the name of the author of this pamphlet against Dean Swift. Although many years have elapsed since this query was printed, some one may care for an answer to the effect that there can hardly be a doubt of this tract having been written by Thomas Burnet, son of the bishop, who was likewise author of the *Second Tale of a Tub*.

A copy of the *Essays* in the Library of the British Museum (12350. C.) has the following memorandum in manuscript of the period of publication, and on the title-page:—

"A severe Satire on Dean Swift and his Writings, particularly the *Tale of a Tub*. Probably by Bp. Burnet's son, Tho. B. Esqr."

F. G. STEPHENS.

CHAUCER'S "COL-FOX" AND "GATTOTHE" (4th S. iv. 358).—With regard to the first, compare "cold reed" (*Gameyn*, l. 531 and 759.)

With regard to the second, M. R. says, "The term (*gag-toothed*) seems to have been applied only to women." Here is an instance to the contrary:—

"With that she bent her browes, and like a Fay of hell began to sie at him, saying, 'Why you gag-toothed Jacke!' &c."—Thoms's *Early English Prose Romances*, i. 103.

Cuthbert of Kendall, the man vituperated, is notoriously a lecher.

JOHN ADAMS.

* CRISS-CROSS-A B C (4th S. vi. 367).—An illustrated paper on "Criss-Cross" by Mr. F. C. Lukis, F.S.A., is in the *Reliquary* for Oct. 1870. MR. LENIHAN queries *lain*, and inquires if it is not Celtic. I think not. The Kentish equivalent to "Criss-Cross-lain" is "criss-crass row." Hence

nde *lain* = *lane*, i. e. a lane or row of letters,
alphabet. GEORGE REDO.

IN PROVERB (4th S. vii. 56.)—

menter quosdam homines, et eos maxime, qui te
me deluerunt, et plurimum juvare potuerunt,
dignitati tue: similimamque in re dissimili
poris nunc, et nostri quondam fuisse rationem:
tu reipublice causa laseras, palam te oppug-
norum auctoritatem, dignitatem, voluntatemque
as, non tam memores essent virtutis tue, quam
inimici."—Cicero, *Lentulo, Epist. Fam.* i. 7.

C. P. L.

ITY SLEEP (4th S. vii. 143.)—This is a
common term in Scotland, where also I have
it said very often that "The two hours
midnight are worth all that come after it."

EDWARD RIMBAULT DIBDIN.

NETS OF THE MONTHS (4th S. vii. 343.)—I
to you the following titles of the months
from my copy of—

Hundred Points of good Husbandry newly
by Thomas Tusser, Gentleman, London, 1610."

"A kindly good Janueere
Freezeth pot by the feere.
February fill the dike
With what thou dost like.
March dust to be sold,
Worth ransom of gold.
Sweet April showers
Do spring May flowers.
Cold May and windy,
Barne filleth vp finely.
Calme weather in June
Corne sets in tune.
No tempest, good July,
Least corne looke ruely.
Drie August and warme
Doth harvest no harme.
September blow soft
Till fruit be in loft.
October good blast
To blow the hog mast.
November take flail,
Let skep no more faile.
O dirty December
For Christmas remember."

frequently heard those for the first eight
with but little variation, from agricul-
turers on the east coast of Lincolnshire,
sionally that for November. The word
constant use for a peck measure.

es for the first seven months are also
in the *Shepherd of Banbury's Rules to
the Weather*, by J. Claridge (London,
and run as follows:—

or freeze the pot by the fire.
grass grow in Janueer,
as the worse for't all the year.
Felelman 'ad rather see his dam on the beir
to see a fair Februer.
wind and May sun
clothes white and maids dun.

When April blows his horn,
It's good both for hay and corn.
An April flood
Carries away the frog and her brood.
A cold May and a windy
Makes a full barn and a findy(?)
A May flood
Never did good.
A swarm of bees in May
Is worth a load of hay,
But a swarm in July
Is not worth a fly."

R. M. HEANTLEY.

Queen's College, Oxford.

VOYAGEUR PIGEONS: PIGEON POST (4th S. vii.
185, 284, 291.)—Looking over some old numbers
of the *Revue britannique*, I find with regard to
these (vol. x. serie 7, A° 1852)—

"De tous les êtres de la création il est le quatrième
nommé dans la Genèse, qui en fait mention avant la fin
du Déluge.

"Noé envoya une colombe sept jours après le corbeau,
pour voir si les eaux avaient cessé de couvrir la terre.

"Mais la colombe n'ayant pu trouver où mettre le pied,
parceque la terre était toute couverte d'eau, elle revint
à lui.

"Il attendit encore sept jours et il envoya, de nouveau,
la colombe hors de l'arche.

"Elle revint à lui le soir, portant dans son bec un
rameau d'olivier dont les feuilles étaient toutes vertes.

"Cette colombe était probablement le pigeon bleu des
roches—notre biset sauvagé. Quoi qu'il en soit, les Arabes
ont composé sur le messager de Noé une charmante lé-
gende. 'La première fois,' disent-ils, 'la colombe retourna
à l'arche avec une branche d'olivier, mais rien qui indi-
quât l'état de la terre; la seconde fois le limon rougeâtre
qui couvrait ses pattes indiquait que les eaux s'étaient
retirées de dessus terre; et pour rappeler cet événement,
Noé demanda au seigneur que les pieds de ces oiseaux
conservassent la couleur rouge qui les distingue encore
aujourd'hui.' L'analogie des mots hébreux *adom*, rouge,
adach, terre, avec *Adm*, *Adam*, est remarquable; notre
mot *homme* se dit aussi en turc *adam*."

From this earliest example of the pigeon-tra-
veller, it seems pretty evident that the faculty they
have of returning home could not be "by land-
mark," as the whole land was under water; nor
"by the stars," as the sky only cleared up with
the rainbow when "Noé was out of the ark": it
must then have been "by instinct," like the bird
Mr. R. W. ALLDRIDGE mentions, which returned,
when only nine weeks old, from a distance of
seventy miles. P. A. L.

"ARBUTHNOT": "RUTHVEN": HOW PRO-
NOUNCED? (4th S. vii. 342.)—I once knew a lady,
one of the daughters of Graham of Morphis, who,
as it so happened, was the maternal aunt of Vis-
count Arbuthnot. This lady pronounced the
name Arbuthnot with the accent on the second
syllable. She was a woman of good education,
somewhat of the best, and her husband had been
a man of letters. I have never heard this name
pronounced otherwise. "Riven" for Ruthven
is a conventional departure or fashionable cor-
ruption for which it is difficult to account, just

as the English name Theobald is spoken *Tibbald*, and the Scotch name Majoribanks called *Marshbanks*.

J. CK. R.
Temple.

In Scotland this name is uniformly pronounced with the accent on the second syllable. I have no doubt that Dr. Arbuthnot himself, a native of Arbuthnot parish in Kincardineshire, who did not leave Scotland until after taking his medical degrees at Aberdeen, so pronounced it. Nor is it by any means evident that his English friends adopted a different use. It is true that the accent is otherwise placed in the line quoted by JAYDEE from Pope's Epistle—

"To second, Ar'buthnot, thy art and care";

but, on the other hand, we have the same poet, in his *Farewell to London*, thus writing—

"Farewell, Arbuth'not's railery
On every learned sot!"

His other friend, the Dean of St. Patrick's, in his poem *On the Death of Dr. Swift*, writes—

"Poor Pope will grieve a month, and Gay
A week, and Ar'buthnot a day";

yet the same piece contains the couplet—

"Arbuth'not is no more my friend,
Who dares to irony pretend";

and in Swift's much earlier verses *Written in Sickness* are the lines—

"Removed from kind Arbuth'not's aid,
Who knows his art but not his trade."

The prologue to *The Shepherd's Week* by Gay gives another instance—

"This leech Arbuth'not was yclept,"

followed a few lines further on by—

"I'll his with glee
To court, this Ar'buthnot to see."

The above quotations go far to prove that, when the rhythm did not require a transference of the accent, the three friends of the learned and witty Scotch physician retained it in what I must call its proper place. The great probability is that by them, as well as by himself and his countrymen, the genial Doctor, as Gay has it, "Arbuth'not was yclept."

ABERDEEN.

NORVAL CLYNE.

Being a native of the city of Aberdeen, which is not far distant from the ancestral seat of the noble family of the Arbuthnots, I had frequent occasion to hear the name pronounced, but always with the accent on the second syllable. Whether this is the correct pronunciation or not I cannot pretend to say.

J. MACRAY.

STOW-ON-THE-WOLD (4th S. vii. 344.)—Stow-on-the-Wold was in the diocese of Worcester before the Reformation. Alicia Floure of Stow S. Edward's (for that is the town's ancient name),

bequeathed to the "mother church of Worcester xii^d" by her will, A.D. 1378. DAVID ROYCE, Netherswell Vicarage, Stow-on-Wold.

SIR JOHN MASON (4th S. vii. 385.)—I shall be sincerely obliged if P. M. will communicate with me in reference to Sir John Mason and his descendants. SAMUEL TUCKER.

Fortis Green, Finchley, N.

OLD FAMILIES WITHOUT COAT ARMOUR (4th S. vii. 344.)—As a herald of long standing—having studied that which has been bitterly but rightly termed the "science of fools with long memories" for more than twenty years—I think I may venture to answer P.'s query in the affirmative. No doubt there are many old families without coat armour. What would such esquires as Squire Western care for heraldry? The way in which coat armour was assigned, it must be remembered, was by the heralds in their visitations, when each gentleman of a very small freehold estate was summoned and made to pay for the proper entry of his arms and crest or his coat armour only. But oftentimes the heads of families, to use a slang expression, "squared" the matter with the heralds, and conveyed themselves away, not being willing to have honour thus thrust upon them. Nor was it alone as regards the bearing of coat arms that the retiring nature of Englishmen was shown. If P. will refer to the first pages of Evelyn's *Memoirs* he will find that gentleman's father, paying a fine rather than be made a knight.

"Received the 29 Oct. 1630, of Rich^d Evlings of Wotton in the countie of Sur^r Esq. by way of composition to the use of his Ma^y, being appl^d by his M^y collector for the same, for his Fine for not appearinge at the time and place apoynted for receavinge order of knighthood, the somme of fivety pound. I say received,

"THO. CRYMEL."

And surely a reader of "N. & Q." needs not to be told that in the days of Elizabeth, and especially of James I. and Charles I., "knights" were not thought much of—dried apples were called "withered Sir Johns." Honour was vended very cheaply, and King James's notion of making money by a batch of baronets was no new idea, only he held out the bait and added novelty to it. Before his time gentlemen were called up to be honoured, and fined heavily if they did not submit to be honoured. P. may rest assured that there are many very old families not possessing coat armour, unless that which their ambitious descendants have had assigned to them by Messrs. Stamp, Die, Blazon, & Co., the eminent advertising "heraldic artists." HAIN FRISWELL, Great Russell Street, Bloomsbury Square.

BEARS' EARS (4th S. vii. 256, 350.)—Many persons in Suffolk still call the *auricula* bears' ears. W. MARR.

SAINTS' EMBLEMS (4th S. vii. 305.)—I think if readers of "N. & Q." had each a copy of Dr. F. C. Husenbeth's *Emblems of Saints*, published by Longmans & Co., price five shillings, they would there very often find the information sought for in these pages. According to the author of this work SS. Mathias, Matthew, Wolfgang, Adjustus, have for their emblems *hatchets*. W. MARSH.

THE NILE AND THE BIBLE (4th S. vii. 186, 314.) Under this heading there are some references to a passage in Eccles. xi. 1—

"Cast thy bread upon the waters, for thou shalt find it after many days,"—

the drift of which I cannot with any certainty make out, in consequence of the writer not having translated the Greek and Latin quotations. What I wish to direct attention to, is the variety in the translation of the above and some other passages from the Hebrew. In a version now before me—

"The Holy Bible . . . with Twenty Thousand Emendations." London: Longmans, Brown, & Co., 1843,*—the verse in question is thus given:—

"Cast thy bread-corn upon the watered ground, and thou shalt find it after many days."

In the *Douay Version* (London: Simms and McIntyre, 1847) it runs—

"Cast thy bread upon the running waters; for after a long time thou shalt find it again."

There is perhaps not much dissimilarity in meaning here, although one might well desire to have a more exact agreement in translation. But what is an ordinary reader to make of the following?

Job v. 7:—

"Yet man is born unto trouble, as the sparks fly upward."—*Common Version*.

"For man is not born to trouble, as the sparks fly upwards."—*Version 1843*.

"Man is born to labour, and the bird to fly."—*Douay Version*.

Job vi. 6-7:—

"Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?"

"The things that my soul refused to touch are as my sorrowful meat."—*Common Version*.

"Can an unsavoury thing be eaten that is not seasoned with salt? or can a man taste that which when tasted bringeth death?"—*Douay Version*.

These form a very small sample of the discrepancies in translation I have met with. Am I right in supposing that, in some cases, the exact meaning of the Hebrew cannot be ascertained? F. INVERNESS.

Though the overflowing of the Nile, which in itself would be no novelty to the Israelites, is not expressly mentioned by Moses, it seems distinctly referred to in Deut. xi. 10, 11: where the Israelites are told the promised land was not like

Egypt, but a land that drank water of the rain of heaven. Zechariah xiv. 17, 18, distinctly refers to Egypt's being independent of rain for its fruitfulness. P. P.

PICKELHERRING (4th S. vii. 355.)—In "Notices to Correspondents" it is said, "In the German farces *Pickelherring* is the name of the Droll or Merry Andrew." It was his name at Looe, in Cornwall, also in my boyhood, and was frequently abridged into *Pickle*, or rather *Peckle*.

WM. PENGELLY.

Torquay.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Handwriting of Junius, professionally Investigated by Mr. Charles Chabot (Expert). With Preface and Collateral Evidence by the Hon. Edward Twisleton. (Murray.)

This handsome quarto volume, with nearly three hundred fac-similes, has a double interest. The first from the influence which it is destined henceforth to exercise upon all questions where identity of handwriting is concerned, and it will be esteemed a text-book upon that subject; and the second from its bearing on the great Junian controversy, and it is with reference to the latter that it will at this time be more especially considered. On the publication of Woodfall's edition of *Junius* in three volumes, the late ingenious Mr. John Taylor, struck it is said by Junius' advocacy of the cause of young Francis, then a clerk in the War Office, was led to investigate the origin of this feeling; and the result was his conviction that Dr. Francis, the father of the injured clerk, was Junius. This opinion he advanced in a pamphlet entitled *A Discovery of the Author of the Letters of Junius*, which was published in 1813. It is believed that, shortly after the pamphlet appeared, Mr. Taylor received a hint from Mr. Dubois, the secretary or amanuensis of Sir Philip Francis, that he was not quite right in his guess, but very near it; and that, consequently, the pamphlet was suppressed (for its almost total disappearance is hardly otherwise to be accounted for), and another, entitled *Junius Identified*, with Sir Philip Francis for its hero, made its appearance. If this theory has met with many able and vigorous opponents, it has on the other hand been supported by many well qualified to form an opinion on this authorship, one of the most eminent among them being the late Lord Macaulay. Though less confident upon the subject of late years, Lord Brougham in 1817, reviewed the latter pamphlet in the *Edinburgh Review*; and in a note to the article, the whole tenor of which was to prove the identity of Francis and Junius, he remarked:—

"We understand that it is confidently stated in London that still more precise evidence exists of the similarity of hands, drawn from Sir P. Francis's earlier penmanship."

We have great reason to believe that Lord Brougham here referred to the documents now published for the first time by Mr. Twisleton, and which form the basis and origin of the large and elaborate work now before us. These documents consist of a copy of verses, and the anonymous covering letter sent to a Miss Giles, at a time when Francis was at Bath on a visit to his father. Soon after the publication of Woodfall's three-volume edition of *Junius* with its fac-similes, Miss Giles, then Mrs. King,

[* By J. T. Conquest, M.D., the well-known physician, who died on Oct. 24, 1866.—Ed.]

who had always believed the letter and enclosure came from Francis, recognised the identity of the two hands, and in consequence the documents were fac-similed. This proceeding, it is said, gave offence to Sir Philip Francis, consequently but few of the fac-similes were distributed. We have not space to detail how these papers came under the notice of Mr. Twisleton; how he submitted the verses to Mr. Nethercliff, who decided that they were not handwritten by Francis; how they eventually proved, in the judgment of Mr. Chabot, to have been written by Tilghman, Francis's cousin and companion at Bath; how the covering letter was eventually identified as Francis's; nor to enter at length upon the minute and searching investigation subsequently undertaken by Mr. Chabot to establish that the Junian letters were handwritten by Francis.

For all these, and much more curious matter that bears upon the question, we must refer our readers to the book itself. They must recognise, as we have done, the earnest desire of Mr. Twisleton to present his case fairly and impartially, and the careful manner in which Mr. Chabot gives the reasons on which his judgment is founded; and the result will be, we doubt not, a verdict from the majority, affirmative of the identity of Francis and Junius. In our mind there have always existed so many difficulties in the way of believing that Francis could have been the writer of the Letters of Junius, that if those difficulties have been at all removed by Mr. Twisleton, we must record our admission of that fact in the well-known declaration of Tertullian, "Credo, quia impossibile."

BOOKS RECEIVED.—*Here and There in England, including a Pilgrimage to Stratford-upon-Avon*, by a Fellow of the Society of Antiquaries of Scotland. (J. R. Smith.) A pleasant little volume of papers, which ought to have been noticed before. There is perhaps not much to be said for George the Fourth; but Huish's book is a very poor authority on which to stigmatise him as the F.S.A. has done.—*Selections from the Correspondence of Robert Bloomfield, the Suffolk Poet*. Edited by W. H. Hart, F.S.A. A selection of interesting illustrations of the life and writings of Bloomfield, which will be very acceptable to all the admirers of this simple, thoroughly English poet.—*Lord-Lieutenant and High-Sheriff. Correspondence upon the Question of Precedence*. Collated by J. M. Davenport, F.S.A. (Stevens & Haynes.) A very useful summary of the question.

The collection of early printed books at the Archaeological Institute is of the most interesting character. Most of the specimens exhibited are what bibliomania call "fifteeners." The Rev. J. Fuller Russell is the largest contributor, and volumes have also come from the libraries of Sir William Tite, Mr. Addington, Mr. Quaritch, Messrs. Ellis and Green, and many others. The most interesting of all the books is the "Mentz Psalter" graciously lent by her Majesty, who also exhibits several other curious and valuable specimens of the earliest typography.

MESSRS. LONGMAN announce among their forthcoming books a volume of "Popular Lectures on Scientific Subjects," by Professor Helmholtz of Heidelberg.

HIGDEN'S "POLYCONICON."—The copy sold by Messrs. Sotheby, Wilkinson, and Hodge, on Monday of the present week, is thus described in the catalogue:—"Black letter, a remarkably sound and perfect copy in its pristine state, with large margins; of extreme rarity in such fine genuine condition, old calf, a most desirable volume. 'Emprynted at Westmestre by Wynkyn Theworde, m.cccc.lxxxv.' This edition is remarkable for the beauty of its typographical execution." It produced 104/.

CIRCULATION OF THE EXHIBITION CATALOGUES.—On the two first shilling days at the Exhibition, the sale of the Official Catalogues was 2,300 and 2,080 copies respectively.

THE NEWSPAPER PRESS FUND.—The Annual Dinner of the friends of this useful and thriving Institution will take place to-day (Saturday), under the Presidency of the Earl of Carnarvon.

THE LITERARY FUND.—The Bishop of Winchester is to take the chair at the Anniversary Dinner on Tuesday next, on which occasion he will be supported by a large and influential body of stewards.

ST. PATRICK'S AND CHRIST CHURCH CATHEDRALS.—A bill has been introduced into the Irish Church Synod constituting Christ Church, as the older of the two, the cathedral of the diocese of Dublin; and St. Patrick's an exempt jurisdiction as the national church or Minister, having a common relation to all the dioceses.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE,

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

EDINBURGH REVIEW. Index to Vols. I. to XX. Inclusive.

Wanted by Mr. Henry Moody, Royal College of Physicians, S.W.

MURRAY'S BOOK OF COMMON PRAYER. Illustrated 8vo.

DICKENS'S CRICKET ON THE HEATHS. Original Edition, 8vo. pp. 90.

CHIMERA.

CHRISTMAS CAROL.

Wanted by Messrs. E. Clouse & Son, Derby.

THE RIVULETS, by Miss M. F. Rossetti, 1845.

STOCKDALE'S BUDGET. (An old Magazine.)

MEDWIN'S LIFE OF SHELLEY. 3 Vols. post 8vo.

MADAME BELLOC'S LIFE OF LORD BYRON.

H. L. BULWER'S *ditto*.

ARMSTRONG'S *ditto*.

Wanted by Mr. John Wilson, 23, Great Russell Street, W.C.

PALESTINE EXPLORATION SOCIETY. Two Copies of the Lithographic Plans, Nos. 27, 28, 29, and 30, published by this Society to illustrate "Warren's Letters."—An exchange of numbers could be made.

Wanted by Messrs. E. and S. Livingston, 24, South Bridge, Edinburgh.

Notices to Correspondents.

There is a growing tendency on the part of several of our Correspondents to extend their communications, unsuited to a quarterly journal than a weekly paper. We would remind them that brevity is a great virtue in our eyes.

F. M. S.—Has our Correspondent consulted *The Common Prayer and Ordinals of Edward VI.* edited by Rev. H. B. Walton, and published by Rivingtons?

W. T. MALDEN.—On *Egyptian Antiquities*, see the various publications of Sir S. Gardner Wilkinson.

W. A. B. C.—1. *Dr. Ginsburg*; 2. *Lightfoot* was once recommended very strongly.

COMPLETION OF ST. PAUL'S.—Mr. Street's letter is our next.

PELAGIUS.—The edition of *The Canterbury Tales* of 1561 appears to be rare, and is not in the *British Museum*. In the *Bibliotheca Anglo-Poetica*, published in 1815, it is priced at five guineas.

DEXTER.—No other articles on "*Hedges*" appeared in "*N. & Q.*" after those quoted.

ERRATA.—4th S. vii. p. 364, col. i. line 6 from bottom, for "irksome acts" read "nearly unknown arts." In the Errata noticed on p. 228 of this volume, the reference should have been to "vol. vii." not "vol. vi."

LONDON, SATURDAY, MAY 20, 1871.

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Notes.

ON THE ORIGIN OF THE "FETTER-LOCK" AS A COGNIZANCE OF THE LONGS OF WRAXALL.

Every one who is at all acquainted with the archaeology of Wiltshire is aware of the badge, or cognizance, of the "fetter-lock"—a kind of pad-lock used for fastening together the chains of prisoners—borne by the family of Long of Wraxall and Draycote. They are also familiar with the account of such badge which they find in Aubrey, viz. that "Draycote was held by petit serjeantie, namely, by being Marshall at the King's coronation; which is the reason the Cernes gave the Marshall's Lock for their cognizance." (Jackson's *Aubrey*, p. 228.) Canon Jackson, while he doubts the correctness of one portion of Aubrey's statement about "the being Marshall at the Coronation," nevertheless endorses it in the main, and gives this detailed explanation of it:—

"Draycote was held of the Crown by the nominal service of supplying 'the third rod of the Marshalsea' in the King's Household: by which is probably meant supplying one of the verges, or wand-bearers, to attend upon the Marshal—the third rod's post, according to another record (*Test. de N. 147*), being at 'the door of the king's kitchen' (*ad ostium coquinae*). The Shackle-bolt would accordingly be the emblem of the Assistant Marshal's authority over all marauders, or breakers of the peace, in that department."—Jackson's *Aubrey*, p. 223.

It is somewhat perilous, in the face of such authorities, to suggest a doubt as to the accuracy

of these statements, or as to the ingenious explanation of the origin of the badge of the fetter-lock. But I have long been sceptical on the subject, and so venture to submit my own explanation, and the grounds on which I have formed my opinions respecting it.

1. And, first of all, with regard to the peculiar tenure under which Draycote Cerne was held. No doubt this dated from ancient times. In the Exon Domesday for Wilts the owner of Draycote is called "Goisfridus Marescallus." He is included among the "ministri regis," or king's officers, members of the royal household, or principal officers of the court, who held lands originally appurtenant to such office. (See Jones's *Domesday for Wilts*, pp. 147, 160.) This carries us back to the tenth, or eleventh, century. In those days, whatever accidental meaning may have been acquired by it afterwards, the word *marescal* (the equivalent of our *marshal*) had none which could appropriately be represented by the "fetter-lock" as an emblem of duties belonging to him. The word, as Max Müller tells us, is derived from the German, where in the old dialect *Marah-scale* meant a farrier, from *marah* a mare, and *scale* a servant. The care of the royal stables, whether in person or deputy, would seem to have been his duty.

But, passing by the question of the appropriateness of the badge as regards the tenure of Draycote, is there any proof at all that it was so used, in ancient times, by the owners of that estate? As far as I have been able, by a somewhat diligent search, to ascertain, none whatever. In truth, I know not of a single example of the use of this badge which is necessarily of an earlier date than 1490, when for the first time Wraxall and Draycote were held by one and the same person, viz. by Sir Thomas Longe, who having first of all inherited Draycote, on the decease of his father John Longe (c. 1479), for whom the estate had been purchased, succeeded in 1490 to Wraxall also, on the decease without issue of his uncle Henry Longe.

Of any earlier owners of Draycote than the family of Cerne, from whom it derives its second name, we have no memorials. At Draycote church there is a large cross-legged effigy, which, according to tradition, is the memorial of Sir Philip Cerne, who is said to have built the church about the year 1260; but on no part of the effigy, nor of the arched recess within which it is contained, is there the least trace of the badge of the "fetter-lock." Neither, as far as my observation has gone, is it to be found on any of the more ancient portions of the church or tower. Then again there are, in the chancel, brasses of Sir Edward Cerne (c. 1393), and of his daughter Philippa; but on neither have we this badge, said to be emblematical of the tenure under which Draycote was

held. Is it likely that it would have been missing, if the opinion, the correctness of which we are discussing, were founded in truth?

After the Long family were owners of Draycote we find plenty of examples of the use of this badge. On the tomb of Sir Thomas Long, who died in 1508, it is found, and also on Draycote Mill; but there it is in connection with the coat of Long impaling Darell, which fixes its date at a period subsequent to 1490.

The badge was seen in Aubrey's time on a large monument, now destroyed, in the church of Box, to the memory of Anthony Long (fourth son of Sir Henry Long, of Wraxall and Draycote), who was buried there in 1578. The use of it on such a monument would seem to show that they regarded it now rather as a family badge than as indicative of the tenure of Draycote. In fact it was at Box accompanied with the motto "Envi will lye," which is found only at Wraxall. (See Jackson's *Aubrey*, pp. 29, 56.)

The conclusion to which I have come is this—that there is *no evidence* either that the Cernes used this badge of the "fetter-lock," or that the Longs first adopted it, when they became their successors at Draycote, as an emblem of the tenure under which that estate was held.

2. We will now go to Wraxall, and see whether we have any proof there of an early use of the "fetter-lock" as a cognizance by the Long family, and whether in the history of their estate there we can find any peculiarity that may account for it.

Without doubt the earliest known examples of its use are over the gateway leading into the manor house, and on an old tomb in the church at Wraxall. Judging from external appearances, there certainly seems no reason for considering the gateway otherwise than coeval with the older portions of the manor house, which would be about 1430-1450. At the first glance we should assign the tomb, which is that of a female, with what are described generally as the arms of "Long impaling Berkeley quartering Seymour," to about 1450. In both instances the date would be certainly forty or fifty years before Wraxall and Draycote were held by one and the same person.

On the supposition that the badge really belongs, in the first instance at all events, to Wraxall, can we give any account of it? I think we can—as the following extracts will show.

In the Shaftesbury Chartulary (Harl. MS. 61), in its account of "Wrokesham" (as Wraxall is there designated) as part of the manor of Bradford, the whole of which belonged to that religious house, we have, at fol. 82, the following entries respecting the tenants there:—

"WILLELMUS BEDEL tenet unam hidam pro xx solid. pro omni servicio et dimid. virg. terre p. servic. de Bedel."

"OSBERTUS SPERLING tenet dimid. virgat. pro qua debet sequi hundredu et comit. justic. et sumonicōnes per totu hundredu, et ad comit. testificari."

These extracts, as we judge from internal evidence, relate to about the year 1250. They show that two small holdings at Wraxall were appurtenant to what are hereafter described as the offices of the "Bedel" (or bailiff), and the "Serjeant" of the hundred of Bradford. The duties of these functionaries consisted, amongst other things, in carrying out the machinery of the court of the hundred, and enforcing its decisions. It is not difficult to see how appropriate a badge of such an office as the bailiff of the hundred held would be the "fetter-lock."

In a survey of the manor, of the date 1630, we find the following entries, which *mutatis mutandis* seem but a translation, with some additional particulars, of the extracts above given from the Shaftesbury Chartulary. In the index to this survey, the office held by Daniel Yerbury, which exactly corresponds with that held some four hundred years before by Osbert Sperling, is called that of the "Serjeant of the Hundred."

Fol. 20:—

"JOHN LONG, Esq^r, is Bayliffe of the Hundred by inheritance and Tenure of certain lands he holdeth in Wraxall as before is set forth."

Fol. 24:—

"JOHN LONG, Esq^r, holdeth freely one Hide of land in Wraxall as of the foresaid Manour, sometyms the land of William Bedell, by Knight's Service, and xxxv. Rent and Sute of Court," &c.

"The said JOHN holdeth also freely one half-yard land in Wraxall, as of the said Manour, by Serjeance, viz to make all Somons in the Hundred and Court of the Manour of Bradford, which belong to the King as Lord of the Manour, before the King's Majesties Justices and at the Countie, and to somon all the men of Wraxall to do the Lords Workes, and to have his Drinking when the Lords Steward shall keep the Hundred Court and Courts of the Manour, and to do all Executions which pertain to the said Hundred at his proper Costs and Charges," &c.

Fol. 25:—

"DANIEL YERBURY holdeth freely one half-yard land in Wraxall as of the foresaid Manour by Serjeance, viz to attend the Bailiff of the Hundred of Bradford to take distresses throughout the Hundred, to make somons, and to bear witness to the Bailiff."

We can with certainty from these extracts draw the inference that the Long family came into possession not only of the estate of "one hide," held in Wraxall about the year 1250 by William Bedel, but also into possession of the smaller holding of "one half-yard land" that was appurtenant to the office of "Bedel" (or bailiff) of the hundred of Bradford. And as the badge of the "fetter-lock" was adopted by them from the earliest period of their settlement in Wraxall, it would appear probable that it was used as an emblem, appropriate enough, of the honourable office they held there under the Abbess of Shaftesbury as Lady of the Hundred of Bradford.

third point naturally arises,—How came they first into Wraxall, and how did they obtain it by purchase or by marriage—the lands once belonging to William Bedel? I do not profess to answer these questions with any degree of certainty. Still, in the hope that others may be able to supply some additional materials which will help to clear up what to all who have tried to investigate it has proved a very difficult question, I venture to put forth the following conclusions as possible helps towards its solution. It may be observed that the Long family seem to have regarded this cognizance of "fetter-lock" as an honourable one. On the north wall of the Wraxall church it is repeated many times. On the gateway to the manor house, built by Robert Longe, the first of the family known to have possessed property at Wraxall, we have as the termination of the label, heraldically speaking, would be the dexter "fetter-lock"; and on the other, in the same time, was a "stag's head." The same emblems are seen, and in the same order, on the door opening into the Longs' chapel in the church. No doubt the "stag's head" is that of *Popham*; and so is a record of the wife of Robert Longe, who was of that name.

The name of his first wife is only matter of conjecture. May not the "fetter-lock" possibly have been derived from the property which he obtained by marriage? After all, between the date of the first settlement of the Longs at Wraxall, there would not be necessarily more than one hundred and sixty years. It is not too sanguine to hope that some collateral evidence may come to light which will supply the missing links, and so show the history of the property, shortly after the commencement of the fifteenth century, to the Longs. Camden and Camden both give us a few brief particulars of the first "setting up of the house of Longes." The former says:—

Long Thomas, a stout fellow, was sette up by the olde Lordes Hungerfordes. And after by cause, he was caullid Long Thomas, Long after was the name of the family. This Long Thomas had sum lande by Hungerfordes procuracion. he wold hym Robert and Henry."

The latter says:—

Mr. Gentleman of the house of Preux, being of the name of the Lord Hungerford, Lord of England, was among his fellows called who after preferred to a good marriage by his daughter called H. Long, that name continued to his knights and men of great worship."

But accepting all the details of these traditions as quite reliable, I think we may conclude, as all such tales have some truth in them, that they probably give the real state of facts as regards two facts: (1) that it was by marriage that the Longs first obtained property at

Wraxall; and (2) that they were indebted for their advancement in some way or other to the Hungerfords. There is no difficulty, in truth, in accepting Camden's statement on the latter point more completely: for Walter Lord Hungerford, who was High Treasurer of England and Knight of the Garter, was a contemporary of Robert Longe, and was very well able to do a good service to those who were fortunate enough to be attached in any way to his household.

There would seem to be some little reason for believing that lands once held by the family of *Bedel* came in course of time to that of *Berlegh*: the latter of whom, during the fourteenth century, were no inconsiderable landowners in the neighbourhood. The following extracts do not absolutely prove the fact, but they seem to show that such was not altogether improbable:—

"In 1291 we find Thomas de Forde bailiff of the hundred of Bradford, with lands in Wraxall in virtue of his office."

"In 1329, according to the Wilts fines, one Walter Harpden sells to Richard Poyntz of Bradford certain lands to which the office of bailiff was attached."

"In 1395 Richard Poyntz and others convey to Thomas *Berlegh*, Alice his wife, and John their son, all the lands they had by gift of Thomas Ford in Box, Twerton, Ford, and elsewhere."

Of one thing we are quite sure, that at this time members of the family of *Berlegh* were certainly settled at Wraxall: as early as 1333 the name of Roger de *Berlegh* appears in a subsidy roll under Wraxall; and signatures of various members of it are also appended to deeds relating to property in the neighbourhood, from that time down to about the year 1400. Moreover, there was a place in Wraxall called *Berley's* (or *Barley's*) Court, which, according to Canon Jackson, passed to Blunt and then to Hussey (Aubrey, p. 26).

It has struck me also that, possibly, the arms on the old tomb in Wraxall church to which reference has been made may afford some slight confirmation of this conjecture. The shield which is said to be that of *Berkeley*, and certainly it looks as though intended for it, differs both as regards the number of the crosses pattée and the presumed charges on the chevron, no *Berkeley* coat having on the latter either roses or plates. The whole monument is clumsily executed, and the shield bearing the arms in question much mutilated; but a careful examination has convinced me that the charges on the shield are certainly not *ten* (as in every *Berkeley* coat), but *nine*; and that the charges on the chevron, judging from the one of them that remains most perfect, are as likely to be fleurs-de-lis as either roses or plates. Bearing in mind that the most diligent search has found no match at this early period between a *Berkeley* and a *Seymour*, the thought has occurred to me that possibly, after all, the shield may be intended for that of *Berlegh*, or, as it came to be spelt, *Barley*;

which certainly bears a strong resemblance to it, to say the least, and which is that given by Burke—"Gules on a chevron between nine crosses crosslet fitchée argent, three fleurs-de-lis of the field."

This of course is mere conjecture, and I know not whether between the families of Berlegh and Seymour there were any intermarriages. Still, with such a conjecture, the details of Camden's story would fit in without difficulty. Between the families of Berlegh, Blunt, and Hussey there were close connections. In 1384 Thomas Berlegh, of Bathampton, was found to be "cousin and heir" of "Husee." John Blunt, who died 1447, and was of the family that succeeded to Barley's Court, married Wilhelmina, daughter of Thomas a Berlegh. When we recollect that the second wife of Sir Thomas Hungerford (the mother of Walter, Lord Hungerford) was Joanna, daughter of Sir Edmund Hussey, and so most probably a kinswoman of the Berlegh family, the story of the "good marriage," promoted by the "Lord Treasurer," would seem probable enough after all.

Whilst, as regards the first two points—viz. (1) the incorrectness of attributing the badge of the "fetter-lock" to Draycote before the time of the Longs, and (2) its real origin in the peculiar tenure under which they held some land in Wraxall as bailiffs of the hundred of Bradford—I am sanguine as to having given the correct account, I submit my other considerations to your readers, in the hope that the few additional particulars wanting may be supplied, and so a matter be cleared up which hitherto has been very puzzling to Wiltshire archaeologists.

WILLIAM HENRY JONES.

The Vicarage, Bradford-on-Avon.

FUNERAL FLOWERS: GOLDSMITH.

"*The Rubrics in High Places.*—It is reported that at the funeral of the infant Prince Alexander, on Tuesday, the three daughters of Mr. Beck, the Prince of Wales's land agent at Sandringham, scattered white violets, primroses, and anemones on the coffin, instead of 'earth,' at the sentence 'Ashes to ashes,' &c.—*The Rock*, April 14, 1871.

If the matter were of sufficient importance I think it would be found that *in addition to* would be the fact, and not "instead of." It is not likely that the clergyman would have omitted "earth to earth" or the sexton have failed in the usual accompaniment.

The following notice is in a better spirit, and I think worth preserving:—

"Had any of our readers visited Goldsmith's tomb in the Temple last week they would have found it, as we did, strewn with early spring flowers. Some loving hand had scattered primroses and violets and snowdrops upon the stone which covers all that is mortal of poor 'Nelly.' The flowers had evidently been placed there on the anniversary of the day of his death by some devoted pilgrim to the shrine of the genius who gave us *The*

Vicar of Wakefield and *The Deserted Village*. It was a pretty homage to pay to departed greatness. Perchance it was an inhabitant of

'Sweet Auburn, loveliest village of the plain,'

who had paid the tribute—some broken soldier, some pension 'to all the country dear,' or some Dr. Primrose of the period, if indeed such a worthy man exist; but whoever it may have been it was a worthy act, and suggests a custom which we heartily wish were naturalised among us."—*Figaro*, April 27, 1871.

CLARRY (4TH S. vii. 289) will be pleased to find that "Old Goldy" still has admirers, among whom I reckon myself, though unable to help him to the reference.* Such of our young men whose studies and pursuits he describes, it may be hoped will take more than "a glance at the *Saturday Review*," as they will find in it no toleration for those who neglect classics, whether ancient or modern. But many young and even middle-aged men, who are entitled to be called well-read, know little of our standard authors of the last century. Great books have appeared and great subjects have arisen since we were young, and the pressure for them is immediate. I offer one instance from my own experience. When Mr. Bright delivered his clever simile of "the Scotch Terrier" I was in the country among men who were above the average of careful readers. I said that the simile was in the notes to *The Dunciad*, and wrote out the lines. See "N. & Q." 3rd S. ii. 294. I was complimented on my quickness in having invented and versified my fiction within an hour after the arrival of the papers. Of four men, each at least as much a reader as myself, only one had read *The Dunciad*, and that in a one-volume edition of Pope without notes. FITZHERBERT.

Garick Club.

QUOTATIONS IN "ROBINSON CRUSOE."

There are two metrical quotations in *Robinson Crusoe*. One is apropos of the hero's joy on getting safe to shore on the island, after his shipwreck:—

"For sudden joys, like griefs, confound at first."

Whence is this taken?

The second occurs near the commencement of Part II., and when Crusoe is settled in his little farm in Bedfordshire:—

"Now I thought, indeed, that I enjoyed the mild state of life that my father so earnestly recommended to me, and lived a kind of heavenly life, something but what is described by the poet upon the subject of a country life—

'Free from vices, free from care,
Age has no pain, and youth no snare.'"

I remember, some years ago, thinking to find this couplet in Cowley or Sir George Mackenzie, but I searched in vain. The lines have unexpectedly turned up just now, while looking over

* This has been supplied by Mr. C. WILKINSON, see p. 424.

[† This quotation was inquired after, but unsuccessfully, in "N. & Q." 3rd S. ii. 166.—ED.]

rious old song book of last century, called *The British Musical Miscellany, or the Delightful Grove*, London, n. d. They form part of a song of twoanzas given in vol. ii. p. 78: both words and music are anonymous:—

"THE COUNTRY LIFE.

"Happy is a country life,
Blest with content, good health and ease!
Free from factious noise and strife,
We only plot ourselves to please;
Peace of mind's our day's delight,
And love or welcome dreams at night.

"Hail! green fields and shady woods!
Hail! crystal streams that still run pure,
Nature's uncorrupted goods,
Where virtue only dwells secure!
Free from vice, and free from care,
Age has no pain, nor youth a snare."

I dare say your learned correspondent DR. SIMBAULT could tell me the authorship of the song and the date of the book. The verses of Mr George Mackenzie, which I had in mind, begin thus:—

"O happy country life! pure like its air;
Free from the rage of pride, the pangs of care.
Here happy souls lie bathed in soft content,
And are at once secure and innocent."

ELIRIONNACH.

P.S. I should like to know the date of another music-book of mine: *Harmonia Sacra, or Divine and Moral Songs, with Hymns and Anthems*, London, n. d. sm. 4to. It contains, among other songs: "The Character of a Happy Life," by Sir L. Wotton; hymns from George Herbert, Addison, &c.; Dr. Watts' "Busy Bee"; and "A Paraphrase on the Lord's Prayer, from *Gent. Mag.* for Sept. 1754."

FOLK LORE, SUSSEX: THE SLOW-WORM.—In looking over *Choice Notes on Folk Lore* extracted from "N. & Q.," I found on p. 243 a notice of the Sussex superstition that the slow-worm has certain words written on its belly. The version here given is—

"If I could hear as well as see,
No man of life should master me."

That I have heard is somewhat different, and I venture to think also worth recording. It is as follows:—

"If I could hear as well as I can see,
No man nor beast should pass by me."

K.

HY-JINKS.—In common perhaps with the multitude, I have been in the habit of writing the "high-jinks," and have considered it to represent an exhilaration of spirits issuing in a game of romps, or frantic merriment. Under that impression I have even written "highest jinks" for extravagant fun.

But I have been altogether wrong, as the note from Allan Ramsay will show, "hy-jinks" being

a specific form of tipsy merriment. The Scottish poet thus explains it in his *Elegy on Maggy Johnston*, i. 25, Edin. 1780:—

"A drunken game, or new project to drink and be rich: thus the queff or cup is filled to the brim, then one of the company takes a pair of dice, and after crying 'Hy-jinks,' he throws them out: the number he casts up points out the person that must drink; he who threw beginning at himself number one, and so round till the number of the person agree with that of the dice (which may fall upon himself if the number be within twelve); then he sets the dice to him, or bids him take them; he on whom they fall is obliged to drink or pay a small forfeiture in money, then throws, and so on. But if he forgets to cry 'Hy-jinks' he pays a forfeiture into the bank. Now, he on whom it falls to drink (if there be anything in the bank worth drawing) gets it all if he drinks; then with a great deal of caution he empties his cup, sweeps up the money, and orders the cup to be filled again, and then throws; for if he errs in the articles he loses the privilege of drawing the money. The articles are—(1) Drink, (2) Draw, (3) Fill, (4) Cry 'Hy-jinks,' (5) Count just, (6) Chuse your doublet, man—viz. when two equal numbers of the dice is thrown, the person whom you chuse must pay a double of the common forfeiture, and so must you when the dice is in his hand (*sic*). A rare project is this, and no bubble, I can assure you; for a covetous fellow may save money, and get himself as drunk as he can desire in less than an hour's time."

This is an explanation of what is not really worthy of it, save that it may correct ignorance of the same character as my own. D.

REIGNING BEAUTIES IN FRANCE.—No one circumstance, in connexion with the recent political changes in France, has more disgusted the English than the atrocious libels and caricatures circulated in Paris against the Empress Eugénie. This unmanliness, in the treatment of ladies whose husbands have for the time been invested with supreme power, it will be seen by the following extract from the writings of him who now presides over the destinies of France, has always been a characteristic of the Parisian populace and their infamous press. Referring to the state of France in January 1795, M. Thiers thus expresses himself:—

"Madame Tallien était la femme du jour qu'ils accusaient le plus, car à toutes les époques on en avait accusé une: c'était la perfide enchantresse à laquelle ils reprochaient, comme autrefois à Madame Roland, et plus anciennement à Marie-Antoinette, tous les maux du peuple."—*Histoire de la Révolution française*, vol. vii. liv. xxvi. pp. 54, 55, Paris, 1845.

WM. B. MAC CABE.

Moncontour-de-Bretagne, Côtes du Nord, France.

DACIER.—

"A certain Monsieur Dacier, two hundred years ago, started the paradox that the French writers of his time were as good as the classics. The notion found favour among his ingenious countrymen, and engendered a controversy in which many witty things were said on both sides. How many of us are there who remember even the names of the French authors who were handicapped with Homer and Virgil?"—*Pall Mall Gazette*, April 26, 1871.

The above is part of a very able article on Mr. Lowe's speech to the Civil Engineers, in which he repented his depreciation of classical studies. If Dacier is not a slip of the pen, the writer must have strangely forgotten his reading on the question, which has not fallen into such complete oblivion as he supposes. Dacier, though he did not contribute any wit to the controversy, was the most learned and vehement writer on the side of the ancients. *La Biographie générale* says of him:—

"Amoureux des auteurs qu'il interprétait, il était incapable d'y apercevoir un défaut, et pour dissimuler leurs imperfections, il soutenait les plus étranges paradoxes. D'autres fois, il se laissait aller à des interprétations singulières, que Boileau appelait 'les révélations de M. Dacier.' Un homme d'esprit l'a caractérisé en disant, 'Il connaissait tout des anciens hors la grâce et la finesse.' Un autre disait de lui, 'que c'était un gros mulet chargé de tout le bagage de l'antiquité.'"

A controversy of which Swift's *Battle of the Books* is a part will not drop out of literary history, and those who wish to know the most interesting part of it may consult Rigault's *La Querelle des Anciens et des Modernes*, Paris, 1856. H. B. C.
U. U. Club.

PARALLEL PASSAGES.—I do not know that Byron's touching reference to the "young gallant Howard," in *Childe Harold*, has been noticed as having its prototype in the *Pastor Fido* of Guarini. Byron's verse runs as follows:—

"There have been tears and breaking hearts for thee,
And mine were nothing had I such to give;
But when I stood beneath the fresh green tree,
Which living waves where thou didst cease to live,
And saw around me the wide field revive
With fruits and fertile promise, and the spring
Come forth her work of gladness to contrive,
With all her reckless birds upon the wing,
I turn'd from all she brought, to those she could not bring."

Full of pathos and beauty as this is, it is scarcely so pathetic as the wail of the Italian:—

"O Primavera, gioventù dell' anno,
Bella madre de' fiori,
D'erbe novelle e di novelli amori;
Tu torni ben, ma teo
Non tornano i sereni
E fortunati di delle mie gioje:
Tu torni ben, tu torni,
Ma teo altro non torna,
Che del perduto mio caro tesoro,
La rimembranza misera e dolente."

One Gilbert, a French poet of the seventeenth century, has the following madrigal, "Sur l'art d'aimer d'Ovide":—

"Cette lecture est sans égale,
Ce livre est un petit dédale,
Où l'esprit prend plaisir d'errer;
Phyllis, suivez les pas d'Ovide,
C'est le plus agréable guide
Qu'on peut choisir pour s'égarer."

This is obviously the original of Prior's epigram:—

"Ovid is the surest guide

You can name to show the way
To any woman, maid or wife,
Who resolves to go astray."

More neat and pointed than Gilbert, but I say nothing of whence he got his idea.

I do not know who owns the incessantly quoted

"I do not like thee, Dr. Fell,"

but it evidently comes from the "Non amo Sabidi," of Martial, the unacknowledged father of innumerable witticisms. G. J. DE WIL

A NORTH LANCASHIRE SONG.—The following humorous song, in the dialect of Furness, N. Lancashire, was formerly very popular in that district and also in the adjoining counties. It has never yet been in print, except in the columns of a local newspaper to which I sent it. May I be allowed to find a home for it in "N. & Q."?—

"Cum Roger ta me as thou ert mi son,
An tak the best counsel o' life;
Cum hiddar, I say, wi'out farder delay,
An I'll warn't ta I'll git tha a wife—I will!
Yes I will, sooa I will,
An I'll warn't ta I'll git tha a wife—I will!"

"Put on thi best cleas, at iver thou hea,
An kiss ivery lass at thou meets;
Ther's sum I'll leak shy, an tak it awry,
But udders I'll co tha a sweet—thay will!
Yes thay will, sooa thay will,
But udders I'll co tha a sweet—thay will!"

"The first bonny lass that Roger did meet
Was a farmer's fair douter, her neam it was Kate,
She didn't exchange wi him many a word,
But she fetch'd him a slap i' the fece—she did!
Yes she did, sooa she did,
But she fetch'd him a slap i' the fece—she did!"

"Ses Roger, if this be like laitin a wife,
I'll never ga laitin anudder;
But I will leve sing'el o' t' days o' mi life,
An I'll away yam ta mi mudder—I will!
Yes I will, sooa I will,
An I'll away yam ta mi mudder—I will!"

J. P. MOUNTAIN

17, Sutton Street, Tue Brook, Liverpool.

FOLK LORE: THUNDER.—I pointed out that when thunder is heard the Greeks of Asia Minor say the Almighty is moving his boxes—that furniture. I find that our forefathers attributed thunder to the god Thur playing at ninepins.

HYDE CLARK

AN ANCIENT CUSTOM.—

King David, B.C. 1015.

"Now the children of Israel after their number, to the chief fathers and captains of thousands and hundreds and their officers that served the king in any month the courses, which came in and went out month throughout all the months of the year."—1 CH. xxvii. 1.

Queen Victoria, A.D. 1871.

"The course of waits of Her Majesty's household the month of March, and the dates on which the processions commence are as follows:—Lady of the Bedchamber, Duchess of Roxburghe, 7th. Woman of the Bedchamber,

Viscountess Chewton, 7th; Hon. Mrs. Alexander Gordon, 21st. Maids of Honour, Hon. Lucy M. Kerr, 9th; Hon. Horatia C. Stopford, 9th. Lords in Waiting, Lord Camoys, 7th; Lord Methuen, 21st. Grooms in Waiting, Rear-Admiral Lord Frederick Kerr, 7th; Major-General Sir Francis Seymour, Bart., 21st. Equerries, Colonel C. T. Du Plat, Colonel the Earl of Mountcharles; Pages of Honour, G. W. Grey, Esq., Hon. G. F. H. Somerset." *Court Journal*, March 4, 1871.

It is highly interesting to compare the monthly courses contained in the "General Rota of Waits of Her Majesty's Household for the Year 1871" with the courses of King David's household, "which came in and went out month by month," as recorded in the 27th chapter of the First Book of Chronicles.

WILLIAM RAYNER.

MUM, OR BRUNSWICK MUM, A STRONG BEER. Its etymology is given in 1st S. iv. 177; 3rd S. vi. 434, 603; vii. 41, 101, 163, with extracts, which do not include the following:—

"I have not forgot to drink your health here in mum, which I think very well deserves its reputation of being the best in the world."—Letter from Lady M. W. Montagu, dated Brunswick, Nov. 23, O.S. 1716.

W. P.

A CROMWELL NOTE.—I found the enclosed amongst some old Oxford papers. It may be worth finding a place in "N. & Q." J. R. B.

"The Father of the late Dr. Smith, Master of Pembroke College, was a Captain of a Ship. His original Name was *Cromwell*: being the Grandson of Richard Cromwell, son of Oliver. He changed his Name to *Smith*, conceiving it probable that the Name of *Cromwell* might injure his Promotion in the Navy.

"Dr. Smith, therefore, was the last Lineal Descendant of Oliver Cromwell.

"This Story was told me by M^r Dundas of Richmond, whom I met at Lord Howe's, November 8th, 1809.

"SCROPE BENDMERE,

"Warden of Merton."

MIDAS.—Midas was the name of more than one king of Phrygia. I wish to point out that this name is connected with the Lydian Medeus (God), and as these languages have been traced by me to the Palæogeorgian stock, the Georgian Tsmida (saint, holy) may also be associated. Midas is an example of the use of the name of a god as a personal name or title, such as we have in Baal, Melech, and Adonai. The Phrygian Balen, for king (also represented by Upali in Georgian) is a local instance.

HYDE CLARK.

Queries.

EUGENE ARAM.—Will some one kindly inform me which was published first—the dream by T. Hood, or the novel by Lord Lytton? CLARRY.

["The Dream" by T. Hood was published in 1831, and Lord Lytton's novel in the following year.]

AUTHOR WANTED.—Who is the author of the following, and where can I obtain the poem containing it?—

"No! thou art not my first love,
I had loved before we met;
And the music of that summer dream
Is pleasant to me yet.
But thou, thou art my last love,
My dearest and my best;
My heart but shed its outer leaves
To give thee all the rest."

LAWR. B. THOMAS.

Mercantile Library,
Athenæum Building, Baltimore.

THOMAS BASKERVILLE.—Can I be referred to an engraved or other portrait of Thomas Baskerville, an inventor, circa 1760? G. C.

THE COD FISHERY OF NEWFOUNDLAND, AND AN ENGLISH CONVENT IN FRANCE.—In

"A Summary, Historical and Political, of the First Planting, Progressive Improvements, and Present State of the British Settlements in North America. By William Douglass, M.D." Boston, 1755, 8vo,

this curious statement occurs at p. 287, sect. vi. vol. i. concerning the island of Newfoundland and its cod-fishery:—

"King Charles I., bubbled by the French, gave them a liberty of fishing and curing fish in Newfoundland, upon the silly pretext of supplying an English convent in France with fish."

I will be very thankful for the name of this convent, if known. D. BURKE.

Teddington.

"COMES TO GRIEF."—When did this expression first become general in England? Browning uses it in his new poem *Hervé Riel*, the scene of which is laid in 1692, thus—

"Not a spar that comes to grief."

Is the expression as now used correct English or simply slang? E. A. D.

DEVONSHIRE WORDS.—Can you give any explanation as to the following terms in common use in Devonshire?—*Clome*, common crockery; *Clome shop*, crockery shop; *Mamnd*, a hamper; *Seam*, of hay, 3 cwt.; *Seam*, of straw, 2 cwt. Hay and straw are commonly sold by the "seam" in Devonshire, and not by the cwt. or ton as elsewhere. E. GULSON.

THE VERB "ENAMOURED."—Is a lover enamoured of his mistress or with her? In my courting days the former was the correct phrase, but now the latter is coming into use. I notice it in the article attributed to Mr. Gladstone in the last *Edinburgh Review*.

D. BLAIR.

Melbourne.

GROSS EATING.—Is the following extract from a letter by Gray the poet a joke or not?—

"Our friend Dr. — (one of its [Cambridge] nuisances) is not expected here again in a hurry. He is gone to his grave with five fine mackerel (large and full of roe) in his belly. He ate them all at one dinner; but his fare was a turbot on Trinity Sunday, of which he left little for the company besides bones. He had not

been hearty all the week; but after this sixth fish he never held up his head more, and a violent looseness carried him off. They say he made a very good end."

W. P.

HOGAN.—Gray, the poet, writing 1737, says—

"For your reputation, we keep to ourselves your not hunting nor drinking hogan, either of which here would be sufficient to lay your honour in the dust."

What was the drink so called?

W. P.

[This query appeared in our 1st S. iii. 450, but elicited no reply. The same quotation is given in Southey's *Common-Place Book*, iii. 86, to which the editor, J. W. Warter, B.D., has added the following note to the word Hogan: "Query? Was this in the original MS. of Gray written *kyar*, i. e. much, very much?" But according to Lord Macaulay in his *Biographies*, p. 52, he speaks of Oliver Goldsmith having been "sent in his seventh year to a village school kept by an old quartermaster on half-pay, who professed to teach nothing but reading, writing, and arithmetic, but who had an inexhaustible fund of stories about ghosts, banishers, and fairies, about the great Rapparee chiefs, Baldearg O'Donnell and galloping Hogan, &c."]

Of "Gallop[ing] Hogan," one of the chiefs of the Irish Rapparees, we find the following notices in *The Impartial History of the Wars in Ireland*, by George Storey. We read at p. 220, under the date Sept. 24, 1691, "The same day we had an account that Gallop[ing] Hogan, a fellow that had got upwards of one hundred Rapparees together, horse and foot, and got much plunder by robbing the Sutors and other people that came into his power, he was now so bold as to set upon a party of cars coming towards the camp with little or no guard, high Cullen, and took away with him seventy-one small horses, though he durst not stay to do any more mischief."

We next meet with Hogan at p. 270, on Oct. 19:—"On the 19th, Hogan and most of his crew came in at Roscreagh, and had the benefit of the proclamation, being allowed twenty-four men by the general to suppress other Rapparees upon occasion, though this was fatal to him, for some of that sort of people murdered him afterwards."]

"KILLING NO MURDER."—In the remarkable tract so called, I find towards the end an expression which reminds one of Sterne's *ass* as a designation for man's animal nature. This was before Sterne, and is probably both much older and by no means infrequent in literature. Will any one with learning and leisure think it worth while to hunt it up?

"We have all our beast within us, and whosoever (says Aristotle, *Pol.* iii. c. 11) is governed by a man without law is governed by a man and by a beast."

The term employed by Sterne would be very likely to occur in the productions of some of the burlesque preachers of a few centuries ago.

NEMO.

MAY-DAY CUSTOM.—It was the custom at Oxford a generation ago for little boys to blow horns about the streets early on May-day, and they did it for the purpose of "calling up the old maids." The same custom obtained in this old town of Lynn, and the purpose appears to have been the same,

for I have heard the very phrase, "calling up the old maids," used amongst the boys here on the first of this present May. I asked an aged inhabitant how long the horn-blowing had ceased, and he replied "Ever since the Reform Bill came in"; but that he remembered the time when the workhouse children were let out for May-day early in the morning with their horns and garlands, and a worthy alderman whom he named always kept open house on that day, and gave them a good dinner. "Calling up the old maids" refers, I conclude, to the custom of calling up the maids, whether old or young, to go a-maying. QUIS.

LYNN.

[May has always been considered the merriest of months—"the fairest of the year." The custom of horn-blowing is thus noticed by worthy Tom Hearne in his preface to Robert of Gloucester's *Chronicle*, p. 18: "Tis no wonder, therefore, that upon the jollities of the first of May formerly, the custom of blowing with, and drinking in horns so much prevailed, which, though it be now generally disused, yet the custom of blowing them prevails at this season, even to this day, at Oxford, to remind people of the pleasantness of that part of the year." Aubrey has this memorandum in his *Remains of Gentiliana and Judicium*, MS. Lansd. 206, p. 5: "At Oxford the boys do blow cows' horns and hollow canes all night; and on May-day the young maids of every parish carry about garlands of flowers, which afterwards they hang up in their churches." At Newcastle-upon-Tyne, too, it was formerly usual on May mornings for the young gals to sing these lines in the streets, at the same time scattering flowers:—

"Rise up maidens, fie for shame!

For I've been four long miles from home,

I've been gathering my garlands gay,

Rise up, fair maids, and take in your May."

PURITAN CHANGES OF NAMES.—A note in Hume's *History of England* (vii. 230, ed. 1791) says, speaking of the Commonwealth, that—

"It was usual for the pretended saints at that time to change their names from Henry, Edward, Anthony, William, which they regarded as heathenish, into others more sanctified and godly. . . . Here are the names of a jury said to be enclosed in the county of Sussex about this time."

The names I need not repeat, as they are familiar to most of us. The list is quoted from Brome's *Travels in England*, p. 279—a book to which I have not access here; but surely we may safely come to the conclusion, without verifying the passage, that these eighteen wonderful names are either a forgery or a joke. I am anxious to know what contemporary authority there is for the statement in the early part of the note. I know modern writers have repeated the same thing over and over again, and that novelists have ransacked their imaginations to find characteristic names for their Puritan characters, but I do not remember any trustworthy evidence of the Commonwealth time or that of Charles II. that would lead us to believe that strange Christian names were more common in those days than now.

What passages have we on this subject in the works of the Restoration playwrights?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ON THE ABSENCE OF ANY FRENCH WORD FOR "TO RIDE."—There is no one word in French which connotes the action of riding on horseback. *Monter* signifies the action of mounting on horseback, but hardly of the continuous action of riding. To express this the French say *être or aller, or se promener, à cheval*: this properly means riding for amusement. Is this the reason that Frenchmen generally decline to ride with the hounds, because they can only "se promener à cheval"? just as they are too volatile to continue the action of standing, and so have no word to express it.

E. L. BLENKINSOPP.

Springthorpe Rectory.

"ROUGHS."—When was this word first used to designate the scum of the people, the "dangerous classes," the *residuum*, as Mr. Bright called them? The word was wanted as being more specific than *mob*. In a mob there usually is a proportion of roughs, but a mob may be simply a motley collection of turbulent, noisy, but still honest, people; it need not necessarily be composed of roughs nor even comprise any.

Is not the word a mere abbreviation of *ruffians*, and should we not write *ruffs*? I fancy I first saw the word "roughs" in print during the turbulent period of the elections that followed the first Reform Bill, about 1833 or 1834.

The following is from the recently published *Life of Barham*. In a poetical invitation to Dr. Hume (Nov. 4, 1837) he says:—

"There'll be lots of new policemen
To control the rogues and roughs."

Can any reader of "N. & Q." give me an earlier instance of the word?

JAYDEE.

[Charles Dickens once said, "I entertain so strong an objection to the euphonious softening of *ruffian* into *rough*, which has lately become popular, that I restore the right word to the heading of this paper."—*The Ruffian*, by the Uncommercial Traveller, *All the Year Round*, Oct. 10, 1868. Dr. Motley, however, in his *United Netherlands*, iv. 138, ascribes its use to Queen Elizabeth in her last illness: "The great queen, moody, despairing, dying, wrapt in profoundest thought, with eyes fixed upon the ground or already gazing into infinity, was brought by the counsellors around her to name the man to whom she chose that the crown should devolve. 'Not to a rough,' said Elizabeth sententially and grimly." Dr. Motley adds in a note, apparently from a letter of Secretary Searanelli, that the word *rough* "in lingua inglese significa persona bassa e vile."]

THE SICILIAN TYRANT.—In *The Times* of May 5, 1871, p. 3, col. 5, we read—

"There is too much reason in the contention of Mr. Childers' critics that he affected the style of gardening

of the *Sicilian tyrant*,* who switched off the heads of the tallest poppies, and let the dwarf varieties alone."

The switching is, I think, first told in Greek writers by Herodotus (v. 92) of Thrasylbulas, repeated by Aristotle (*Pol.* iii. 13, 17, ed. Eaton) of Periander, and by Livy (i. 54) and Ovid (*Fasti*, ii. 701) of Tarquinius Superbus. The edition of the *Politics* to which I have referred above gives no reference to any Sicilian tyrant. Was the "Thunderer" confusing the story told of Phalaris with those of the other tyrants to whom the "switching" is commonly ascribed? or is there any Sicilian legend of the kind? A STUDENT.

TENNYSONIANA.—Can any of your correspondents tell me the meaning of these two passages in Tennyson, *Princess*?—

"Those monstrous males that carve the living bond,
And cram him with the fragments of the grave,"
iii. 293.

[See "N. & Q." 2nd S. v. 58.]

"She that taught the Sabine how to rule."—ii. 65.

T. M.

[There appears to be an allusion in this line to Numa Pompilius, the second king of Rome, whose name represents the rule of law and order. The universal tradition of the Sabine origin of Numa intimates that the Romans must have derived a great portion of their religious system from the Sabines, rather than from the Etruscans, as is commonly believed.—*Smith's Dictionary of Greek and Roman Biography*, ii. 1212.]

"THE BOYHOOD OF ST. THOMAS VILLANEUVE (*sic*), Bartolomé Esteban Murillo, No. 256. Sent by Lord Ashburton" (*vide* Catalogue of the late Exhibition of Old Masters). What were the adventures of this particular St. Thomas, the second half of whose name has been, I am apt to think, misspelled in the catalogue?

NOELL RADECLIFFE.

[An excellent account of St. Thomas of Villanova, Archbishop of Valencia, will be found in Alban Butler's *Lives of the Saints*, Sept. 18.]

VOLTAIRIANA.—In the "Denunciation to the Parliament" of the Kehl Edition of Voltaire's works (1781) there are one or two allusions which I do not understand:—

"Men who are avaricious rather than malicious had discovered in a plot which was almost unknown a fatal virtue for enabling citizens to be sent to sleep and robbed. . . . You thought you ought to punish the first attempts by chastisement sufficiently rigorous to inspire a salutary terror."

What does this refer to? Also, where can I find an account of the young man of Abbeville who was condemned to death for "blasphemies and crimes" engendered by reading Voltaire? I quote from a translation, as I have never seen the original.

C. ELLIOT BROWNE.

* The italics are mine.

Replies.

BARKER AND BURFORD'S PANORAMAS.

(4th S. vii. 279.)

In reply to MR. NORMAN's general queries about the Leicester Square Panoramas, I should like to say a few words. Henry Aston Barker married a daughter of Admiral Bligh of the "Bounty," with whom my family were very intimate. I distinctly remember going to West Square, Southwark, where Mr. Barker lived, and seeing him in his wooden rotunda behind the house, and mounted on a moveable scaffolding, painting "Spitzbergen" over the "Battle of Waterloo." He was then, with his long brush, obliterating a charge of cuirassiers with icebergs and white bears that quite chilled you to look at. This was probably in 1817, when I was four years old; but I also distinctly remember "Atheos" in Leicester Square—the Acropolis and the beautiful atmosphere. As the canvas of "Waterloo" was used as I say, is it not probable that Mr. Barker was the painter of the great battle? I am tempted to go on about Admiral Bligh.

At an even earlier date than that named, I was sent with my nurse (who still lives with my family) to stay at Farningham, where the admiral lived; and he used to take me on his knee, and let me play with the bullet that was strung on a blue ribbon round his neck, and had been the weight he used for measuring the amount of bread he could allow himself and crew in their boat voyage of 4,000 miles. Bligh was a small man with a hasty temper. He sat in a library walled with books, and the house had sea curiosities which he had collected for Mrs. Bligh. It was asked who she was in an early number of "N. & Q." (2nd S. ii. 411); but no answer has been given, I believe. I have heard the following romantic story, but without names.

Mrs. Bligh was the daughter of a literary man who was associated with Adam Smith in his writings on political economy, &c. The cause of his retirement to Scotland was thus narrated:—As a youth he had been with a private tutor, a clergyman; and Lord S. (Sandwich?) was a fellow pupil. The young nobleman fell in love with the tutor's daughter, and was consequently removed by his relations; but the lovers agreed to correspond, and the pupil who remained was to be the medium of communication. Being however a rival, he stopped the letters on both sides, persuading the writers that they were faithless to each other, and so succeeded at last in winning the lady for himself. I have been told that Mrs. Bligh, who was an intimate friend of my mother, was the only issue of this unhappy marriage. Can any one clear or gainsay this tradition?

The admiral was a Cornish man, and had a scar

on his cheek. George III. asked him, at a *levée*, in what action he had been wounded; and made him tell the story that, when a boy, he was helping his father to catch a horse in their orchard, when the father threw a small hatchet to turn the animal, and unwittingly struck his son. Lady O'Connell, one of the admiral's daughters, was a person of great spirit, and defended her father with a pistol against rebels during his governorship of Van Diemen's Land. Frances and Jane Bligh were twins. Ann was a beauty, but mentally afflicted. The admiral was a severe martinet, even at home; and not a little was he angered at finding his daughters pursued from church by a stranger, who had been told, in answer to his advertisement for a wife, to appear blowing his nose in the aisle of Farningham church, where a lady favourable to his views would be present. The ladies, unable to repress their laughter, betrayed themselves; and their father gave both them and their dupe some very emphatic broadsides from his easily excited tongue.

Perhaps I have gone beyond my brief in these memoranda; but "Bounty" Bligh was a man for our naval country to be proud of. As a navigator, shown in his conduct of the great boat voyage in the Pacific, he may be called, like Nelson—

"The greatest sailor since our world began."

ALFRED GATTY, D.D.

[We are also indebted to the REV. H. T. ELLACOMBE for a reference to an interesting notice of Henry Aston Barker, Esq., which appeared in the *Gentleman's Magazine* for October, 1856.—Ed.]

I saw in England, many years ago, two large panoramas which I do not find on this list. Were they not by these artists? The one in Leicester Square (anno 1821) was truly a gorgeous and a *Georgius* affair, "The Coronation of George IV.," whereas that of King William IV. (the *Reform Bill*), which I witnessed in Westminster Abbey in 1831, was, as "H. B." facetiously termed it in one of his clever caricatures, "*A Half-crownation*." The other panorama I saw in Liverpool in 1823-4 was "The Storming of Seringapatam," and death of Tippoo-Sahib. P. A. L.

WILLIAM BALIOL.

(4th S. vii. 302.)

John Baliol had no brother named *William*. The competitor was the youngest son of Devorgilla, and his three elder brothers—Hugh, Alan, and Alexander—all died childless before he claimed the throne of Scotland. There is a pretty good pedigree of the Balliols in Robertson's *Anglo-Northern Families*, vol. i., and of their predecessors, the De Morvilles, in vol. ii. A Sir William Baliol was one of the seven Scots commissioners to France in 1303. (Hailes' *Annals*.) Whether he was the

person mentioned by J. R. S. as buried at Canterbury, or William Balliol (or Baillie) of Hoprig and Penston in East Lothian, it may be difficult to say. The latter personage, who is *said* to have married a daughter of the patriot Wallace, was the ancestor of the Baillies of Lamington in Clydesdale, where they have flourished for five hundred years. He is conjectured by the continuator of Nisbet's *Heraldry* to have been the second son of Sir Alexander Balliol of Cavers, a collateral relative of the king of Scots. The same authority states that Sir Alexander of Cavers married Isabel, heiress of Richard de Chilham, and widow of David de Strabulgi, Earl of Athol. If this be correct, it is curious that this lady, who died in 1292, lies buried in the east crypt of Canterbury cathedral, where I have seen her effigy. Her estate of Chilham is within a short distance of that city. If William Balliol was her son, there would be no unlikelihood in his being also buried there, as stated by Weever. Though in the Rev. Mackenzie Walcott's *Memorials of Canterbury* I observe no notice of any monastery of White Friars Observants. The truth is, that there is a good deal of obscurity about the close of the Scottish career of this great family. The surname does not seem to have been proscribed, for a Sir Henry de Balliol had a grant of Braxholme in Roxburghshire from Robert Bruce himself (*Robertson's Index*), and Thomas de Balliol held lands in the same county till the close of David Bruce's reign. Yet their French seignury of Bailleul, at this very date, was obtained by a female descendant of Radulphus de Coucy. (See *Lives of the Lindsays*, vol. i. p. 32.) And the Scottish Baillies have never been able to explain why their arms are so different from those of the Balliols—the former being nine stars, the latter an orle—though complaisant genealogists have done their best to find a resemblance, or account for the discrepancy. ANGLO-SCOTUS.

Three pedigrees of the Balliol family are given in *The Patrician*, edited by John Burke, 1847, iii. 174, 205, 425. In two of them Sir William Balliol le Scot is mentioned as the youngest brother of John, King of Scotland. It is also stated that "Sir William was buried at the White Friars Observant at Canterbury, mentioned by Philpot in Weever, and died about 1311." The authority adduced for making Sir William le Scot the younger brother of the King of Scotland is the Addit. MS. 5520, fol. 188, which purports to be "the true descent and lineage of the ancient and knightly family of Scot, descended from the noble family of Balliol, alias le Scot, of the kingdom of Scotland." Consult also Hasted's *Kent*, 1790, iii. 292, 293; but his name does not appear in Dugdale's *Baronage*, or Douglas's *Peerage*. J. Y. Barnsbury.

"Scot's Hall, the ancient seat of the Scots, a family professing descent from William de Balliol, le Scot."—Murray's *Handbook of Kent*, p. 133.

"Scot's Hall, whose founders, the Scotts, are thought to be descended from the Scottish kings."—Mackie's *Historical Account of Folkestone and its Neighbourhood*, p. 195.

In a foot-note to Fuller's *Worthies*, reference is made to a ballad on the Scotts in Peck's *Desiderata Curiosa* and in *The World*.

Brabourne church, in Kent, contains memorials of the Scott family as early as 1433. R. J. F.

THE SWAN SONG OF PARSON AVERY.

(4th S. vi. 493; vii. 20, 148, 288.)

The following notices of persons of the name of Avery who flourished in the seventeenth century may be interesting to Mr. WHITMORE and others:—

Avery, Amos. Commissioner for Berkshire for the assessment of sixty thousand pounds per month, 1656. (Scobell, *Acts and Ordinances*, ii. 402.)

Avery, Arnold. Justice of Peace for Berkshire, 1650. (*Names of Justices of Peace . . . Michaelmas Terme*, 1650, 8vo, 1650, p. 5.)

Avery, Henry. Soldier serving in Ireland in 1654. (*Gent. Mag.* 1863, ii. 706.)

Avery, Joseph. Petition for examination of his accounts, and payment of 13,000*l.*, 1660. Had been resident for Charles I. in Denmark, Sweden, and Germany for twenty years, during which time he chiefly paid his own expenses. Lost an estate of 8000*l.*, and the post of deputy-governor of the Merchant Adventurers' Company at Hamburg, worth 400*l.* a-year. (*Cal. Stat. Pap. Dom.* 1660-1661, p. 296.)

Avery, Robert. A Royalist officer during the civil war. (*A List of Officers claiming the Sixty Thousand Pounds granted by his Sacred Maj. for the Relief of his truly Loyal and Indigent Party*, 4to, 1663. [The list probably gives this person's county and the colonel under whom he served. I have only a memorandum, not the list itself to refer to].)

Avery, Samuel. Alderman of the City of London. M.P. for London in the parliament of 1654. (Rushworth, *Hist. Coll.* part ii. p. 824; part iii. p. 162; part iv., vol. i. pp. 180, 181, 373. Scobell, *Acts and Ord.* 99. *Commons' Journals*, iii. 398; iv. 679. *Cat. of Names of such as were summoned to any Parl. from 1640*, 8vo, 1661, p. 34.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I am much indebted to Mr. MACLEAN and Mr. WHITMORE for the information given me respecting the probable ancestry of the Averages of Newbury, Berks. That they were not of the same

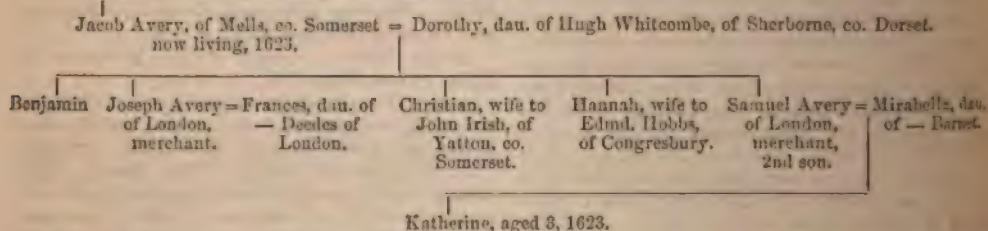
stock with William Avery, a physician, who settled at Dedham, Mass., is evident from the difference of their respective coats of arms: Dr. Avery's descendants bearing a *chevron* between three bezants (Burke gives it a fesse), and the Averages of Newbury, Berks, the same arms as Avery of Warwickshire, "Ermine on a pale engrailed azure, three lions' heads couped or." I regret that I have no chance of examining Newbury registers, and thence collecting any probable ancestry of Parson Avery, specially such as would establish his cousinship with Anthony Thatcher. I have a few baptisms between 1655 and 1693, and a memorandum that in 1697 Benjamin Avery, Richard Avery, and Timothy Avery were subscribers to the Presbyterian meeting there. If the arms of the respective families are correctly borne they are not identical with the American Averages; but in those days, as now, the practice doubtless prevailed of "send your name, and your arms shall be sent in return," it being a very common error that every name *has* arms, and the

only thing needful is to make a claim, after lapse of time, treated as a right.

The Averages of Cornwall in all probability descend from a common ancestor with Samuel Avery, a somewhat conspicuous character in the troublesome times of Charles I. His pedigree is given in the Visitation of Somerset (Harleian MS. 1141), and is as under—the Samuel Avery of London, merchant, being no doubt the sheriff of 1647, and the Alderman Avery who joined in proclaiming the Act for abolishing kingly government, May 30, 1649. He was commissioner for sundry City ordinances about 1645, and the State Paper Office contains letters from him dated from Hamburg, and addressed to Lord Digby and Sir Thomas Rowe, Jan. 12, 1647. Further notices of him are found in Rix's *Famconberge Memorial*, p. 15. The pedigree is as follows:—

Arms: A chevron between three annulets (or bezants?) quartering azure a ram's head cabossed ar. attired or, *Dernford?*

Wm. Avery, of Congresbury, co. Somerset = Ann, dau. and heir of Irish of Congresbury.



I have had the pleasure of corresponding with a clergyman in Cornwall, holding preferment in the county, of the name of Avery, who informed me that the name is not an uncommon one in particular localities, though he was not able to form an opinion as to their connection with Avery of Somerset or Avery of Warwickshire. The last-named family had a descendant, the Rev. Joseph Avery, Vicar of Kirby near Colchester,

Essex, from 1688 to 1725. It is not improbable that the original grant of arms to Avery of Warwickshire has been mixed with documents relative to Essex property, and has thus come by purchase into the hands of your correspondent. They are precisely the arms borne by Richard Avery of the Newbury family, as engraved for a book-plate nearly 180 years ago. E. W.

THE COMPLETION OF ST. PAUL'S.

(4th S. vi. *passim*; vii. 185, 241, 344, 390.)

MR. FERGUSSON may have satisfied himself that Sir Christopher Wren created "one of the great defects of St. Paul's" in that he made "the four great arches of the dome all alike," but I venture to think that he will find few men who have any real respect for Sir Christopher to agree with him, and that the other very positively expressed views in his letter, as to the works which ought to be done, are as little deserving of acceptance.

I have not seen the *Sacristy* or the article on

St. Paul's by MESSRS. SOMERS CLARKE and MICKLETHWAITE; but it is somewhat remarkable that shortly before its appearance I had expressed to several persons my very strong objections to what I was informed were the intentions of the committee; and one of them having asked me to put my views on paper, I wrote the letter, of which I enclose a copy, to Mr. Richmond, to whom it was laid before the committee. The letter, which advocated, as I gather, very nearly the same course as that suggested in the *Sacristy*, is at any rate evidence, I hope, that a course which is suggested from various quarters, in this independent way, has not been advocated without

better grounds than MR. FERGUSON seems to be prepared to admit.

Since my letter to Mr. Richmond was written and printed (by direction of the St. Paul's committee), the decision as to the arrangement of the organ has been announced. In a few words, that decision involves an absolute violation of Sir Christopher Wren's own work, without any kind of necessity. And this singular fatality seems to attend all the works executed for the completion of St. Paul's. The works already done have been confessedly a series of mistakes—costly, but complete. They are now, all of them, to be undone; but in their place another mistake, costly and unnecessary, is to be perpetrated. The organ is to be put back on to a screen between the choir and the dome, not after Sir Christopher Wren's design or according to any scheme which he approved, but after (in this country) a new fangled plan, which, in spite of MR. FERGUSON'S certificate that it will "perfectly remedy" "the defects" of Sir Christopher Wren's work, will, in my opinion, very greatly damage what I conceive to be one of its beauties.

If MR. FERGUSON or the committee would ask their organ-builder for his plain advice, untrammelled by the opinions of the musical committee of twelve, I undertake to say that it would be decidedly to replace the organ in its old position on the screen, and to put such additional pipes, &c. as are required under the western arches on each side the choir. I am sure that Mr. Willis would at once say that such an arrangement would be perfectly practicable, and that the organist, being placed at the north or south end of the instrument, would be able to play equally well for the choir in the choir proper, or for a choir placed, as I proposed, under the dome.

So much for the organ. But MR. FERGUSON goes on to say that there is another scheme which has been "warmly urged on the committee by several distinguished architects." This scheme is that which I, without concert with any one, propounded to the committee through Mr. Richmond—viz. that an altar under a baldachin should be erected under the dome, with a small choir in front of it enclosed with low marble screens, in the very midst of the people.

I am delighted to have authority for the fact that "several distinguished architects" approve of such a scheme. May I ask whether it could be equally said of the committee's scheme that "several distinguished architects" entirely approve of it? I have spoken to several, but have not found one who does so!

I know your space is limited, so I will conclude with only a few words more.

I protest against any work being done in St. Paul's which in any way alters Sir Christopher Wren's own work, or own recorded intentions or

designs. I make this protest as an artist who wishes the same tender care to be shown for Sir Christopher's work and reputation that is shown by common consent for the work of the older and generally unknown architects of our old cathedrals, or for every painter and sculptor whose work is worth keeping at all; and I do so because I conceive that, under pretence of completing St. Paul's, we shall have its interior so spoilt and bedecked that the old inscription to its architect will have forthwith to be obliterated.

MR. FERGUSON says, however, that if a baldachin is to be erected under the dome "it would cost more money than the committee possess if it is to be worthy of its position"; and on this I will conclude with a practical suggestion. All the money the committee possess spent on one really beautiful work of art would be far better expended than on picking out walls with varied colours, or erecting and re-erecting organs, mosaics, &c. The committee have already consulted Mr. Burges as to a scheme of subjects for the possible mosaics. Let them now go to him with their money (or half of it) in their hands, saying, "Design us the most beautiful and costly baldachin and altar that you can contrive; employ the best artists on it, and spare no pains to make it worthy of its place under our dome." I undertake to say that they would have in return a work of which they might be proud, of which all England indeed might be proud, and which would do more to redeem St. Paul's from the charge of being unworthy of our Church and great city than any number of repetitions of mosaics such as we see in the dome, or of organs so contrived as to conceal Sir Christopher Wren's so-called defective work, or of other alterations which must change the whole character of the interior of his great work.

GEORGE EDMUND SIREX.

Athenæum Club.

ON THE ABSENCE OF ANY FRENCH WORD SIGNIFYING "TO STAND."

(4th S. vii. 278.)

The peculiarity of the French language noted by MR. TRENCH is certainly worthy of investigation. Amongst the Aryan or Indo-European tongues there is no radical so widely diffused, or of such general application, as that of which we have the earliest form in the Sans. *sthā*. So prolific has been this root, that Professor Pott in his *Etymologische Forschungen* gives a list of derivatives occupying sixty-three closely printed pages from this single monosyllable. The disappearance of its primary application in the French language is all the more remarkable. It is not absolutely correct to say that all traces of it have disappeared. There is a verb still in use, though in a very limited sense, *ester*, which is the legitimate descendant

and representative of the original Latin "stare." In the early stages of the language it was used in the sense of "to stand," as in the following instances:—

"Au camp estez, que ne seïons vaincuz."

("Stand your ground, that we be not conquered.")

Chanson de Roland, eleventh century.

"Bien puis dire sans mentir; jel fais *ester* vivre et sentir."

("I can say without untruth, I can make him stand up, live and feel.")

Roman de la Rose, thirteenth century.

Gradually, however, its application was restricted, and by the sixteenth century it had settled into a law term; "*ester en jugement*," to pursue or defend in an action; "*ester à droit*," to put in an appearance. It is worthy of remark that Cotgrave (1650) interprets *ester*, "to stand, endure," in addition to its application as a law term. Tarter says, it is still used figuratively in the sense of "hesitating" or "pausing," but I have never met with it in this sense.

It has been a moot point with philologists whether *être* is derived from Lat. *stare*, or from *esse*, in low Latin *essere*. Menage* and Sir Cornewall Lewis† adopt the former derivation, but the preponderance of modern authorities, Littré‡, Brachet§, Bailly||, &c., inclines to the latter. There can be no doubt that the imperfect *étais*, (*estois*), the participles of the present *étant* (*estant*) and of the past *été* (*esté*), are derived from *stabam*, *stans*, and *status*.

If the direct expression for standing has dropped, in some mysterious way, out of use in French, the reverse has taken place in Italian, where "stare" is used with almost every imaginable meaning, not only of standing, but that of delaying, tarrying, continuing, ceasing, passing, costing, &c. "Stando pochi giorni," A few days since; "Quanto vi sta questo quadro?" How much did this picture cost? "Sta a voi a venire," It is your turn to come, &c. Calling on a friend in Rome, I am informed by the "domestico," "Il Signor non sta bene, sta a letto," literally, "Master does not stand well, he stands in bed."

There seems to be in the French language a strange tendency to prefer circumlocutory expressions, and to drop those which express the same idea more directly. Thus, down to the close of the seventeenth century, to ride on horseback was expressed by "chevaucher," a most expressive word for which we have no equivalent. This has altogether disappeared, and its place is taken by

the clumsy expressions "aller à cheval," "promener à cheval."

The numerals "septante," "octante," or "huitante," "novante," have within the same period been thrown over, to be supplanted by the cumbersome forms "soixante-dix," "quatre-vingts," "quatre-vingt-dix," which in the ordinal forms, such as "quatre-vingt-dix-septième" for the "ninety-seventh," is about as awkward a periphrasis as can be imagined.

J. A. PICTON.

Sandyknowe, Wavertree, near Liverpool.

MR. TRENCH's remark, that the French have no word to express our word "to stand," is correct only so far as you might say, that the English has no word to express "to sit down," because it requires three words to express it. I have no French Bible at hand for the Old Testament, but the passage in Deut. xviii. 5 does not mean "to stand," in the sense of being upright on one's feet; and Diodati translates it, "si presenti per fare il servizio nel Nome del Signore." Παριστάμεθα ἐνώπιον Κυρίου τοῦ Θεοῦ (LXX), means to be present before, and not to stand. In this sense "assister" is better than our rendering, because in French "assister" means, not so much to *aid* as to *be present at*, as "assister à la messe." So in Mark xi. 25, ὅταν προσκύνῃς is rather when you shall happen to be standing and praying, or may be praying, as when in act of prayer, "lorsque vous prierez." Here it is not so much that the French have not got the word, as that we have adopted the idiom, owing to the translators of our Bible having adhered too literally to the Greek words. Revelations iii. 20, "Me voici à la porte, et j'y frappe," is a precise equivalent for the sense of the Greek, though it does not connote the unimportant particular of the posture of the person knocking. If that were important, a Frenchman could say, "Me voici *debout* à la porte," &c. In Heb. x. 11, the passage contrasts with sitting; hence, if there be validity in the remark at all, it is here or nowhere that it will apply. "Every priest *standeth* daily ministering,"—"tous les prêtres se présentent tous les jours (à Dieu) sacrifiant." This rendering is not nearly so correct as the French language is capable of making it. It could be done thus: "chaque prêtre se tient *debout* administrant tous les jours, et offrant," &c. Diodati evidently thought so, for he gives it "ogni sacerdote è in piè ogni giorno ministrando," to contrast the action as strongly as possible with "à posto a sedere" in v. 12. "Se tient debout," "à in piè" are exactly equivalent in the meaning, and in the number of words used. It seems, as I said at first, that the question turns upon whether the rendering is to be by one word or three. The French cannot express "he stands" by one word, but there is nothing we can say with the verb "to stand" that a Frenchman cannot express just as

* *Origines de la Langue française*, 1650.

† *Essay on the Romance Languages*, 1862.

‡ *Dictionnaire de la Langue française* (not yet complete.)

§ *Dictionnaire étymologique*, 1870.

|| *Manuel des Racines*, 1869.

well. Of course you can call it circumlocution, but this is so trivial an issue, that nobody, probably, would care to maintain it. One French word may require three in English, or *vice versâ*. Is it circumlocution that all English infinitives require two words to express them, whilst the French use only one (except in reflective verbs), as "manger," "to eat"? I trow not.

One thing that comes out of all this minute precision is, that the posture in prayer has changed. An Oriental stood and stands to pray, a Jew stood, a Roman stood, a mystic falls upon the face flat, a Christian kneels. To "stand and pray" is the English Biblical phrase. In St. Giles's church they used to put a notice in every pew as to the postures considered to befit the English service: "To stand for ascription of praise, to sit to hear, to kneel to pray." In spite of Philippians ii. 10, *καὶ ὁδὸν κἀμψῆς*, I doubt if kneeling be aught else than a feudal symbol of vassalage, commencing about the eighth century, with the kissing of Leo's toe, if as early. In 1275 it was ordered that every knee should bend at the name of Jesus—a case, *à fortiori*, if bent to a baron or master. It has grown prescriptive, but neither manners, dignity, nor antiquity recommend it, and also some evil has come of it, as of every ill change. C. A. W.

May Fair.

This curious fact has been already remarked upon by Thomas Fuller with his usual quaintness:—

"As their (the French) language wanteth one proper word to express *stand*, so their natures mislike a settled, fixed posture, and delight in motion and agitation of business."—*Holy Warre*, Cambridge, 1610, p. 19.

W. R. C.

Glasgow.

Like your correspondent, I have been under the impression that there are no words in the French language to express "to stand," "to sit," "to lie down"; and that, from that want, it would be impossible to express with the simplicity and pathos of Shakspeare, Dryden, and Byron, these thoughts:—

"She sat, like Patience on a monument."

"Upon the earth the monarch lies."

"I stood in Venice on the Bridge of Sighs."

I have only to add the want (as far as I know) of three verbs expressing ordinary locomotion—"I walk," "I ride," "I drive." The verb "I walk" exists, I am told, in Sanscrit; but except the Anglo-Saxon, all other Aryan people have dropped it. The French "*se promener*" means twenty things; "*se promener à cheval*," "*sur les eaux*," "*en voiture*," &c.

As for riding, the French have allowed their good old word "*chevaucher*" to become obsolete, and I am not aware that they have adopted any

other. Again, they have no one word to express "driving," in the sense of motion in a carriage. "I shall *walk* to Greenwich, John will *ride*, and the ladies will *drive*," could only be rendered in French by three periphrases.

I shall be glad to be corrected by some French scholar. J. C. M.

In Max Müller's *Chips from a German Work-shop*, vol. iii. p. 176, in his article on "Joinville," who lived about 1300, the author, noticing the changes which have occurred in the French language, *inter alia*, observes: "We still find *ester*, 'to stand' (et ne povit ester sur ses pieds, 'he could not stand on his feet')." At present the French have no single word for "standing," which has often been pointed out as a defect in the language. "To stand" is *ester* in Joinville, "to be" is *estre*. J. H. L.

Cambridge.

MARGARET FENDLES, LADY MORTIMER.

(4th S. vii. 12, 223, 318.)

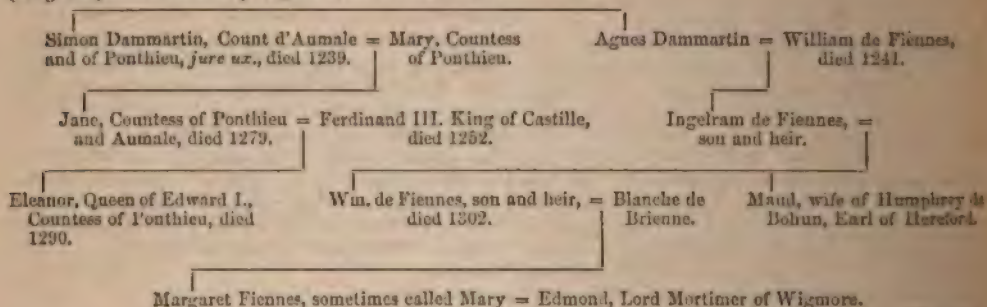
Your learned correspondents HERMENTRUDE and D. P. have most ingeniously puzzled themselves into believing that there is some mystery about the parentage of "Margaret de Fendles, the kinswoman of Queen Eleanor, who married Edmond Lord Mortimer of Wigmore." Margaret was *not* a Spaniard (whatever the erudite Smyth of Nibley may have said), but was a daughter of the well-known Anglo-French house of Fiennes or Fienles; and she is duly recorded in their family pedigree by French and English genealogists of every grade, from P. Anselme (vi. 167) to Baker (ii. 273).

Fenolles and *Fendles* are mere blunders of the copyist, but the name was written in a variety of ways in the English records; and her father is called in his *Ing. p. m.* (30 Edw. I. 33) "Willielmus de Fyenes als Fenes als Fyenles." The French seigneurie of Fiennes was one of the twelve baronies comprised in the county of Guisnes, in Picardy, and was therefore in close vicinity to the county of Ponthieu—the maternal inheritance of Queen Eleanor; but the Sieurs de Fiennes had, from the reign of King John, possessed the manor of Clapham in Surrey, and other lands in England. Margaret was probably born abroad; for when her father Sir William died, in 1302, his eldest son John (then aged twenty-five and upwards) is said in the Fine Roll to have been born in "parts beyond sea." This is the John de Fienles whom Edward II. calls his kinsman, in his letter to the town of St. Omer in 1316 (*Rot. Claus.*, 10 Edw. II.).

Margaret's relationship to Queen Eleanor is very clear. Her father Sir William de Fiennes, was the grandson of William de Fiennes by Agnes de Dammartin, the sister of Simon de Dammartin,

Count of Aumale and Ponthieu, the maternal grandfather of Queen Eleanor. The queen had evidently a strong affection for her cousins of the house of Fienles, for she gave a rich dowry to Maud de Fienles (the aunt of Margaret Mortimer) on her marriage with Humphrey de Bohun (Dugdale). The brief pedigree below will show

clearly all these connections, and can be verified from P. Anselme, vols. vi. and viii.; and *L'Art de Vérifier les dates*, 8vo, vols. xi. and xii. It will be seen that HERMENTRUDE is mistaken in asserting that the queen's maternal grandmother was Alice of France.



TEWARS.

It is not in the *Sigilla Comitum Flandrie*, but in the *Genealogia Comitum Flandrie*, a larger work of Olivier de Wree (Latinized "Vredius"), that the name of Fienles occurs. I have both folios; the former (a particularly fine copy) in Flemish, the latter in French. The Fienles pedigree occurs at p. 90, table 13, and from it I extract the following information:—

Isabel, daughter of Guy, Count of Flanders (died 1304), by his wife Isabel of Luxemburg, married Jean, Seigneur de Fienles, Châtelain de Bourbourg, Seigneur de Tingri, &c. Their seals are appended to documents given in vol. ii. pp. 139, 140, and are engraved on p. 92. These documents are dated 1330. The inscriptions are as follows:—* s' IOHANIS . DNI . DE . FIENLES . MILITIS. On another seal: s' IOHIS DNI DE FIENLES ET CASTELLANI DE BOURBORGH MILIT'. The counter-seal of this bears: * 9^{te} s' IOHIS DNI DE FIENLES (sic) ET CASTELLANI DE BOVRB. MILIT. The arms on the shields and horse-trappings are the lion rampant (Arg. a lion ramp. sa.). See Burke, *General Armory*, s. v. "Fynes" and "Fines." On the seal of Isabel, FIENLES; and on the counter-seal, FIENLE—are variations in the spelling of the title. The son of John and Isabel was Robert de Fienles (*Diet. Moreau*), Constable of France. His seal is appended to an agreement by which certain exchanges were effected between himself and Louis Count of Flanders, &c., and bears date 1306. Its inscription is: LE SEEL . ROBERT DE FIENNES. Here we have the name in the form familiar to us. It is thus spelt also in another document: "Robert, Sire de Fienles, Connestable de France," &c. &c. (dated Nov. 22, 1306). The seal bears the above arms, timbred with a helmet crested with a stag's head, and supported by two gryphons. He died childless; and his niece Maud

(daughter and heiress of his sister Jeanne, by Jean de Châtillon, Count de St. Pol) carried Fienles to her husband, Guy de Luxemburg, Comte de Ligny, St. Pol, &c. Thiebaut, younger brother of Louis de Luxemburg, Count de St. Pol, three generations later, had Fienles as his appanage, and it remained in the possession of his descendants. (Jaqueline, Duchess of Bedford, was sister of Guy and Thiebaut.)

So much for the history of the family of Fienles or Fienles. I find no trace of a Spanish origin, or of any connection with Queen Eleanor of Castile, wife of King Edward I. But I think the inscription on one of the seals quoted above may explain the mystery. It occurs to me that Surin, or some other chronicler from whom he copied, has been misled by that or a similar inscription, perhaps taken from an imperfect impression of a seal, and reading "Dⁿⁱ de Fienles et Castellani," &c., has attributed to the owner of the seal a Spanish origin—mistaking the "Castellani" for the title of Castile. ("Castell" appears on several royal seals of Spanish origin in the volume before me.) It was an easy step then to assume a connection between Eleanor of Castile and the contemporary William de Fienles, who may have been a father or brother of Isabella's husband Jean.

JOHN WOODWARD.

In the pedigree of the family of Fienles, in the *Trophées du Brabant* (i. 353), we are told that Eustace, who married Adela de Furnes in 1092, was—

"Sieur et Baron de Fienles, l'une des douze Baronies de la Comté de Guines, appelé anciennement dans les Chartres Fienles."

The arms engraved are: Argent, a lion rampant sable.

GOAT.

PAMPHLET: ITS ETYMOLOGY.

(2nd and 3rd S. *passim*.)

When DR. DORAN quoted *The Athenæum*, where "Pamphlet" is said to have been the name of a lady, slightly modified, who first employed herself in writing pamphlets, &c., I supposed the suggestion was designed as a joke against etymologists, because he produced no proof that this voluminous authoress did write pamphlets; but recently a very rare work has come into my possession, which thus describes the extraordinary merits of a lady of this name:—

"*De Pamphyle greca Bombicis inventrice*.—Pamphilem quandam grecam feminam, que quoddam bonum reypublice attulit temporibus Solomonis fuisse et generosa virtute floruisse compertum est. Hec quippe etsi amplissimis titulis decorari non possit, tamen quoniam aliquid rei pñ. addidit boni, sua portione laudis taciturnitate nostra fraudari non debet. Que cum esset ingentis ingenii femina: prima (ut quidam auctores volunt) ex arbusculis volatilem Bombicem collegit: et illam a superstitibus miro modo pectore purgare primum cepit, et purgatam colo apposuit: atque etiam ex illa filum trahere cepit: et inde texere voluit: et alios itidem docuit. Et sic illum usum eo usque universis innotuitum introduxit. Cujus rei ratio excogitata ostendit facile quantum in reliquis agendis debuerit hec femina valuisse."—*Jos. Philippi Foresti Bergomensis de plurimis claris ualde[?]isque Mulieribus Opus*. Fo. xxx^b. cap. xxxiii. Ferrarie. 1497.

In the woodcut which accompanies the text, this illustrious lady is represented as holding a book in her hand, probably her handbook teaching the art she had invented (the rearing of silk-worms), and bound with the thread she had manufactured.

"Although the article now known to ourselves under the name of silk is 'familiar as household words,' yet its nature and origin were but obscurely, if at all, ascertained in ancient times. Pliny, whose judgment and discrimination as a compiler are not greatly to be relied upon, reports that the *bombyx* (or silkworm) is a native of Kos, an island of the Mediterranean archipelago. It is known that silk was manufactured there at a very early period; but Aristotle had previously explained that *Amphybia*, or the stuff produced from the *bombyx*, was re-spun and re-woven by the women of that island. The inventress of this process was Pamphilia. She unwove the precious material to recompose it in her loom into fabrics of a more extended texture: thus converting the substantial silks of the Seres into thin transparent gauze, obtaining in measure what was lost in substance. Attempts have been made to rob the inventress of all the merit belonging to this process, by identifying the *bombyx* with the raw material, which it is said Pamphilia and her nymphs prepared from Seres, and spun or wove into *sericum* or silk. But the fact of the reweaving rests upon too good authority to be doubted."—*Encyclopædia Britannica*, s. v. "Silk," p. 286.

BIBLIOTHECAR. CHETHAM.

SHEFFIELD FOLK-LORE.

(4th S. vii. 200.)

Just as "jannock" is another form of the word which in modern English appears as "even," so "retchet" is another form of Old Engl. *brachet* or *brachete*. The forms *braches*, *brachez*, *brachetes*, *rachehez*, *rachez*, are all met with in *Sir Gawayne and the Green Knight*. The connection is with A.-S. *racce*, Dan. dial. *rakke*, O. N. *rakki*, &c., and the *Promptorium* entry is "*rache*, hownde." "Gabriel hounds" is, therefore, only a translation (so to speak) of "Gabriel ratchet." The most curious part of the term, however, is the prefix "Gabriel," "Gabble," or, as sounded here, "Gaab'rl." For a long time I could obtain no clue to either its meaning or its derivation, and notwithstanding the *Catholicæ Angl.* entry, "*Gabrielle rache, hic camalion*," I was utterly unable to connect the said prefix with the personal name it seems to reproduce. At length an entry in *Prompt. Parv.* gave me the clue, and I was enabled to explain "Gabriel" or "Gabble," the latter being merely a corruption of the former. The entry referred to is as follows:—"*Lyche*, dede body. *Fianus*, *gabares*, c. E. et v. g. in *Gabriel* dicit *gabaren*, vel *gabbaren*." *Gabaren* or *gabbaren* then, which, by the authorities quoted (*Mirivalensis in Campo Florum*, and *Ugutio or Ugutio*, both ancient vocabularies), is interchangeable with *Gabriel*, together with *gabares*, is clearly synonymous with *fianus*, in the sense of corpse or dead body; and if confirmation were required, Facciolati gives "*Gabbare*, vel *Gabbares*, cadavera apud Ægyptios pollinctorum arte delibuta, arefacta, et a corruptione immunia, mummies." "Gabriel-ratchet," or "Gabble-ratchet," therefore, when translated into English, becomes simply "corpse-hound," and challenges comparison with Dan. *liig-healp*, *liig-hund*, *Helrakker* or *Helrakke*, &c.; only remembering that, while *liig* is the same word as O. Engl. *lyche*, A.-S. *lic*, *lice*, E. *lich* (in *lich-gate*), *Hel*, as the name of the goddess of the dead, is strictly synonymous. In this district the "unbaptised babies" form of the myth is not known, but there are two, in a sense, distinct "superstitious" notions connected with the "Gaab'rl-ratchet," one of which corresponds exactly with Dan. *helrakker* as defined by Thiele, "a sound heard in the air, very like the baying of hounds, and when heard, taken to presage death and wasting"; the other is almost identical with Old Dan. *hel-rakke*, described by Molbech as—

"A bird with a large head, staring eyes, crooked beak, sharp claws, which in days of yore was believed to appear only as a harbinger of some great mortality, but then to fly abroad by night and shriek aloud."

I have had sundry very curious communications touching the "Gaab'rl-ratchet" made to me, in all good faith, by some of my Cleveland neigh-

hours. One involved the correct way of averting the omen, which I think Jael Dence was not "up to." Of course, as MR. BRITTEN suggests, the connection is with the multiform as well as many-named "Wild Huntsman" legend.

Danby in Cleveland.

J. C. ATKINSON.

The word *retchet* in the phrase "Gabble retchet" (provincial for "Gabriel hounds") means "foot-scenting hounds." The A.-S. form is *ræcc*; E. Eng. *racche*. In *Sir Gawayne and Green Knight* (E. E. T. S.) the word is often used:—

"& ay racheches in a res radly hem folges."

(l. 1164.)

"Baldely þay blw prys, bayed þayr racheche3."

(l. 1362.)

In the *Ormulum* (l. 13505) we get—

"Rihtt als an hunnte takeþþ der
Wiþþ hise 3ape racches."

The *Prompt. Parv.* (p. 422) interprets "odorinsecus, quasi odorem sequens," &c.

"Racche" seems to be a Northern form of "Brache"; or, as some say, "Brache" is the feminine of "Racche." The form "Brachet" is common.

JOHN ADDIS.

MUNGO PARK AND THE MOSS (4th S. vii. 208).—You may consider the following little incident as worthy of insertion in your periodical, which I always read with pleasure:—

You quote passages from the *Memoir of Dr. James Hamilton*; a small error exists in one of his remarks. He says that Sir William Hooker possessed the moss which saved Mungo Park's life in the burning wastes of Africa, and also that it had been given by Dickson to Sir William. This is not precisely the fact. The old man, about the year 1810, showed it to the then young and ardent botanist, who much desired to purchase it. Dickson, who was a herbalist, and sold medicinal plants at his stall in Covent Garden Market, probably thought that the gentleman might be willing to give a fancy price, and accordingly said that he "would not part with the specimen for less gold than would [not weigh as much, but as would] cover it." On which, Sir William Hooker drew a guinea from his purse, and carried off the prize.

It is correct that the tiny moss was always shown to the botanical class during Sir William's lectures; and always accompanied with the high lesson which it conveyed, and which he would have been the last man to omit.

People have erroneously supposed that a moss may have "saved Mungo Park's life," in the same sense as the so-called moss (*tripe de roche*) preserved Franklin and Richardson from total starvation. But the identical plant to which, and to the reflections which it suggested, Mungo Park

was indebted for his life, is hardly bigger than a man's thumbnail.

As Sir William Hooker's widow, and already his wife when Dr. James Hamilton was one of his favourite students and a frequent visitor at his house, I can attest the general accuracy of Dr. Hamilton's statements; and, but for severe illness, I should have sooner read the "N. & Q." of April 8, and sent the above information.

MARIA HOOKER.

Torquay.

GRANTHAM INN SIGNS (4th S. vii. 343).—The great number of inn signs at Grantham having the prefix *blue*, arose out of electioneering contests about the close of the last or the beginning of the present century. Blue, contrary to the usage customary in most parts of the kingdom, is in Lincolnshire the whig, or rather, in these days, "the advanced liberal" party colour. Sir William Talmash, afterwards Lord Huntingtower, an eccentric character, son of Louisa Countess of Dysart, by her husband John Manners, Esq., of Grantham Grange, inherited from his father a considerable estate in that borough and its neighbourhood. At the period referred to he advocated "the old blue cause," and, either with a view of increasing his political influence or from caprice, he changed the signs of all the public houses that he owned into Blue Men, Blue Lions, Blue Boars, Blue Sheep, &c. So great indeed was his admiration for this colour that he was even chaired on a blue bull with gilt horns and hoofs. Grantham, besides being noted for its excellent gingerbread, cheese-cakes, and raised pork-pies, did long, and possibly now can, boast of a unique beer-house sign in the shape of a living beehive perched on the top of an old pollard tree. It may be worth while to add, that its cosy old Angel, well known to many a Nimrod, was an hostelry in the time of King John, and tradition asserts that that monarch once lodged there.

A. P. COLLIER.

CHARLES I. (4th S. vii. 342).—The Earl of Essex has at Cashiobury a small piece of the ribbon of the Garter given to Bishop Juxon; it is sky-blue. I have heard that the greater part of the ribbon remained in the family representing Juxon for several generations, and was destroyed by a lady to annoy her husband.

THE KNIGHT OF MORAR.

JUDICIAL OATHS (4th S. vii. 209, 354).—I am much surprised that HERMENTRUDE has so completely mistaken my meaning. It is that if the mere words of the Bible, "Swear not at all," are to be taken in their literal sense, without explanation, so are its words, "Call no man your father upon the earth"; and how then can that who obey the one injunction pay no regard to the other? It was most distinctly implied therefore in what I said, that as in the one instance (as

be shown from other texts of Scripture) it is forbidden to take a judicial oath, so in the injunction "had (to use HERMENTRUD's words) no reference to the natural epithet by a child to its father." I asked those who objected to oaths of any kind, to defend consistency. In making this demand then nothing was, I humbly think, quite clear, and HERMENTRUD had no ground to say that I meant of a truism. G. Urgh.

PDEN FAMILY (4th S. vii. 189, 273, 233).—Interesting, of course, to know what idea Hampden had of the true spelling of his name; but it settles nothing, or very little, of that idea. I have in my possession a MS. temp. Elizabeth, in which the principal concerned signs his name with one spelling, his own son with another as witness, while the name is spelt differently from both by the law who drew up the deed. I am still in the dark as to the descendants of all those cousins of Hampden, from some of whom the late Earl of Hereford, and the Alice referred to in the final query, must be derived.

W. M. H. C.

"WITTY AS FLAMINIUS FLACCUS" (4th S. vii. 189).—The lines alluded to were extemporised by Smith on seeing Jeffrey riding upon a horse small specified at the end of them. They were, however, inaccurately quoted, and should, if memory serves me, run as follows:—

Witty as Horatius Flaccus,
As great a Jacobin as Gracchus;
As short, but not as fat, as Bæchus,
Seated upon a little jackass.

F. GLEDSTANES WAUGH.

Edinburgh and Cambridge Club.

verses which H. R. wishes to be informed are to be found in Lady Holland's *Life of Smith*, p. 202, vol. i. L. A.

ROYAL ASSENT (4th S. vii. 355).—The query referred to in "Notices to Correspondents" appeared in an obscure sheet called the *Political Gazette* (or *Journal*), and was copied and acknowledged thence by the *Daily News*, *Standard*, and *Advertiser*. The reason given by the latter for the assertion that the assent to the Church Bill was null and void was that no members were present except the royal commissioners; the assent was given. If my memory serves me, the paragraph (which of course was pure fiction) did not rest the objection on the ground of the absence of the *bishops*. I have reason to think the paragraph originated with a notorious newspaper editor, whose opinion is of no value.

FILIPUS ECCLESIAE.

OF HONOUR (4th S. vii. 343).—I am not aware of the existence of any authorised list, such

as ERIN inquires about. If he will favour me with an address, I will try to collect for him as correct a one as my opportunities allow, either from 1688 or earlier; but I cannot guarantee the exact accuracy, or more especially the fulness, of such a compilation. Such a list, moreover, could not be made out in a day. HERMENTRUD.

"O GEMINI!" (4th S. vii. 351).—I am inclined to think that DR. DIXON is wrong in his conjecture that the above exclamation has anything to do with the "great twin brethren," Romulus and Remus. I have always understood it, as well as the "Gemelli" by whom the Italian peasants swear, to refer to the Dioscuri, Castor and Pollux, who were placed among the stars as Gemini by Zeus. Being worshipped both in Greece and Italy as the protectors of travellers by sea, they would of course be frequently appealed to in sudden straits; and although a belief in them no longer exists, we find the traces of it in our now senseless exclamation. ARCHD. WATSON.

Glasgow.

ROBERT BLAIR, THE AUTHOR OF "THE GRAVE" (4th S. iv. 28, 120, 164).—MR. W. B. COOK (p. 120), in pointing out several of Blair's plagiarisms, mentions one passage as imitated from Henry More of Cambridge. It is, I think, worthy of note that in Dryden's *Maiden Queen* the same idea occurs. Is it not then very likely that the author of *The Grave* copied not from More, but from "Glorious John" himself. The latter at least is the better known of the two. The passage I refer to is:—

"I feel my love to Philocles within me
Shrink and pull back my heart from this hard trial;
But it must be when glory says it must.
As children wading from some river's bank,
First try the water with their tender feet;
Then shudd'ring up with cold, step back again,
And straight a little farther venture on,
Till at the last they plunge into the deep,
And pass at once what they were doubting long."

Act V. Scene I.

EDWARD RIMBAULT DIBDIN.

Edinburgh.

ORDERS OF KNIGHTHOOD (4th S. v. vi. *passim*; vii. 100, 197, 345).—If S. had read my "suggestion" with more attention he would have seen that it contains the answer to his first objection. His tender feeling with respect to the sovereign's prerogative is most praiseworthy, and I fully agree with him in it, for I have come of a race who have drawn their swords and shed their blood for more than one century wherever their sovereign's flag has been unfurled by land or sea; but there are dignities which neither king nor kaiser can confer. "The king can make an earl or a duke, but God alone can make the chief of Glenroy," quoth the old Highlander. Some may value the brand new title fresh from the mint; others prize

the "blue blood" and long pedigree. As for the "modern-antique" objection, this has been discussed and fully answered in "N. & Q." and in *The Spectator* by an abler pen than mine. No doubt S. can face the ordeal on Bennet's Hill without fear, but "England holds a hundred sons who are just as good as he." There are plenty of "gentlemen" in the United Kingdom who would not find the proofs of their *seize quartiers* so very difficult, much less the "four grand parents, unless the Heralds' College demands proofs such as would not be required in the strictest judicial investigation, where life and honour, to say nothing of property, were in the balance.

CYWEM.

Porth-yr-Aur, Carnarvon.

"AS CYRIL AND NATHAN": AN OLD OXFORD EPIGRAM (4th S. vii. 321, 350).—Several versions of this epigram appeared in "N. & Q." 2nd S. xi. The best is, I think, at p. 296. I gave this version in my work, *The Epigrammatists*, but placed it amongst anonymous epigrams, for I could find no sufficient evidence that it was the production of "Jack" Burton. It seems to have been the common practice to ascribe unacknowledged Oxford epigrams to that witty and eccentric lady. Of the epigram on the deans, one of your correspondents (2nd S. xi. 233), who matriculated when it was in circulation, says:—

"It was *jocosely* attributed to the pen of Jack Burton, but it came, I believe, like many other *bon mots* of that day, from a set of inveterate punsters in the common rooms of different colleges."

H. P. D.

In regard to the epigram upon Doctors Nathan Wetherell and Cyril Jackson, it may be interesting to add that the late famous Sir Charles Wetherell was the third son of the former. The late Dr. Rowdon, Registrar of the University of Oxford, maternally a grandson of Dr. Wetherell, used to say that it was Dr. Wetherell who first remarked the talents and abilities of young Phillpotts (late Bishop of Exeter) on his continually stopping at the Bell at Gloucester in his journeys from Oxford to his deanery at Hereford, Phillpotts's father then being, as is well known, the landlord of that inn. Dr. Rowdon used to give the epigram as in "N. & Q." of April 22, but varying the fourth and fifth lines thus—

"Says Nathan to Cyril, 'You certainly may,
But leave me only my little canal,
And you may look after the sea.'"

Miss Rose Burton was an extraordinary person, a kind of Lady Mary Wortley Montagu in Oxford of her day.

Any one wishing to find particulars of Dr. Wetherell would do well to look at Sir Alexander Croke's *History of the Croke Family*, 2 vols. 1823. *Many interesting facts* about Dr. Cyril Jackson

are contained in Coxe's *Reminiscences of Oxford*. Miss Burton is still well remembered there.

EDWARD ROWDON.

13, Little Stanhope Street.

Two errors (p. 321) should be corrected:—

"Says Nathan, 'You may, but *as* I never shall;

And leave you to look for the sea' (see)."

F. C. P.

BEAUCHAMP (4th S. vii. 219, 342).—I beg D. P. to accept my thanks for calling my attention to a clerical error (if it be not a misprint) which had escaped my notice. I did not mean to blazon with *three* cross crosslets a coat which either bore six, or was *semée*. The honest truth is that my note was written in a great hurry—a state of things of which I will try not to allow the recurrence in writing to "N. & Q." As respects the Lisle coat, I must confess that I am myself among the inexperienced readers to whom D. P. alludes, for I did not know that the bearing was assumed only. I am obliged to him for the information.

HERMENTRUDE.

LANCASHIRE TIMBER HALLS (3rd S. vii. 76, 144, 248).—Some time ago I made inquiry respecting a series of etchings of old timber houses in Lancashire published by a Liverpool firm. To that query no reply was obtained. I am now able to supply some items respecting this scarce Lancashire book from a catalogue lately issued by Mr. Henry Young. These etchings are there described as "Views in Lancashire and Cheshire, of Old Halls and Castles, intended as illustrations to the County History; from pictures by N. G. Phillips." The whole series consisted of twenty-four engravings, folio, and are noted by the bookseller as "very scarce," and "proofs excessively rare." A smaller edition of the views was also issued. They were "published by Mr. Phillips, of Chatham Street, Liverpool, 1825," without any accompanying letterpress.

T. T. W.

ELEVEN SHILLING PIECES OF CHARLES I. (4th S. vii. 55, 148).—The words of the will referred to are found in the will of Dame Elizabeth Hildiard of Routh, in the county of York, proved on January 17, 1639:—"Item to Thomas Suddeby four eleven shilling pieces in a box."

Your correspondent of course does not mean that angels were a coin introduced by Charles I.: for the second Sir Christopher Hildiard, in Queen Elizabeth's reign, leaves amongst under legatees to this same Elizabeth Hildiard, the wife of his nephew Christopher, "twenty angels" (*sic*).

W. H.

CHINA MANTIA (4th S. vii. 73).—This taste is much older than 1760. It was introduced into England by Queen Mary in 1680, and speedily became fashionable, as numberless allusions to it

in Pope's poetry and the *Spectator* alone prove. "Mistress of herself though china fall," a fragment from Pope on every one's tongue, belongs to this rage. It is curious that Macaulay should stigmatise the taste for old china as "a frivolous and inelegant fashion" (*History*, cap. xi.), and still more so that he should have written—

"Even statesmen and generals were not ashamed to be renowned as judges of teapots and dragons; and extraneous long continued to repeat that a fine lady valued her mottled green pottery quite as much as she valued her monkey, and much more than she valued her husband" (*Hist.* cap. xi.)—

when we remember the Premier's speech on Wedgwood a few years ago, and the fine collection of china which, if report speaks true, he possesses.

PELAGIUS.

CHARMS FOR AGUE (1st, 2nd, 3rd S. *passim*.)—This curious charm, which is copied from an old diary of 1751, still preserves its traditional vitality. In April 1871 it was recited in similar words to a friend by a postboy near Spalding:—

"When Jesus came near Pilate, He trembled like a leaf, and the judge asked Him if He had the ague. He answered, He neither had the ague nor was he afraid; and whosoever bears these words in mind shall never fear ague or anything else."

The same postboy presented my friend with another valuable cure for ague, which at all events is not lacking in simplicity:—

"Go to an alder tree, cut off a lock of your hair, bury it under the tree, and then go into your house by another door than that through which you came."

PELAGIUS.

CRESTS (4th S. vii. 257, 353.)—With reference to the statement that, although an heiress might carry the arms of her family into that of her husband, she was incapable of conferring the right on him of using her father's crest, &c., it would appear from the tomb of the Rev. John Richards, rector of Wyke, near Winchester, who died March 11, 1668-9, and was buried in the cloisters of Winchester College near the door, that such was not always the case, as the crest on the tomb is that which belonged to his wife's family, viz. a griffin's head erased for Crooke; he having married Katherine, daughter and co-heir of — Crooke, by whom he had two sons.

In the *Herald and Genealogist*, Part XXIII. August 1867, p. 443, will be found two pedigrees by Mr. W. S. Ellis, showing several instances of husbands adopting their wives' crests.

C. R.
Camp, Aldershot.

"FULLER WORTHIES LIBRARY" (4th S. vii. 401.)—Your own inadvertent reading of "Anderson" for "Andrews," author of the *Anatomie of Business*, in your little notice of my Series, suggests that it may be as well to record two misprints that have caught my eye since issue of Vaughan, viz., "exsoterics" for "exoterics"

(vol. i. p. xxiv), and "precator" for "peccator" (vol. i. p. xlv.), and the photo-chromo-lith error of "Scething" for "Scethrog." These will be noted in errata-list at end of vol. iv., and any others that may be discovered: but I trust you will spare me a corner in "N. & Q." to note above anticipatively.

THE EDITOR.

MOURNING OR BLACK-EDGED WRITING-PAPER (4th S. vii. 209, 307, 378.)—From the recently published interesting work by Edward Dunbar Dunbar, of Lea Park, Forres, entitled *Social Life in Former Days*, I copy a funeral letter, which was edged with black as follows:—

"For James Dunbar of Inchbrok House, Castlestewart.

"January 5th, 1683.

"Sir,—I doe intend the funerall of the Countess of Morray, my mother, upon Wednesday, the 17th of January instant, to whom I intreat your presence, be cloven a clock att Darnay, from thence to her buriall place in Dyke; and this last Christian duty shall verrie much oblige, Sir, your assured to serve you,

"DOUNE."

J. MR.

Black wax was in use earlier than the time given at the last reference. I have a letter from Margaret Ingleby of Ripley Castle, dated Aug. 17, 1682, sealed with black wax with the Savile arms; and a receipt given by her sister, Mary Savile, dated July 8, 1667. This may have reference to the death of her father, John Savile, Esq. of Methley.

Its use, however, does not appear to have been universal, as her brother and sisters, who gave similar receipts about the same time, seal with red wax.

C. FORREST, SEN.

JOHN DYER (4th S. vii. 232, 353.)—MR. STEPHEN JACKSON says, "I know *The Fleece* well." I may say, "I know the country well to which portions of *The Fleece* relate." On page 136, Gillfillan's edition, you will find the following lines:

"Huge Breadden's stony summit once I climbd
After a kiding: Daman, what a scene!
What various views unnumber'd spread beneath!
Woods, towers, vales, dells, cliffs, and torrent floods;
And here and there between the spiry rocks,
The broad flat sea."

The Breidden is a hill standing partly in Shropshire and partly in Montgomeryshire, on the banks of the Severn. I have been up it a dozen times, and on the clearest of days; but as it lies between fifty and sixty miles from the nearest coast, and other ranges of hills intervene, you will not wonder when I tell you that a sea-view is not amongst the attractions of the Breidden. Dyer left some specimens of his artistic work in Montgomeryshire, notably a copy of Da Vinci's "Last Supper," which formerly had a place of honour in the old church at Newtown. We can scarcely wonder that *The Fleece* is not very extensively read now-a-days, when we find in "The Argument" on the

first page that one of the subjects for poetry is "Of the Castration of Lambs"! ASKEW ROBERTS. Oswestry.

MR. JACKSON admires the "noble poetry" of *Grongar Hill*. The following are the first six lines. What does MR. JACKSON think of "Silent Nymph, who lie"? And did he ever see a "yellow linnet"?

"Silent Nymph! with curious eye,
Who, the purple evening, lie
On the mountain's lonely van,
Beyond the noise of busy man,
Painting fair the form of things,
While the yellow linnet sings."

JAYDEE.

"PEN OF AN ANGEL'S WING" (4th S. vii. 233, 312.)—In *The Tatler*, No. 163, April 25, 1710, Ned Softly reads the following to Isaac Bickerstaffe:—

"TO MIRA ON HER INCOMPARABLE POEMS.

"When dressed in laurel wreaths you shine,
And tune your soft melodious notes,
You seem a sister of the Nine,
Or Phœbus' self in petticoats.

"I fancy when your song you sing
(Your song you sing with so much art),
Your pen was plucked from Cupid's wing,
For, ah! it wounds me like his dart."

The poem is then discussed line by line. Ned asks, "What do you think of the next verse?—

'Your pen was plucked from Cupid's wing.'

Isaac replies: "I think you have made Cupid a little goose."

I agree with Isaac, but think the *concelto* more sufferable in Ned's verses than in any of the examples cited in "N. & Q." H. B. C. U. U. Club.

GEORGE LONDON (4th S. vii. 235, 335.)—In 1707 George London, Esq., gave 10*l.* towards building a schoolhouse in the parish of Kensington (Lysons' *Middlesex*, iv. 531).

Indenture, dated Feb. 10, 1713, made between William Talman, of the parish of St. Anne's Westminster, Esq., and Richard Woodward, of Little Ealing, co. Middlesex, Esq. (executors of the will of George London, late of the parish of St. Martin-in-the-fields, co. Middlesex, Gent.), of the one part, and Samuel Lynne of the other part (*Middlesex Registry*, 1713, No. 183).

Possibly the burial of George London may be entered in the registers of one of the above-named parishes. Can any of your readers inform me whether Rebecca, first wife of Richard Woodward (married about 1704), was a daughter of George London? T. D.

INDUSTRIES OF ENGLAND (4th S. vii. 209, 289.) Mr. J. R. M'Culloch, in his preface to vol. i. of *Early and Scarce Tracts on Commerce*, &c., reprinted by the Political Economy Club and by Lord Overstone, 1850-59 (p. viii.), remarks that Lewis

Roberts' tract, *The Treasure of Traffick*, 1641, contains the earliest notice of Manchester as a seat of cotton manufacture. I find, however, Manchester cottons already mentioned in a pamphlet published as early as 1580, namely, in *A Politique Plot for the honour of the Prince, the great profit of the publique state*, &c., by Rob. Hitchcock, London, 1580. On p. 26a he says:—

"At Rone in Fraunce, which is the cheefest vent, to solde our English wares, as Welche & Manchester Cottons, Northernne Caeseis, Whites, Leads, & Tinne."

I may add that the former of the two writers, Lewis Roberts, in his *Map of Commerce*, London, 1638 (p. 231), where he shortly speaks of Manchester, does not mention its cotton manufactures. He says:—

"Lancashire . . . wherein Manchester, an old towne enriched by the industry of the inhabitants, by cloth of linnen & woollen."

AD. BUTT.

Munich, Germany.

SAINT WULFRAN (4th S. vii. 162, 269, 335.)—In a note at p. 23 of Turner's *Collections for the History of the Town and Sake of Grantham*, 1806, there is a reference to the "MSS. in the Cottonian Library, Otho D. 8. Vita S. Wulfrani Episcopi." Mr. Turner, evidently desirous to identify St. Wulfran the bishop, said in the book of Peterborough (which perhaps was Leland's authority for his statement) to have been buried at Grantham, was referred by the Rev. J. Brad, Sec. Soc. Antiquaries, to "a very scarce book entitled *Catalogus Sanctorum et Gestorum eorum*, folio 1513, as containing some account of 'Valphranus Senonensis Episcopus.'" A. O. V. P. may incline to ascertain if the first above relates to other than the Archbishop of Sens. W. E. B.

ENGLISH DESCENT OF DANIEL O'CONNELL (4th S. iii. 75; vii. 242, 349.)—BILBO, quoting from Ferguson, says that six persons of the name of Konall are given in *Landnámabók*. Ferguson states that "one of these was certainly from Ireland"! AN IRISHMAN.

BOWS AND CURTSEYS (4th S. vi. 568; vii. 109, 220, 330.)—I beg to say in answer to T. K. T. (at the last of the above references) that I was quite aware of the different opinions that have been held as to the meaning of the difficult word *Abrech* in Gen. xli. 43. The Authorized Version has "bow the knee"; the Vulgate, "ut omnes coram eo genuflecterent" (the Septuagint shirk the word altogether); Alexander Geddes in his new translation gives the word *Abrech* untranslated, with "bow the knee" in brackets; and there are very ancient authorities for the common rendering. Those who are interested in the subject may see in Mr. Barrett's *Synopsis of Criticism* (i. 105) a succinct account of what has been written upon it.

to question asked in "N. & Q." was for the mention of the curtesy; and until a generally-accepted correction of the present version appear I think, with all deference to T. K. T., the reference to Gen. xli. 43 "suits my purpose." In the words of Bishop Patrick upon the age:—

"Unless we understood the old Egyptian language, we had as good rest in the Hebrew derivation as any other, according to our own translation."

E. V.

THE ZODIAC (4th S. vii. 344.)—The Hindus are to have been the earliest to give a character to several planets. The Egyptians and Babylonians copied from them. The crosses in the Indian characters are the Buddhist crosses, which doubt referred to the equinox and the sun being the same. The several planets have all poetised by the Greeks. But let T. F. read accounts of these matters in H. Jennings's *crusians, their Rites and Mysteries*.

ZADEIEL.

FRANQUIL ITS SPIRIT," ETC. (4th S. vii. 365.)—The lines are from Professor John Wilson's set entitled "The Evening Cloud." D. B.

ALLAD OF LADY FERRERS (4th S. vii. 200, 334.)—We have a MS. copy of this ballad. It was composed, I believe, by Sir Thomas Lawrence, P.R.A., printed for the benefit of a distressed person.

J. R. B.

ISTS (4th S. vii. 361.)—The clergyman was appointed at least eighty years ago, in the tale "The Parson-Dealer":—

"Unluckily but one was in the stall,
And he the very best of all.
What should he done?
Necessitas non habet leges.
So to the priest he goes and begs
That he would visit the old crone."

Water Pindar's *Works*, vol. iii. p. 141. Dublin, 1792.

FITZHOPKINS.

Cricket Club.

DOVER CASTLE (4th S. vii. 364.)—I cannot regard Dover Castle, but I well remember my first going to London, in that very year, 1791, and visiting the docks, being shown at a glance a gibbet with two or three men (pirates were told) dangling underneath. P. A. L.

LACARD (4th S. vii. 389.)—This word is variously written,—*plackarde*, *placard*, or *placket*. It signifies the lower part, or extension of the banner; and appears to derive its name from being a piece of showy embroidery, like a *plaque*, plate of metal. See the dictionaries of Bailey and Ash.

F. C. H.

SILVER SEA" (4th S. vii. 390.)—The Lord Salisbury referred to this expression having been used by Colonel Chesney some

weeks before in a military lecture, but I am anxious to learn if this phrase, often quoted since, was original, or a quotation by Colonel Chesney.

A. S.

EPITHETS OF THE MONTHS (4th S. vii. 343, 419.)—Another version of the February proverb, which I have heard in London, and I think also in Essex, is—

"February fill-ditch,
Black or white, don't care which."

JAMES BRITTEN.

THE NEW MOON AND THE MAIDS (1st S. iv. 99.)—Allusion is made to a Devonshire custom, which may be found, I believe, all over England, of a young girl addressing the crescent moon when she sees it for the first time after Midsummer. Can we trace the superstition in those lines of the *Carmen Seculare*?—

"Siderum regina bicornis, audi
Luna, puellas."

P.

Burslem, Staffordshire.

BURFF OR BURF (4th S. vii. 282, 379.)—Attention having been drawn to this word, the following quotation from the opening of Hartshorne's *Salopia Antiqua* may perhaps possess some interest, whatever may be thought of the proposed derivation:—

"Abdon Burf is the most elevated of those three Shropshire mountains which are usually termed the Brown Clec Hills, or the Clec Hills. They are respectively called Abdon Burf, or the Barf, the Clec Burf, and the Titterstone. The present one derives its distinguishing appellation of Abdon from having that little village at its foot. It is difficult to say how the name of Burf or Barf, as the lower orders call it, originated. I am inclined to think that it was acquired in consequence of the vast wall of stones which surrounds its summit, in the same way as the Clec Burf takes its title from the C. Brit. *Buarth*, an enclosure. *Bar*, in C. Brit. Ir. Corn. and Gael, signifies a summit or top, but the former derivation seems the better, as applying more closely to the extraordinary remains which are found upon this eminence."

And in a note the author adds:—

"There are two fortresses of the Anglo-Saxon period; one near Baschurch, the other just on the outside of Shropshire, near Mere, called the Berth, haply in allusion to their being enclosed. An eminence two miles south of Stourport is called the Burf. Burva Bank, a large encampment close to Knill, co. Radn. Birth Hill, east of Gadbury Banks in Gloucestershire."

T. W. WEBB.

POINT DE VICE (4th S. vii. 255, 380.)—It is desirable to note that Malvolio does not say "point de vice," but "point devise." (*Twelfth Night*, II. v. 145.) So also in the other two passages where the phrase is used by Shakespeare (*Love's Labour's Lost*, v. i. 16, and *As You Like It*, III. ii. 354) we have not "de vice" but "devise," or "device." According to Wedgwood, the full phrase, "à point devise," means in the condition of ideal excellence. "Point" = condition, as in "en

bon point." "Devise" is from French *deviser* = to imagine, to plan. Wedgwood quotes—

"Un noble château à devise,"

and from Chaucer (*Romaunt of Rose*, 830)—

"With lymes wrought at poynt devys."

JOHN ADDIS.

"THE MUSES' DELIGHT," ED. 1754 (4th S. vii. 336.)—I regret to say that the reference to Lowndes does not furnish an answer to my query. I think the Editor has been misled by the similarity between the title of the work which I possess and that mentioned by Lowndes. My copy of *The Muses' Delight* (an octavo volume, with engraved frontispiece, pp. 323) was "printed, published, and sold by John Sadler, in Harrington Street, Liverpool, 1754." The work mentioned by Lowndes was published in London in 1752.

The octavo copy of the edition of 1756 (entitled *Apollo's Cabinet; or the Muses' Delight*), when exhibited at the January meeting of the Historic Society of Lancashire and Cheshire, was stated to be "one of the very few extant." With the exception of the addition to the title this work is, I presume, the same as that published in 1754; and my query is, Is the edition of 1754 also scarce? As my copy is imperfect, I shall be glad also to know where I can consult a complete copy.

T. McGRATH.

CORNELL FAMILY (4th S. vii. 343.)—Referring to the queries respecting the Cornells or Cornalls, it is found that an omission occurs in the address to which replies should be sent. Attention is, therefore, again called to the queries; and replies sent to REV. R. C., 34, Portland Square, Bristol, will be thankfully received.

THE TWELVE CLAIMANTS OF THE CROWN OF SCOTLAND temp. EDWARD I. (4th S. vii. 363.)—C. D. C. will find, in Rapin's *History of England*, a genealogical table of the twelve Scots competitors.

CHARLES F. S. WARREN, M.A.

Over Vicarage, St. Ives, Hants.

"STROHWITWE" (4th S. vii. 205.)—We have an exact equivalent to this German word (given by HERMANN KINDT in his charming "Notelets") in "grass-widow."

JAMES BRITTEN.

GLATTON (4th S. vii. 364.)—The word *Glatton* is a North-country word for Welsh flannel. It is so given in Coles' *English Dictionary*, edition of 1685; and in Kersey's *Dictionary*, edition of 1715. As a name, it occurs as a parish in the county of Huntingdon.

C. GOLDING.

Paddington.

This name may be compounded of A.-S. *dán*, collis, or *tán*, septum, and *glida*, milvus; *gled*, amœnus; Sw. and G. *glatt*, hevis, or A.-S. *glade*, annis, rivulus; or it may be *i. g.* Latton, Lathom, Letton, Litton, Lutton, Clutton; perhaps etymo-

logically connected with Ludham, Ladbroke, Ludford, Lydford; and with Gladbach in R. Prussia, Glatt, a river and town of Hohenzollern; Glatt, a river of Switzerland; from Celtic *lad*, *lid*, *lad* = aqua.

R. S. CHARNICK.

Gray's Inn.

"IT DOES NOT KNOW, POOR FOOL," ETC. (4th S. vii. 365.)—Will be found in a poem by Lord Lytton, entitled *The Dead Queen*.

T. K. TINNION.

Cumberland.

"WHEN PHILOSOPHERS HAVE DONE THEIR WORST," ETC. (4th S. vii. 365.)—There was once upon a time a clever financier, the notorious Ouvrard, who was not of that opinion. He had not the good fortune to please that terrible genius the first Napoleon, to whom these over-opulent army-contractors were obnoxious, and being one day taken to task by him, said: "Nous ne nous entendons pas, sire, parce que V. M. pense que deux et deux doivent nécessairement toujours faire quatre, et moi je suis d'un avis contraire."

Ouvrard had a fertile imagination, and, like a celebrated political writer of the present day, he had "une idée par jour." Being once locked up in the fort of Vincennes by order of Napoleon, and, by way of making the durance-vile more severely felt, not being allowed either to read or write, he got the gaoler to purchase for him a large number of pins, which, after counting them, he threw on the ground in the dark; and stooping down, he set to work to pick them up, not resting satisfied until he had found them all, and then began again. This he related to me himself.

P. A. L.

"WHEN ITALIE DOTTH POYSON WANT," ETC. (4th S. vii. 365.)—E. B. E. will find the lines she wants in a singular book, the title-page of which I copy. They are set forth in French and English: the former I give, for she has the latter, as they appear in my copy of the work:—

"Quand Italie sera sans poison,
Angleterre sans trahison,
Et la France sans guerre,
Lors sera le monde sans terre."

I was reading the book not long since, and the oration in regard to France is well worth attention. It quotes Montaigne, who says: "Mettez trois François aux desert de Lybie, ils ne seront ensemble sans se harceler et s'es gratigner." Also Gaspar Colligni wrote in a letter of his to Charles IX.: "It is given by nature to the French that if they cannot find an enemy abroad they will make one at home." Surely they seem to be little changed now for the better.

"A German Diet, or the Ballance of Europe; wherein the Power and Weakness, Glory and Reproach, Virtues and Vices, Plenty and Want, Advantages and Defects, Antiquity and Modernes, of all Kingdoms and States of Christendom are impartially poized, at a Solem Con-

tion of Som German Princes, in Sundry Elaborat Orations, Pro and Con. Made fit for the Meridian of England. By James Howell, Esq. 'Senesce, non Segnesco.' London: Printed for Humphrey Moseley, and are to be sold at his Shop at the Princes Armes in St. Pauls Church Yard. 1658."

E. LENNOX BOYD, F.S.A.

35, Cleveland Square, Hyde Park.

"THE MORE I LEARN THE LESS I THINK I KNOW" (4th S. vii. 305.)—Was not the first author of this sentence the allwise Socrates, who, in answer to some Sophists who pretended to know everything, said: "As for me, all I know is that I know nothing?" P. A. L.

CHEVISAUNCE OR CHEVISANCE (4th S. vii. 343.) The derivation *chevir*, to finish, to achieve, sufficiently shows its literal meaning and that in which Lord Lytton uses it. I am sure that I have seen it thus used by Spenser in *The Faery Queen*, but cannot just now find the passage or passages where it occurs. I am, however, corroborated by Webster, who gives "achievement" as the primary signification, and refers to Spenser. The word is certainly to be met with in *The Faery Queen*, expressing knightly valour. D. B.

HENRI MASERS DE LA TUDE (4th S. vi. 40, 117, 248, 349.)—I had the pleasure of communicating to "N. & Q." (p. 349) some particulars relating to Henri Masers de la Tude; my note including a passage from Mercier's *New Picture of Paris*, London edition of 1800, to the effect that the bronze hand belonging to the statue of Louis XV., erected on the place named after that monarch (and subsequently "De la Concorde"), was in the possession of Latude.

Quite recently, on turning over the pages of vol. iii. No. 5, of *The Pamphleteer*, printed by A. J. Valpy at London in 1814, I came across—

"The Life of Henri Masers de Latude, who was imprisoned Thirty-five years. To which is added some Account of the Bastille [never published in this country]."

And on perusing the pamphlet thus designated, I found it to be a *précis* taken from the French publication of 1793, mentioned as "now very scarce."

The pamphlet, evidently written by some one who had a personal knowledge of the famed prisoner, concludes thus:—

"When I saw Latude in 1801, he was seventy-six years old, strong and active for his age. He had before him on a table all his tools and musical instruments, and in the middle of them the hand of the bronze statue of Louis XV., which stood in the Place de la Concorde, and he explained them, and told the story of his wonderful escape from the Bastille, in a spirited and interesting manner."

This passage is confirmatory of the correctness of Mercier's announcement of the destiny of the bronze hand. The "tools" mentioned above I assume to be those which Latude and his companion, D'Alègre, made for use in working their

way out of bondage: the musical instruments, no doubt, "a flageolet which" Latude "had contrived to make, and which helped to lighten many a weary hour" (see pamphlet under notice); as I find therein noted that—

"the rope-ladder and the things they were compelled to leave were preserved in the Archives of the Bastille, and were presented to Latude in the year 1789, the day after that fortress was taken by the people."

CRESCENT.

Savannah, U.S.

AYRES, FRERE, AND FRIAR, SURNAMES (4th S. vii. 386.)—Might I suggest to your correspondent Sp. the Norse personal names *Ari* (a servant) and *Freyr* (the name of the deity symbolizing the sun), as affording a more probable explanation of the origin of these surnames? The former would also account for the name Eyre. It seems probable that the form Ayres may have been derived from a place-name, perhaps originally used elliptically in the possessive case. This is what Ferguson suggests in regard to Scandinavian proper names supplemented with the letter *s*. Why should we unite monks in holy wedlock in order to produce spurious descendants?

J. C. ROGER.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Life of Anthony Ashley Cooper, First Earl of Shaftesbury, 1621-1683. By W. D. Christie, M.A., formerly Her Majesty's Minister to the Argentine Confederation and to Brazil. In Two Volumes. (Macmillan.)

In a time like the present, so well described in Canning's well-known couplet, which—

"finds with keen, discriminating sight,
Black's not so black, nor white so very white,"—

it is not to be wondered at that endeavours should be made to do justice to one to whom scant justice has hitherto been awarded, Anthony Ashley Cooper, first Earl of Shaftesbury. That Mr. Christie has succeeded in his attempt is not matter of surprise, seeing that he came to the work with the advantages of a political, parliamentary, and diplomatic training, a familiar acquaintance with the history of the times during which Shaftesbury played his fateful part, and has bestowed infinite time and pains in turning to full account the ample materials for his work which have been placed at his disposal. So long ago as 1859, Mr. Christie published the first volume of a similar work, which brought down Shaftesbury's Life to the Restoration, founded chiefly on the papers preserved at St. Giles's, to which the present earl had given him access. Instead, however, of completing that work, Mr. Christie has thought it advisable to prepare a connected biography of his hero—founded on the various collections which he has had the opportunity of consulting. Among these, in addition to the Shaftesbury Papers already mentioned, are the Locke Papers in the possession of the Earl of Lovelace; the Papers of Mr. Thynne, afterwards Lord Weymouth, with whom Shaftesbury was nearly connected by marriage, and which are in the possession of the Marquess of Bath; and, lastly, the Archives of the French Foreign Office and the documents preserved in

our State Paper Office. It can scarcely then be matter of wonder that, with such original sources of information, and such a hero as Shaftesbury—of whom Charles II. said that he knew more law than any of his judges, and more divinity than any of his bishops—and considering how prominently he figured in the great drama of his time—Mr. Christie should have produced a book which will not only be read with pleasure and interest at the present moment, but bids fair to take a permanent place in every historical library.

The Life of Sir Walter Scott, Bart. Abridged from the larger Work by J. G. Lockhart. With a prefatory Letter by James R. Hope Scott, Q.C. (A. & C. Black.)

This new edition of Lockhart's own abridgment of his delightful biography of his great father-in-law—a work hitherto much less known than it deserves to be—is preceded by a graceful and touching letter to Mr. Gladstone, who, writing to Mr. Hope Scott in 1868, speaks of the great delight, and under what fascination he had been reading the larger work, and expressed a wish to see an abridgment of it published. We trust this new edition will meet with the circulation it deserves: for we know no book which a father, anxious to develop an honest and manly character in a son, could put into his hands with better hopes of success.

The Elements of Psychology on the Principles of Beneke. Edited and illustrated in a simple and popular manner by Dr. G. Raue, Professor in the Medical College, Philadelphia. Fourth Edition. Considerably altered, improved, and enlarged by Johann Gottlieb Dressler, late Rector in the Normal School at Bautzen. Translated from the German. (Parker.)

The translator of this work finding himself suddenly in want of a Manual of Psychology, which should be at once systematic, intelligible, brief, plausible, and above all things suggestive, and finding no English treatise which fulfilled all these conditions, selected the *Lehrbuch der Psychologie* of Dr. Beneke for translation; but eventually adopted the compendium of that author's theory by Raue and Dressler. The translator does not identify himself with all Beneke's views, but points out in his Introduction the ingenuity with which Beneke applied it to the elucidation of Logic, Metaphysics, Ethics, Law, Politics, Mental Disease, and Education.

THE REV. EDWARD WILTON.—It was with deep regret that we saw in *The Guardian* the announcement of the death of the Rev. Edward Wilton of West Lavington. Mr. Wilton was especially qualified to write on all genealogical and heraldic questions, was a frequent contributor to our columns, and an interesting paper from his pen on the Swan Song of Parson Avery will be found in our present number (*ante*, p. 433). By Mr. WILTON's death, which took place on the 4th of this month, Wiltshire has sustained a real loss.

THE UNIVERSITY OF STRASBURG.—Under the authority of Baron von Kuhlvetter, civil governor of Alsace, a committee, consisting of Lord Lytton, Mr. Hepworth Dixon, and others, has been formed in London to collect and forward such offerings for the library of the University of Strasburg as their literary and scientific brethren may be pleased to make. All books of a suitable sort will be accepted. Authors are invited to present copies of their works, and publishers selections from their lists. Reports of learned bodies, reprints of publishing societies, and duplicates from old libraries, will be welcome. Parcels should be sent, and communications addressed, to Mr. Nicholas Trübner, 60, Paternoster Row.

THE PHILOLOGICAL SOCIETY.—Professor Goldstücker is named as the new President of this society.

A PLASTER cast of the Tablet of Canopus, with the trilingual version in Hieroglyphs, Greek, and Demotic, has arrived at the British Museum. It has been presented by the Khedive.

MR. JAMES GRANT, late editor of the *Morning Advertiser*, has nearly completed his new History of the Newspaper Press. The chapter upon the *Morning Chronicle* will be full of curious revelations.

MR. ANDREW ANDREWS, author of "The History of British Journalism," is about to publish in *The Newspaper Press* a translation of "Histoire de la Presse, en Angleterre et aux Etats-Unis; par Cucheval-Clangier, Ancien Rédacteur en Chef du Constitutionnel."

THE THAMES EMBANKMENT.—MR. W. H. SMITH M.P. will shortly bring forward his motion on the subject of preserving certain land, reclaimed from the river at Whitehall, as pleasure-grounds. It is greatly to be desired that the member for Westminster may be supported, as last year, by a majority of the House of Commons, and to such an extent as to prevent all idea of any compromise which would sacrifice the interests of the public.

SOCIETY OF ANTIQUARIES.—There is now exhibiting in the rooms of the society a large collection of implements of the so-called Palæolithic Age. They furnish the subject of interesting comments by Mr. Evans and Mr. Franks at the meeting on Thursday evening.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

* Particulars and Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address is given for that purpose.

ARCHÆOLOGIA. Vol. XXIX.

Sartorius Society Books:—

WILLS AND INVENTORIES OF THE NORTHERN COUNTIES. Vol. 1.

ACCOST'S ROLL OF COBLENCE.

BOOKS CORRESPONDENCE.

DEBILIT HOUSEHOLD BOOK.

DEPOSITIONS RESPECTING THE REBELLION OF 1265.

DISCUSSIONS OF RICHARD BARNEZ.

RICHMOND WILLS.

THE DEED-ROLL OF JOHN BERNABAY.

Wanted by Edward Peacock, Esq., Battersea Manor, Bideford.

Notices to Correspondents.

MILTON'S "COMUS."—We have been reminded by a Correspondent that the omitted passage from *Comus* has already appeared in "N. & Q." 4th S. ii. 245, with a Greek version by Lord Lyttelton.

SIR JOHN MASON'S DESCENDANTS.—The query appeared at p. 365, and a reply at p. 420 of the present volume.

EARTH WALKS ON EARTH.—QUIR is referred to in 3rd S. iv. 112, 172; viii. 93, for information respecting this inscription at Melrose and its supposed author, William Billinge.

F. R. will find a very full list of Hume's publications in Bohn's edition of Lowndes.

W. A. B. C.—Dr. Ginsburg's work on The Mesolithic Stone is published by Longmans. A new edition is, it is believed, nearly ready.

JAYDEE received.

"THE SHERDS OF PARNASSUS" (*ante*, p. 419) is by William Woty: see "N. & Q." 4th S. ii. 479, 480.

R. W. BINNS (Worcester).—The authorship of the satirical parody *Edon Basilike Dentaria*, 1694, was inquired after unsuccessfully in "N. & Q." 3rd S. iv. 419.

LONDON, SATURDAY, MAY 27, 1871.

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Notes.

RELICS AND LETTERS OF BURNS LATELY DISCOVERED.

Mr. M'Dowall, the author of the interesting volume entitled *Burns in Dumfriesshire*, has lately discovered a relic of Burns in addition to the many others that he enumerates in his work. It may be worth while to record in "N. & Q." his statement, which is as follows:—

"All who are familiar with the biography of Robert Burns know that when at Ellisland he used to get Kirsty Flint of Closeburn to sing over his songs, in order that he might test them by her rich voice and good musical taste. It is well known, too, that the bard entertained a high respect for Kirsty; but we were not aware till lately that he had, in evidence of this feeling, presented her with the copy of *Young's Night Thoughts*, which he often pondered over, and from which he repeatedly quoted in his correspondence. This volume he gave to Mrs. Flint, with the remark: 'Tak that, Kirsty; I has got more sentimentalism from that book than from any work o' the kind I ever read.' Kirsty, as may be well conceived, treasured the volume, and when at one time asked to dispose of it, declared solemnly, 'I wad just as sune amaeit pairt wi' the Bible itself,' as wi' the beuk gien to me too o' his ain han' by Mr. Burns.' But to a neighbour who knew her well, and paid much attention to her in her old age, Mr. John Coltart, she lent the volume in 1838, with the assurance that at her death it was to become his property. Mrs. Flint dying a few months afterwards, it remained with Mr. Coltart, who left it with us a few days back, with a request that we would, in his name, present it to the Observatory (of Dumfries). When

suitably inscribed it will be there deposited among other prized relics of the national bard. On the inside of one of the boards is written, *not* by Burns, but probably by Kirsty herself, the words: 'God give me grace on it to read, and not only for to read, but truley for to understand, and always learn to be at God's command.' The book is 18mo size, plainly bound in sheep-skin, and bears date Glasgow, 1764."

The following letter of Burns is given in the *Glasgow Herald* by Mr. Waddell; and as it does not appear to have hitherto been published, and may easily be lost sight of if recorded only in a daily paper, you may perhaps allow it to be embalmed in your pages:—

"Sanquhar, 26th November, 1788.

"Sir,—I write you this and the enclosed literally *en passant*, for I am just baiting on my way to Ayrshire. I have Philosophy or Pride enough to support me with unwounded indifference against the neglect of my mere dull superiors, the merely rank and file of Noblesse and Gentry, may even to keep my vanity quite sober under the larding of their compliments; but from those who are equally distinguished by their Rank and Character—those who bear the true elegant impressions of the Great Creator on the richest materials, their little notices and attentions are to me amongst the first of earthly enjoyments. The honor you did my fugitive pieces in requesting copies of them is so highly flattering to my feelings and Poetic Ambition, that I could not resist even this half opportunity of scrawling off for you the enclosed as a small but honest testimony how truly and gratefully I have the honor to be, Sir,

"Your deeply obliged humble Servant.

"ROBT. BURNS."

Mr. Waddell tells us that—

"the original of the document is in the possession of Mr. James Graham, Mount Vernon Cottage, Carlisle—a most enthusiastic antiquary of fully fourscore—who has very obligingly communicated a copy to me. From subsequent inquiries, I learn that it came into Mr. Graham's hands from those of an old acquaintance of his, now resident in England, but who had formerly been confidential servant to Norman Lockhart of Lee. Mr. Lockhart, when on a visit at Dumfries, received it from his brother-in-law, Mr. M'Murdo, the Duke of Queensberry's representative at Drumlanrig, to whom it was no doubt originally addressed; and by Mr. Lockhart it was bequeathed as a memorial to his faithful attendant. The poet at that date was frequently in Ayrshire, coming and going, before his final settlement at Ellisland, and the letter must have been written on the occasion of his journey to Mauchline, when he went to bring home his bride. It gives additional interest to that journey, so important in his life, and shows him exactly as he was upon the road. It seems, in fact, to be the only letter ever written by him from Sanquhar, although he was often enough there both professionally and otherwise, and once in a very bad humour, as we know, only two months later. But its chief literary interest is in the proof it affords so distinctly, that his friendship with M'Murdo and others of that class was courted by such persons themselves, and was in no way brought about by any intrusion of the poet."

Mr. John M'Murdo, who is here mentioned, was Chamberlain to Duke William of Queensberry (old Q.) from 1780 to 1797, occupying during that period a prominent position in the

county of Dumfries. His grandson, Major-General W. M'Murdo, C.B., is known as a distinguished officer of the British army, having attracted the attention of the late Sir Charles Napier by his personal intrepidity and great zeal in the Scinde war, more particularly at the battle of Meeanee.

To this I may add another letter of Burns, a portion of which is found in Chambers's *Life* (vol. iv. p. 266), but it had never appeared in its entirety till it was read by Mr. M'Diarmid, secretary, at the anniversary dinner at Dumfries in honour of the poet, on January 25, 1870. It is as follows:—

"ROBERT BURNS TO MR. FINDLATER.

"Dear Sir,—I am both much surprised and vexed at that accident of Lorimer's stock. The last survey I made prior to Mr. Lorimer's going to Edinr. I was very particular in my inspection, and the quantity was certainly in his possession as I stated it. The surveys I made during his absence might as well have been marked 'key absent,' as I never found anybody but the lady, who I know is not mistress of keys, &c., to know anything of it, and one of the times it would have rejoiced all Hell to have seen her so drunk. I have not surveyed there since his return. I know the gentleman's ways are, like the grace of G—, past all comprehension; but I shall give the house a severe scrutiny to-morrow morning, and send you in the naked facts. I know, Sir, and regret deeply, that this business glances with a malign aspect on my character as an Officer; but as I am really innocent in the affair, and as the gentleman is known to be an illicit Dealer, and particularly as this is the single instance of the least shadow of carelessness or impropriety in my conduct as an Officer, I shall be peculiarly unfortunate if my character shall fall a sacrifice to the dark manœuvres of a smuggler.—I am, Sir, your obliged and obedient humble servt.,

"Sunday even.

"ROBT. BURNS.

"I send you some rhymes I have just finished, which tickle my fancy a little."

There is no date to this letter, and we cannot, therefore, say at what period he first attracted the attention of his superiors by looseness in the performance of his duties, but we can easily imagine that the duty was irksome from the beginning, as he sung on getting his appointment in 1789 to the following effect:—

"Searching auld wives' barrels,

Och, hon! the day!

That clarty barm should stain my laurels."

In this letter he "regrets deeply that this business glances with a malign aspect on my character as an officer," and this confirms what Mr. Findlater in his testimony in favour of the official character of Burns states, as given by Chambers (iv. 209), that "he was jealous of the least imputation on his vigilance." There are anecdotes, however, which show that his good nature induced him at times to wink at the peccadilloes of "auld wives" when they attempted to cheat the revenue. The Lorimer here spoken of was the father of the young lady whom the poet calls Chloris, and whose beauty and charms he celebrates in no fewer than eleven of his most successful lyrics.

In addition to these reminiscences of Burns, I may state that there are some traditional accounts in Closeburn of the fate of the bed on which the poet was born. When Gilbert, the brother of the poet, took the farm of Dinning in Closeburn parish, it was brought among his effects from Ayrshire to that place, where it remained till his death. His goods were then sold by public roup, and as Bacon the landlord of Brownhill Inn had become known from his connection with Burns about 1790, it was bought by him, and occupied by an old groom, Joe Langhorne, well known in the early part of this century to all who were travelling along the Carlisle and Glasgow road. On the death of Bacon (his wife had predeceased him) in 1824 his goods were sold, and Joe, who was a great favourite in the parish, let it be known that he wished to purchase the bed with which he had been so long associated. When it was put up no one offered for it, and Joe got it at his own price. Joe spent the last years of his life in Dumfries, and on his death the bed came into the possession of one of his daughters, who was married to a shoemaker. The bedstead is said to have been cut up and formed into snuff-boxes.

The following account of another relic of Burns appears in the *Glasgow Herald*, and is particularly interesting:—

"A correspondent at Leamabagow writes:—In the very valuable and extensive collection of antiquities in the possession of Mr. J. B. Greenshields of Kersa, Leamabagow, there is a remarkably interesting and curious, perhaps unique, relic of our national poet—or at least of the first edition of his works, published at Kilmarnock by John Wilson in 1786. It is well known to 'book hunters' that this edition consisted of 600 copies, of which about 350 were subscribed for. The relic alluded to is the 'prospectus' of this work, with the autographs of sixteen of the original subscribers; it might be, perhaps, more accurate to state fifteen of these subscribers, for the name of one is scored out, with the remark—supposed by some to be in the handwriting of the poet—'The blockhead refused it.' The following is an accurate transcript of this precious document:—'April 14, 1786. PROPOSALS for publishing, by subscription, SCOTTISH POEMS, By Robert Burns. The work to be elegantly printed in one volume octavo. Price, stitched, three shillings. As the author has not the most distant mercenary view in publishing, as soon as so many subscribers appear as will defray the necessary expense, the work will be sent to the press.

'Set out the brunt side of your shin,

For pride in poets is nae sin;

Glory's the prize for which they rin,

And Fame's their joe.

And wha blaws best the horn shall win,

And wharefore no?'

—Allan Ramsay.

We, undersubscribers, engage to take the above-mentioned work on the conditions specified:—Wm. Murray, one copy; R. Thomson, 1 copy; James Hall, one copy; Gavin Stewart, one copy; John Hastings, one copy; Will. Johnston, 3 copies; Jas. Inglis, one copy; John Boswell, one copy; Gavin Geddes, two copies; Geo.

Howitson, one copy; Colin McDougall, one copy; Charles Howitson, one copy; Willm. McCall, one copy. sent per Mr. Dun; William Templeton, one copy; William Sommer, copy sent per Charles Crichton—The blockhead refused it; John Mirry, two copies."

The following unpublished scrap may scarcely be worth recording except as a proof of his power of *impromptu* satire when provoked by anything which he considered mean. Burns and a reverend clergyman happened to call for their horses at the same time at Brownhill Inn. When the ostler brought them the minister gave him twopence, and Burns, handing him a sixpence, turned round to his companion and called out—

"Black's your coat,
Black's your hair,
Black's your conscience,
And nocht to spair."

C. T. RAMAGE.

LINES BY SIR JOHN BURGOWNE.

I send you the "Lines addressed by General Burgoyne to his Wife, Lady Charlotte," on her endeavouring to dissuade him from going on a dangerous expedition. I am pretty sure they have never before been printed. It is not true that he eloped with her: he married her with her eldest brother's full approbation, and from his house in London. The father objected, but was afterwards reconciled to her. She died at Kensington Palace in 1776; happily for her, before his ill-success in America. I see a new edition of *The Rolloid* is projected—General Burgoyne was a frequent contributor to it:—

- "Still does my obstinate repine,
And reason's voice disprove?
Still think him cold who would combine
Philosophy and love?
- "Then try, from yet a nobler source,
To gain the wish'd relief—
Faith gives to reason double force,
And mocks the assaults of grief.
- "By her, bright Hope's enlivening ray,
Patience, and peace are given;
Attend *her* call, resign, obey,
And leave the rest to Heaven.
- "That power which framed my Charlotte's heart
Thus tender, thus sincere,
Shall bless each wish that love can start,
Or absence foster there.
- "Safe in the shadow of that power,
I'll tread the hostile ground;
Though fiery deaths in tempests shower,
And thousands fall around.
- "And when the happy hour shall come,
(O speedy may it be!)
That brings thy faithful soldier back
To love, content, and thee,
- "Pure shall our gratitude ascend
To Him who guides our days;
Who, while He gives with bounteous hand,
Accepts our bliss for praise."

H. W. L.

MARY QUEEN OF SCOTS:

A SUMMARY OF THE PLACES AND PERIODS OF HER CAPTIVITY IN ENGLAND.

1568.—Landed at Workington in Cumberland, on May 17, after the battle of Langside, and remained in Carlisle Castle until July 15, and then conducted to Bolton Castle, in Wensley Dale, where she remained until January,

1569,—when she was removed, and arrived at Tutbury, in Staffordshire, on February 2. She was at Winfield Manour, near Derby, from June to September, but returned to Tutbury, and towards the end of the year was taken to Coventry.

1570.—In January was again at Tutbury, but in the early summer was at Chatsworth and perhaps Winfield, and about Christmas was sent to Sheffield Castle.

1571.—Was for a few days sent from Sheffield Castle to Sheffield Manour, about three miles off, that her apartments might be cleaned. This was at midsummer of this year.

1572.—In Sheffield Castle.

1573.—In the autumn visited both Chatsworth and Buxton under guard, but returned in November to Sheffield Castle.

1574, 1575.—In Sheffield Castle.

1576.—In the spring a short visit to Buxton.

1577, 1578, 1579.—In Sheffield Castle.

1580.—At Buxton for a week.

1581.—In the summer a short visit to Buxton, and perhaps to Chatsworth.

1582.—In June and part of July at Buxton, for the last time.

1583.—A short visit to Worksop.

1584.—On September 3, finally left Sheffield Castle for Winfield Manour.

1585.—On January 13 removed to Tutbury.

1586.—Early in this year taken to Chartley, and in September to Fotheringhay Castle, and there beheaded on February 7, 1587.

Having written a short paper for the May number of *Aunt Judy's Magazine* on the subject of "Queen Mary's Captivity," abstracted from the late Joseph Hunter's *History of Hallamshire*, which I have recently enlarged and edited, I have thought the foregoing dates and names of places might interest some readers of "N. & Q." How many railway travellers who pass by smoky Sheffield have the least idea that Queen Mary was imprisoned there for more than twelve years? Not one passenger in a month, I suspect.

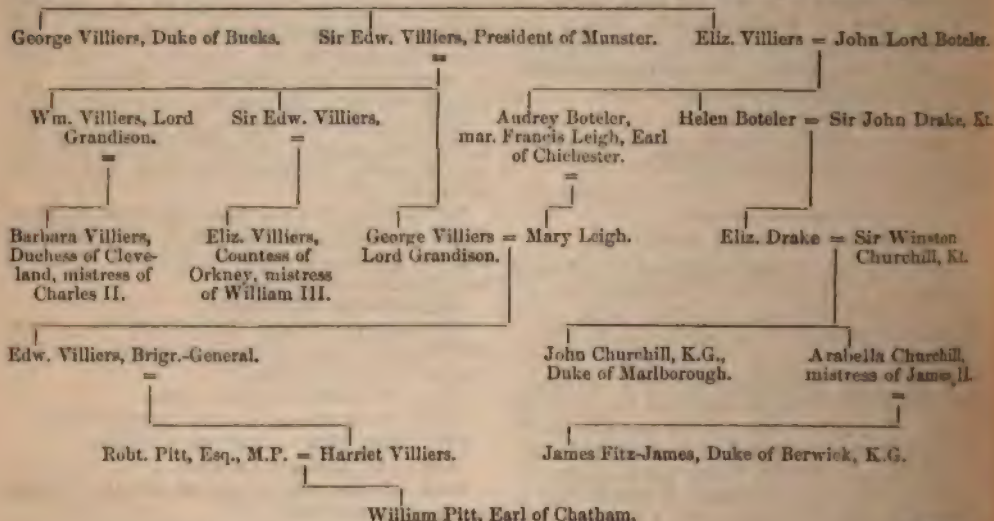
ALFRED GATTY, D.D.

HEREDITARY GENIUS.

George Villiers, the first Duke of Buckingham John Churchill, the great Duke of Marlborough and William Pitt, Earl of Chatham, three men of pre-eminent distinction in English history, have

one striking point of resemblance. Their talents were great, but their brilliant success in life was mainly owing to the advantages of a fine person, a noble presence, and a manner which alternately fascinated and awed all who came in contact with them. It has not been hitherto remarked by the advocates of "hereditary genius," that these three great men were all of the same blood; for Marl-

borough and Pitt were lineally descended from the house of Villiers, as will be seen in the pedigree below. In further illustration of the hereditary charms of this family, the pedigree has been extended to three famous ladies of the same race, who by their beauty and wit enslaved respectively the inconstant Charles II., the religious James II., and the saturnine William III.



TEWARS

"THE GATES AJAR."—A practice has lately come into vogue of naming novels by some quaint poetical phrase; such, for instance, as *Not Wisely, but too Well*, which line is to be found in *Othello*. Or, again, *Red as a Rose is She*, which is obviously taken from the well-known verse in the *Ancient Mariner*. The singular title of the remarkable little volume *The Gates Ajar*, by Miss E. S. Phelps of Andover, U. S., may probably have been suggested by the thought of another American writer—namely, Longfellow; for in his *Golden Legend*, part II., one of the characters (Elsie) says:—

"When Christ ascended
Triumphantly from star to star,
He left the gates of heaven ajar."

EFF.

A TYPOGRAPHICAL ODDITY.—In a poem on "The Milton Gallery" by Amos Cottle (1802), the brother of the Bristol publisher, the friend of Coleridge and Southey, the poet, describing the pictures of Fuseli says—

"The lubber fiend outstretch'd the chimney near,
Or sad Ulysses on the larboard Steer."

Ulysses steered to the larboard to shun Charybdis, but the compositor makes him get upon the

back of a young bullock, the left one in the drows! After all, however, he only interprets the text literally. "Steer," as a substantive, has no other meaning than bullock. The substantive of the verb "to steer" is *steerage*. "He that hath the steerage of my course" (Shakespeare.) The compositor evidently understood that Ulysses rode an ox; he would hardly else have spelt *Steer* with a capital S.

G. J. DE WILDE

SAGGAR.—The potter's art is probably one of the oldest in the world, and it would be no great wonder to find an old world name connected with it. Many of the readers of "N. & Q." are no doubt aware that the coarse earthenware vessel in which the pottery is carefully "placed" before it is baked in the oven is called a *saggur*. I have always considered this word as an abbreviation of *safeguard*. But I have lately changed my mind, and incline to the opinion that it may be derived from the Hebrew *sagar*, to shut up; for the ovenman, in setting one *saggur* on top of another, is most careful to lute the two together so that the *sagars* may be perfectly airtight. A word in much common use, *sack* for grain, is pure Hebrew.

P.

Burslem, Staffordshire.

A GHOST STORY.—The following is an extract from a private letter written by a lady of rank, January 10, 1827:—

"Have you heard a ghost story about Lord Hastings? Some years ago Lady William Russell, in a merry mood, made an agreement with her uncle, that which of them died first should call on the survivor to give tidings of what had passed. Three nights before she heard of Lord Hastings' death, she was visited by his apparition and informed that he had shaken off his mortal coil more easily than he could have expected. For such intelligence it was scarcely worth while to return!"

C.

JUNIUS.—There is a letter in the Middle Hill library which is said to be by Junius, which once belonged to Sir George Jackson of the Admiralty. It is a violent tirade against an admiral or general during the American War of Independence, and has never been printed.

P.

Queries.

FRANCIS AND JUNIUS.

As the interest taken in this long vexed question has now revived by the publication of professional evidence derived from *handwriting*, perhaps the following suggestion may be acceptable in reference to the *official seal* used by Sir Philip Francis. In the *Life of Francis* by the late Joseph Parkes, continued by H. Merivale, 8vo, 1867, vol. i. p. 168, we are told:—

"At this time (1767) the official seals were the arms of the individual heads of the offices, and each chief, on his first taking office, had the privilege of a gratuitous supply to him of duplicate *engraved seals*, for the separate use of the principal clerks. Thus D'Oyly [Deputy Secretary of War] and Francis [Chief Clerk] each had a seal of Lord Barrington's [Secretary at War] coat of arms."

If true, this fact is very important in reference to letters written and sealed by Francis.

At p. 266 we find that two private letters to his wife, written from Manchester and Oxford in August 1771, were sealed with a *large War Office seal*. This seal unfortunately is not described by Mr. Merivale, whether it bore Lord Barrington's arms or not; but it is hence evident that Francis was in the habit of carrying an *official seal about with him*, and did not scruple to use it on his private letters. Now in the list of letters addressed by Junius to Woodfall (Appendix, No. 1), we find:—

"No. 7. Written on War Office paper. Obliterated coronet wax seal (Barrington's) stamped over with a watch key."

"No. 15. Written on War Office gilt-edged paper. Large and double impressed disguised impression seal (probably remains of Lord Barrington's arms), coronet smudged."

It would be very desirable to know more about these seals, and to have them compared with other perfect impressions of Lord Barrington's office

seal. Many letters must exist signed by Lord Barrington, to which the official seal was affixed, and it might thus be proved whether a duplicate of this seal was used by the writer of the letters to Woodfall. If this should prove to be the case, it would add one link more to the strong chain of evidence which points out Sir Philip Francis as the writer of the Junius letters. It certainly seems strange that Francis should have risked discovery by using such a seal when writing as Junius, but he probably thought that by partly defacing the impression he had rendered such discovery impossible. Is it so?

F. M.

CHILD BORN ON THE ANNIVERSARY OF ITS PARENTS' WEDDING-DAY.—Do any of your correspondents who wrote about the seventh son of a seventh son know of some old saying or legend about a son born at the very hour and day on the anniversary of his parents' wedding-day? Z.

Lucknow.

DORE.—King Edward IV. is said to have conferred the above name upon the Worcestershire family of Mabbe as a "mark of respect" for their sufferings in his cause, and on account of their relationship to the Mortimers, through whom he derived his claim to the crown. Whence the name of *Dore*? H. S. G.

DRUM: AN EVENING PARTY.—What is the derivation of the word *drum*, meaning an evening party? HENRY F. PONSONBY.

"EVERYBODY'S BUSINESS."—The origin or first use of common proverbs is rather a curious subject.

In the opening of No. 18 of *The Tatler* occurs (almost in these words) the familiar saying—"What is everybody's business is nobody's business." Query if this is the first time this was said? LYTTELTON.

"THE FRETFUL PORCUPINE."—I dare say hundreds of readers of Shakspeare, when they have met with the passage in *Hamlet*, "Like quills upon the fretful porcupine," have imagined that the "immortal William" intended to convey the impression that the porcupine was by nature of a peevish or fretful disposition, but I have some doubts whether the word "fretful" was used by him in such a sense. I find in an old dictionary (published in 1696) the following:—"Fret, f., a round verril or feril." Was not the word "fretful" intended to describe the round quills on the back of the animal—"the fret-full porcupine"? T. H.

[Steevens shows this by quoting from *Shilatheia*, a collection of epigrams, &c., 1598:—

"Porpentine-backed, for he lies on thornes."

In the fourth folio, it will be remembered, the words are "fretful porpentine."]

UNDE DERIVATUR "GLADH"?—The Celtic word *gladh* is said to bear the meaning of sword as well as river, meanings at first sight very opposite, but which I think may be brought into harmonious relation. The radical idea seems to be the reflexion of light = to glitter, to glisten, &c. Thus we often hear of *glittering blades* as well as *shining rivers*: *gladius*, *glaiue*, a connate word; *glade*, a clear space where the sunbeams play; *glad* (Sax. *glæd*); *gladness* = the light of the soul reflected in the countenance: all these words seem to spring from a common radicle, the primary idea being, as I have said, the reflexion of light.

I noticed, in a recent communication in these pages (p. 265) of the word *glatten*, that *glatt* (Swed.), *glat* (Dan.), *glatt* (Ger.) means smooth, &c., and is applied to ice. Here seems to be the same idea. I beg leave to ask some one better versed in philology than myself, whether Sanscrit affords any root that bears out this conjectural etymology? W. S.

HORAN ARMS.—The arms, "Gules a chief bendy of eight az. and ar.," are ascribed to Horan (Ireland). Information as to who they were granted to, and when, would oblige S. B. F.

SIR WILLIAM JONES'S ALCAIC ODE.—Every schoolboy knows this patriotic poem. In one line of it the author denounces "the fiend Discretion," by which phrase he obviously means arbitrary rule, or what in these days is called personal government. I notice that in recent manuals of elocution the word "discretion" is being dropped out, and another of the same length substituted for it—e. g. "dissension." My question is, whether the old reading be not the correct one? and whether the new emendators are not taking too great a liberty with a standard English classic poem, besides exhibiting a trifle of real ignorance? D. BLAIR.

Melbourne.

SIR ROB. KILLIGREW: BURLAMACHI.—Prof. Jorissen of Amsterdam, who is engaged on the *Life of Holland's poet*, Constantin Huygens, asks me information about a Robert Killigrew, Knight, whom Huygens often visited in London in 1623. He says he knows that he had twelve children, and that the mother was drowned in 1641 or 1642 under a bridge. He guesses that this Rob. Killigrew is a son of Burleigh's brother-in-law.

Sir Rob. Killigrew appears in the *Calendar of State Papers* for the first time, May 13, 1613; he is then released from the Fleet. May 19 of the same year he is committed for holding intercourse with Overbury in prison; Sept. 8, 1625, he is to succeed Sir Dudley (as ambassador to the United Provinces); and Jan. 31 and Feb. 7, 1626, he appears as appointed ambassador to the States. We find him further in 1628-29, but no longer as ambassador: Jan. 2, 1630, as vice-chamberlain

to the queen; June 11, 1632, as captain of the fort of Pendennis; and Nov. 26, 1633, as deceased. Chalmers' *Biog. Dict.* mentions three of his sons—William (afterwards Sir William Killigrew), Thomas, and Henry; and I find one of his daughters, Elizabeth, married Viscount Shannon.*

As to the father of Sir Rob. Killigrew, I find in the *Archæologia*, xviii. 99, a pedigree of the Killigrews, in which a Robertus appears as "fil. & hæc. superstes 1620 of Will. Killigrew, who obiit Nov. 23, 1622," and whose wife had been "Marg. fil. Tho. Saunders."

Prof. Jorissen would also like to know who the Burlamachis were. The *Calendar of State Papers of James I. and Charles II.* (1619-1638) frequently mention a Philip Burlamachi, who seems to have been a distinguished merchant at that time. A document of June 12, 1619, contains details of the proceedings in the Star Chamber against 160 strangers accused of transporting seven millions of money, among them Burlamachi:—

"20 Jan. 1620. The merchant-strangers are still in the Fleet. . . . Burlamachi has made his peace for 10,000 ready money.—1635. Certificate for Mr. Phil. B., merchant, naturalized. He was born in Sedan in France, and has been in England this thirty years and more. He has certain rooms at Mr. Gould's house in Fenchurch Street for his necessary occasions of writing there some two or three days in the week, but his dwelling-house, with his wife and children and family, is at Putney."

I have found also a Lawrence Burlamachi, April 20, 1603, and a Jas. Burlamachi, Aug. 6, 1623. But I can find no traces of them elsewhere.

Can any of your readers oblige me by some more definite information as to Sir Rob. Killigrew and his parentage, and the Burlamachis?

J. H. HESSELS.

LINCOLNSHIRE: DRINKING SONG.—About the beginning of this century a drinking song was popular in Lincolnshire, of which I can only recover what follows—

"Bring us good ale in store,
And when that's done send us more,
And the key of the cellar door."

I shall be much obliged if any one can refer me to a perfect copy. K. P. D. E.

REV. C. R. MATURIN.—*The Athenæum*, in enumerating a list of William Bewick's portraits, adds to the name of this gentleman—author of *Bertram*, a once popular tragedy, and some striking romances—the words "of barrel-organ fame." What does this mean? D. BLAIR.

Melbourne.

MINIATURE PAINTER, temp. CHARLES I.—Can any one suggest the name of a miniature painter, temp. Charles I., with the initials D. D. G.? The

(* See "N. & Q." 4th S. vii. 258.)

miniature represents a man in a black dress with a large white falling collar, and with long hair falling over the shoulders. It is painted on card-board.

O. C.

THE FIRST BOOK OF NAPOLEON.—Who is the author of—

"The first book of Napoleon, the tyrant of the earth; written in the 5813th year of the world, and 1809th year of the Christian era, by Eliakim the Scribe, a descendant of the modern branch of the tribe of Levi, &c. Longman, Hurst, & Co, in 1809."

Is this a rare work, and was it ever suppressed?

H. H. R.

OID, "METAM." XIII. 254: "BENIGNIOR."—Perhaps it is somewhat late, when one has written and published a translation of a book, to set about finding out the real meaning of certain of its passages. But having thus more or less discounted that objection, I proceed, if the columns of "N. & Q." will afford me the space, to make the inquiry:—

"Cujus equos pretium pro nocte poposcerat hostis,
Arma negate mihi, fueritque benignior Ajax."

Metam. xiii. 254.

What is the proper meaning of the last three words? The Delphin *Interpretatio* gives it thus—"sitque melius de vobis meritis Ajax quam ego." Dryden's rendering of the lines is—

"Refuse me now his arms, whose fiery steeds
Were promised to the spy for his nocturnal deeds;
And let dull Ajax bear away my right,
When all his days outbalance this one night"—

a version which in no way helps to answer my question. On consulting Burmann's edition, I find that Heinsius says:—

"Sed nil fortasse mutandum, ut *benignior* passivè sumatur, pro eo qui benignè habetur. Cujus tamen significatiōis aliud exemplum quero. Ita sit *benignior* gratiosior."

And Burmann closes his note with his own view—

"Immo *benignior* est magis popularis, blandus, ut ideo obtineat quæ velit."

I had not seen Burmann's note when I ventured to translate—

"Let Ajax have them! Ye may make at least
His temper something sweeter with the gift!"

And I founded my interpretation on Horace's use of the word *benignus* in the second satire of the first book—

"Ambubaiarum collegia, pharmacopœe,
Mendici, nimæ, balatrones, hoc genus omne
Mæstum ac sollicitum est cantoribus Tigelli;
Quippe benignus erat."

I agree with Heinsius in doubting the passive use of *benignior*, and seem to differ from Burmann only in this—that he says Ajax will be "benignior" to get (ut obtineat) the arms; I, that Ajax may become so if he gets them. The Delphin *Interpretatio* appears to me of the tamest. There is, to my mind, a manifest sneer in the words. I

should be glad to hear the opinions on this question of some of the scholars who contribute to your pages. None of my critics have, so far as I know, noticed the passage.

If this query should succeed in attracting attention, I shall have two or three similar problems to propose.

HENRY KING.

5, Paper Buildings, Temple.

SIR STEPHEN PROCTOR.—Wanted some account of the above-named Sir Stephen, who built Fountains Hall—of where he was born, and where he died; also, information respecting his parentage, marriage, &c.

EDWARD MORTON.

[Mr. Walbran, in his *Memorials of the Abbey of St. Mary of Fountains* (1863, p. 368), has the following note: "According to a genealogy, illustrated by armorial impalements, which was placed in the windows of Fountains Hall, by Sir Stephen Proctor, in the time of King James I., this family derived its descent from 'Sir Oliver Mirewraye of Tymbridge, in the countie of Kent'; the reason of a change of surname being perhaps suggested by the further statement that 'Thomas Mirewray, als. Proctor of Firehed, married Mary, daughter of Thomas Proctor of Winterborn.' Both these places are in the parish of Gargrave, adjacent to that of Kirkby-Malhamdale, and were formerly among the possessions of the abbey of Furness, in Lancashire.—*Val. Eccl.* vol. v. p. 270." For Sir Stephen Proctor's services, petitions, revenue projects, &c., consult Lansdowne MSS., Nos. 153, 167.]

QUOTATION WANTED.—A MS. copy of verses has been put into my hands, beginning:—

"Winter's cold blasts have gone; now spring appears
To cheer the saddest heart, to dry our tears:
It seems to carry on its silent breath,
The music of our lives, no sound of death;
But still I heard a drooping flower say,
'Thy time's not yet, watch, and abide thy day.'"

Can any of the readers of "N. & Q." give me information whether, and if so, where these lines have appeared in print?

T. W. WEBB.

SCOTTISH GUARD OF FRANCE.—In 3rd S. iv. 8, I find a note which seems to imply that the Scottish Guard of the French kings existed in the time of Charles VII., but was disbanded in 1430. The Baron de Besenval speaks of it in his *Mémoires* (ii. 84), in connection with a curious privilege which is worthy of a note. He is describing the miserable death-bed of Louis XV. in 1774, when all but four of the crowd of assembled courtiers fled from the palace the moment that the king expired, and says:—

"Il n'y resta que le duc d'Ayen, survivancier de son père, capitaine des Écossais, dont le droit est de garder le roi mort."

GORT.

PASSAGES IN SHELLEY.—In Rossetti's Shelley, "unannotated edition, Moxon," the second verse in the "Question" reads thus:—

"... and that tall flower that wets—
Like a child half in tenderness and mirth,
When the low wind its playmate's voice it hears.

The line—

"Its mother's face with heaven-collected tears"—

is omitted, but it seems required as well for the sense as the measure. Is the omission intentional, or is it merely a slip of the printer's?

In three former editions of *Shelley's Poetical Works*—that of 1847 (Moxon) by Mrs. Shelley, that published by "C. Daly, Red Lion Square, 1839," and that by "Milner and Sowerby, 1867," the line—

"Like a child half in tenderness and mirth"—

is wanting. Does it appear in Rossetti's edition for the first time, and what is the authority for its insertion?

J. A. K.

Whiteabbey, Belfast.

SONNET QUERIES.—1. Where does Walter Savage Landor say that Milton "snatched the sonnet from the hand of Love, who cried to lose it, and gave the notes to Glory," or words to that effect?

2. Did Wordsworth write his sonnets on "National Liberty and Independence" (amongst the noblest in the language) before or after his conversion to Toryism?

3. Whom does Archbishop Trench allude to in the last two lines of his sonnet commencing "A counsellor well fitted to advise," &c.? I presume Wordsworth.

4. Mr. Rossetti says, in a note to Shelley's *Ozymandias*, that this fine sonnet was written in friendly emulation with Keats and Leigh Hunt, both of whom also wrote sonnets on Egyptian subjects. I see one by Leigh Hunt, entitled *A Thought on the Nile*, but I cannot find one by Keats. Did the latter ever write one, and where can I meet with it?

May I venture to suggest to Mr. Rossetti that he has (to my ear at least) ruined one of the most musical lines Shelley ever wrote, by the omission of a single letter? I allude to the line in *Adonais*—

"And the wild winds flew around, sobbing in their dismay."

Mr. Rossetti's edition has it—

"And the wild winds flew round, sobbing in their dismay."

The substitution of *round* for *around* quite alters the rhythm, and causes the line to halt lamentably. One can only read it by emphasising "And," which Shelley could hardly have intended. I should be glad to hear the opinions of others on this point.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

"THE THUNDERER."—When was this sobriquet given to the London *Times*? I have in my possession some numbers of a schoolboys' newspaper called "The Thunderer," written in 1822. The

heading and motto were printed, the rest was manuscript, the copy serving for the whole school.

UNION.

Philadelphia.

[When Thomas Barnes succeeded Dr. Stoddart as editor of *The Times*, one of his most able coadjutors was Capt. Edward Sterling, whose connection with the paper commenced in 1812, in a series of letters under the signature *Fetus*, afterwards published as a separate work in three parts. Capt. Sterling in the latter part of his life became well known in London political society, and to him it is said the name of "the Thunderer of *The Times*" was originally applied. His salary, it is stated, was two thousand a year and a share of the paper. He died at South Place, Knightsbridge, on Sept. 3, 1847, aged seventy-four. His accomplished son John was an eminent critic and essayist, the friend of Wordsworth, Coleridge, De Quincey, and other distinguished men.]

TOPOGRAPHY.—Wanted the names of two or three of the latest works which for matter and arrangement may be considered amongst the best examples of local, especially parochial, history. I have not yet seen Major Fishwick's *History of the Parochial Chapelry of Goosnargh*, mentioned with approbation in "N. & Q." for Feb. 18, 1871.

LAMBD.

"THE WORLD'S JUDGMENT."—A late number of the *Quarterly Review* begins with the statement that "a great poet has said that the history of the world is the judgment of the world."

What great poet?

D. BLAIR.

Melbourne.

Replies.

GERMAN ETYMOLOGICAL DICTIONARIES.

(4th S. vii. 303, 380.)

It is really very difficult to give a plain answer to this "foreigner in distress," because all depends upon the exact meaning of a "good" German etymological dictionary, and of "small compass." Chambers's dictionary, mentioned by your correspondent, is certainly cleverly done. It is made up from the latest etymological information, and although I discover in it sometimes queer and foolish Dutch and German words, which make me laugh, I must confess that I should be glad if Holland possessed so (generally) correct a vocabulary on such a scale.

Something like Chambers's dictionary was issued in Germany in 1834, entitled "Schmittschneider (Friedr.), *Kurzes deutsches Wörterbuch für Etymologie, Synonymik und Orthographie*. Darmstadt, Metz."

This, I think, would do for the FOREIGNER, especially as the original price of this book was but 1½ thaler, or 6s. The second edition, published in 1837, cost 2 thalers, or 6s. In 1833

* Could he not address himself to the Society for "Foreigners in Distress"?

Prof. Weigand commenced a third "völlig umgearbeitete Auflage" of this dictionary, and it was completed last year. It is much improved, and may be said to be à la hauteur of its time. The well-known bibliographical review, *Literarisches Centralblatt für Deutschland* (1871, No. 12), says that it "cannot be compared" with any other German dictionary of late. It costs 8 thalers, or 14. 4s.

I do not mention Adelung's works, which were marvels for their time, but have lost much of their value since the science of languages has made such tremendous progress*; but Schwenck's dictionary well deserves a moment's attention.

The *Wörterbuch der deutschen Sprache in Beziehung auf Abstammung und Begriffsbildung*, by Konr. Schwenck, first made its appearance in 1834 (Frankfort-on-Main, Sauerländer), followed in 1836 by a second, and in 1838 by a third edition. The cost of each issue was 2½ thalers, or 8s. In 1855 there was published a fourth edition (price 7s.), which, if I mistake not, is the last of this work.

Then there is Heyse's excellent, but rather antiquated *Handwörterbuch der deutschen Sprache, mit Rücksicht auf Rechtschreibung, Abstammung und Bildung, Biegung und Fügung der Wörter, so wie auf deren Sinnverwandschaft* (Magdeburg, Heinrichshofen), published in parts, the first of which appeared in 1841, and the last in 1849. The whole cost 6 thalers or 18s.

I do not know whether Dr. Sanders' large *Wörterbuch der deutschen Sprache, mit Belegen von Luther bis auf die Gegenwart* (Leipzig, Wigand, 1859-1865, 24 thalers = 3l. 12s.), of which there appeared an abridged edition in 1869 (Leipzig, Wigand, 2½ thalers = 7s. 6d.), contains any etymological explanations, but I should think it does, for Grässe prefers it to Grimm's dictionary, the principal ingredient of which is etymology.

I must wind up this dry but necessary enumeration by mentioning also W. Hoffmann's big vocabulary, entitled *Vollständiges Wörterbuch der deutschen Sprache, wie sie in der allgem. Literatur, der Poesie, den Wissenschaften, Künsten, u.s.w. gebräuchlich ist, mit Angabe der Abstammung, der Rechtschreibung, der Wortformen, u.s.w.* (Jüterbog, Colditz, 1861 and following years.) This dictionary was published in about sixty parts at 9d. each.

H. TIEDEMAN.

Amsterdam.

* Perhaps the FOREIGNER may find a cheap copy of his great dictionary (several editions), or of his smaller dictionary *für die Aussprache, Orthographie, Biegung und Ableitung* (several editions in 1820, 1836, 1846, &c.), which cost originally 3s. and less.

EXTRAORDINARY LEGEND FROM GAINSBURGH.

(4th S. vii. 251.)

I send some further correspondence concerning the angel who is said to have appeared at Gainsburgh, cut from the *Gainsburgh News* of March 25 and April 1.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE LEGEND OF GAINSBURGH."

"Sir,—I have not succeeded in tracing 'the legend of Gainsburgh,' which has been so largely believed in Jersey to any sure foundation. Mr. Sandford's letter (enclosure 1) may possibly explain its origin, although the later facts of that letter are incorrect, since the story was current in Mr. Fothergill's time, who preceded Mr. Beckett as vicar here. Of its currency in 1819 I have sufficient evidence in the testimony of a trustworthy living witness, Captain Ward, of Cross Street, in this town, who saw the account fastened to the door of a church, just under Portdown Hill, a few miles from Portsmouth, twice during the summer of 1819, and who with his shipmates took many copies of the paper. Captain Ward assures me that there was no foundation for the legend known at Gainsburgh at that time, and he believes it to be a pure invention from beginning to end. I have also had a curious letter (enclosure 2) put into my hands addressed to the churchwardens of Gainsburgh, by the churchwardens of Camborne, in Cornwall, enclosing an English copy of the legend, and inquiring as to its truth. This letter was found amongst the late Miss Bellamy's papers, and its postage in those days appears to have cost the churchwardens of Gainsburgh two shillings and threepence. The printer's name attached to the English account is Byers, 109, Fore Street, Dock, and the account tallies with the French account now circulating, of which I sent you a translation, except in stating that the apparition was seen on January 10, instead of April 4, in the year 1819. On the whole, then, I cannot help thinking that the story originated in the south-west of England, where it has always had its home, and that it had no foundation whatever in any event that happened here. If the drunken freak spoken of by Mr. Chapman had been improved by some fertile brain into an angel visitation, and a warning to repentance, the names of the witnesses would surely have been recognisable as inhabitants or church officials, which is not the case now. I enclose copies of the two letters I have mentioned. The churchwardens' letter has every appearance of being fifty years old, but is undated, and the postmark upon it cannot be deciphered with certainty.—I am, dear sir, yours very truly,

J. CLEMENTS.

"The Vicarage, Gainsburgh, March 18, 1871."

[Enclosure 1.]

"Eldon Vicarage, Sheffield, March 15th, 1871.

"Rev. Mr. Clements.—Rev. Sir,—I write to you by the desire of Mr. William Chapman, 55, Oxford Road, Sheffield, and formerly a member of the choir at Gainsburgh. He wishes me to inform you that the 'Angel story' was all a hoax, caused by a drunken man, who had thrown a rope over the church bell and pulled it by night. He adds that the Rev. George Beckett was vicar at that time, Cain Barnes the clerk, and Thomas Farr, or his son-in-law, George Bown sexton, and Mr. King the Baptist minister, and the mystery was fully explained at the time. I am, your faithful servant,

"GEO. SANDFORD, Vicar of Eldon."

[Enclosure 2.]

"To the Churchwardens of Gainsburgh.—Gentlemen,—If the enclosed account be a fabrication, designed to impose on the public, doubtless the printer ought to be prosecuted. If correct, we shall be glad to see it confirmed by a letter to the churchwardens of Camborne, Cornwall. Gentlemen, your obedient servants, the CHURCHWARDENS of CAMBORNE."

"We may mention that the file of the *Stanford Mercury* for 1819 has been referred to, and that no allusion to the legend can be found. A gentleman well able to form an opinion on the matter writes: 'I think it is very probable the sheet alleged to have been printed at Lincoln may have been printed many miles away. In those days "patterers" used to wander from town to town selling calendars of prisoners, and when the calendars became stale they got country printers to print wonderful stories, to which they contrived to give sometimes a local and sometimes a distant habitation. I remember a wonderful story of the kind being printed in Berkshire, and the dates and places were altered, and imprints invented. It would be easy to substitute Gainsburgh for any other place, giving either fictitious names, or using names that may have been known to the printer. I have no doubt the French broadsheet is the translation of an English "patterer's" dodge to get a living."

"Dear Sir,—I send you a last communication on this subject. It is plain enough now that Gainsburgh folks never invented and never believed in the marvellous fable which has had such a long life in the West Country.

"I am, yours faithfully,

"J. CLEMENTS.

"The Vicarage, March 27th, 1871."

"Beckingham, March 25th, 1871.—Sir,—I felt no little surprise to see in the Gainsburgh paper the story of the angel in the belfry of Gainsburgh church. It brought vividly to my memory the same story, of which I saw an account in 1819, when my husband and Mr. Forrest were churchwardens. Mr. Furley received the printed paper, and a letter from a gentleman asking if it was true. We both read it, and well knowing it was 'an entire falsehood,' no notice was taken of it. Mr. Fothergill, I think, was Vicar of Gainsburgh, not Mr. King; and Cain Barnes was the clerk. I have wished not to notice the story again, but seeing it interests many, and feeling sorry for any one to believe in what is really false, I have been induced to trouble you.—I am, sir, yours, &c., M. A. FURLEY.—Rev. J. Clements."

THE LETTER OF "SX" EXPLAINED.

(4th S. vii. 406.)

The letter communicated by T. P. F. from the papers of the Duke of Manchester will appear very enigmatical to most readers; but I think, in consequence of some inquiries which I made three or four years ago, I can go a good way towards its elucidation. It is written by a person who signs SX, to another who is addressed as "Denre Essex," and in the sixth line "my lord of Sx" is named. In the eighth line mention is made of "my lord marquis Hertford," which places its date after June 3, 1640, when that title was first conferred on the loyal Earl of Hertford, who in 1600 became Duke of Somerset. His contemporary as Earl of Essex was the Parliamentarian general,

who died on Sept. 14, 1646, leaving no successor to his title. Thus the date of the letter is limited to the period of little more than six years between 1640 and 1646. The next question is, Who was the writer? Not, as might be supposed, a Countess of Essex; but (as I take it) a lady who bore Essex as her baptismal name, and who also gave the same name to her daughter. The letter was written (as I believe) by Lady Essex Cheke, the widow of Sir Thomas Cheke, and it was addressed to her daughter Essex, Countess of Manchester. Her son who had fought the duel must have been Robert Cheke, Esq., her eldest son, who in the year 1600 preferred his claim to the barony of Fitz-Walter (against Henry Mildmay) in right of his grandmother Frances Ratcliffe, but afterwards died without issue. His antagonist, Sir Edward Baynton, was of Bromham in Wiltshire, and died in 1637 at the age of sixty-four. His wound, therefore, was not fatal.

Her other daughter, from whom Lady Essex Cheke was anxious to keep back all tidings of the accident, was Anne (Cheke) Lady Rich, wife of Robert Lord Rich, afterwards third Earl of Warwick of that family; and "Lesse" is Leese in Essex, the seat of the Earl of Warwick. "My Lady Carlile," whom the writer had been entertaining, I believe to have been Margaret (Russell), wife of James Hay, Earl of Carlisle; and it is remarkable that some years after (the Earl of Carlisle dying in 1660), she became the fifth and last wife of the Earl of Manchester, Essex Cheke having been his third. Essex, Countess of Manchester, died on Sept. 28, 1658, and was buried in Kimbolton church on Oct. 13. Her mother, the writer of the letter, had died only one month before her, for she was buried in the same church on Sept. 1 in the same year. An article in the fifth volume of *The Herald and Genealogist*, pp. 444-455, has for its object to disentangle the erroneous statements into which several writers have fallen in regard to "The Marriages of Robert Rich, second Earl of Warwick, Admiral of the Fleet; of Edward Montague, Lord Kimbolton and second Earl of Manchester; and of Robert Rich, fifth Earl of Warwick and second Earl of Holland." The first-named had three wives, of which ladies the second had two husbands, and the third had four. The Earl of Manchester, as I have already said, had five wives, and three of them were widows. The fourth was already dowager Countess of Sussex and of Warwick, and was the same lady just now mentioned as being altogether the wife of four husbands. The Peerages generally are so deficient in dates as to ladies, that I extended my researches for that article in order to show how much there still remains to be done to complete our genealogical histories in that respect. The letter printed in

"N. & Q." comes in good sequence to exemplify the value of such compilations, and what assistance they may give in the identification and illustration of historical documents.

JOHN GOUGH NICHOLS.

May not this letter be from Essex (Christian name), third wife of the second Earl of Manchester, to her daughter Essex, wife of Lord Irwyn? "My sonne Ro." and "your brother Ro." might be Robert Montague, the step-son of Essex, Lady Manchester, and consequently half-brother of Essex, Lady Irwyn. F. S.
Froome Selwood.

BLINK versus WINK.

(4th S. vii. 325.)

A contributor in a late number asserts that to *wink* means *ogling*, and that to *blink* at ought to be substituted for to *wink* at. These suggested meanings I shall attempt to show the words have not, and ought not to have. He proposes to relegate *wink* to the realms of vulgarity. Now, this is surely bold, seeing that we find its use hallowed in such passages as the following. Let us trust that the new translators are not of such an opinion, and that they will let well alone:—

"And the times of this ignorance God winked at" (*ὁπρὸς τὸν ὁ θεὸς*).—Acts xvii. 30.*

"You may as well spread out the unsunn'd heaps
Of miser's treasure by an outlaw's den,
And tell me it is safe, as bid me hope
Danger will *wink* on Opportunity,
And let a single helpless maiden pass
Uninjured in this wild surrounding waste."
Milton, *Comus*.

Shakspeare also has "winking-gates," i. e. gates closed from fear of danger.

Now, the primary meaning of *wink* is that of the exclusion of light, that of *blink* the presence of, and giving out of, light. Let us look at this in the cognate languages:—

WINK. A.-S., *wincan*, nivere, nuere, nictare. Germ., *Wink*, a wink, sign; *winken*, to wink, sign. Dutch, *wenken*, to wink, beckon. Swed., *wink*,

* The last translators could have written overlooked, but this I fancy would have been unidiomatic and stiff. Luther has "übersehen; the Swedish version "öfversett"; the Dutch "overgezien"—all literal equivalents. The old version of the pastors of Geneva has "dissimulé"; the Spanish "dissimulando," while Beza is somewhat redundant, "temporibus istius ignorantie concivendo dissimulatis." Now, "conniveo" is to *wink* with the eyes; so "ad minima tonitrua et fulgura connivere" (Suetonius). It has also metaphorically the meaning of to *wink* at a matter, take no notice of; so Cicero, "causa concedo, quibusdam in rebus etiam conniveo." "Dissimulo" has the selfsame secondary meaning of to take no notice of—e. g. in Plautus, "Dissimulabo hos quasi non videam." The modern Greek version has *παράβλεψας*.

beck, sign; *winka*, to wink, beckon. Johnson has, to *shut* the eyes, to exclude the light. So we find such passages as these:—

"For he that *winketh* when he should see,
Al wilfully, God let him never the (thrive)."

Chaucer.

"For ofte, who that hede toke,
Better is it to *wynk* than to loke."

Gower.

Thus we say, "I never slept a *wink*," i. e. never closed an eye. And so thus:—

"Because it was night wee stayed in the sea, where wee and our shippes were not a little troubled, so that all that night none of us slept a *winke*, but watched every one."—*Hackluyt, Voyages*.

BLINK. A.-S., *blican*, corruscare, micare. Danish, *blik*, also *blink*, a gleam, glance; *blinke*, to gleam. Swed., *blink*, twinkling. Flem., *blinking*, splendour; *blink-worm*, glowworm. Dutch, *blik*, white of the eye, twinkle, glance, look; *blikken*, to glisten; *een blink*, a clear spot in a cloudy sky—e. g. *Ijsblink*, in the polar seas. Now, English to blink has in Dutch, as synonymous, *glaren* (Scotch, to glour), to look steadfastly at; also *oogen*, from which is English to *ogle*, to look steadfastly at and with some sort of impudently contorted expression of features. (Lat., *limis oculis intueri*.) Germ., *Blick*, look, glance, flash (of light); so in Scotch, *blinkit milk*, such as has been soured by lightning; *blinken*, to glance, shine; *die Blicke*, the brightest parts of a picture. Who does not know the following?—

"Du Schwert an meiner Linken,
Was soll dein heitres *Blinken*?
Schaust mir so freundlich an";

and further on—

"Mich tragt ein wackrer Reiter,
Drum *blink* ich auch so heiter,
Bin freien Mannes Wehr."—Körner.

Jamieson, a beam, ray; to blink, to open the eyes, look with a favourable eye, &c. And so I close with the following additional illustrations:—

"Than upon him she keast up both her eyne,
And with a *blink* it come in till his thought
That he sometime her face before had seen."

Complaint of Creseide.

"Baloo, baloo, my wee wee thing,
O saftly close thy *blinking* ee."

Gall. Cradle Song.

"The maid pat on her kirtle broun;
She was the brawest in a' the toun;
I wat on him she didna gloom,
But *blinkit* bonnilie."

Muirland Willie.

"Now simmer *blinks* on flowery braes,
And o'er the crystal streamlet plays;
Come let us spend the *lightsome* days
In the birks of Aberfeldy."

Burns.

JOHN CRAWFORD.

263, Argyll Street, Glasgow.

The use of *wink* for *blink* in an unpleasantly suggestive manner is by no means modern. The pity is that *wink* has become so narrowed in our modern ears to its vulgar *ogling* meaning. Here are two passages from Shakespeare's *Venus and Adonis* (l. 90 and 121):—

"But when her lips were ready for his pay,
He *winks*, and turns his lips another way."

"Art thou ashamed to kiss? then *wink* again,
And I will *wink*; so shall the day seem night."

Adonis, in fact, closes his eyes from the sight of her.

JOHN ADDIS.

BRITISH SCYTHE-ARMED CHARIOTS.

(4th S. i. 414; vii. 95, 240, 332.)

MR. JEREMIAH, who maintains in opposition to Mr. Trollope that the ancient Britons used scythe-armed *covini*, appears to rely principally upon the authority of the work *De Situ Britannie*, attributed to Richard of Cirencester. This being the case, it should, I think, be noted that grave doubts exist as to the genuineness of that production; in fact it is now, I believe, very generally ranked with the pseudo Ingulf. But suppose it to be authentic, what weight can an assertion made by a monk in the fourteenth century have as against the negative testimony of Caesar and Tacitus? The truth is, however, that the statement extracted from the so-called Richard of Cirencester by Mr. JEREMIAH is itself taken from Pomponius Mela's work, *De Situ Orbis* (lib. iii. 6), which was most probably written about the middle or towards the end of the first century. I have not this treatise at hand, so I cannot give the exact words of the passage therein relating to *covini*, "*falcatis axibus*," but I believe that the parallel passage in the pseudo Richard (lib. i. c. iii. § 14) is taken from Mela, almost if not quite verbatim; and it is clear that to the testimony of Mela we owe the "stereotyped statement" respecting British scythe-armed chariots. Whether or not that statement is correct, I do not pretend to know; but it seems reasonable to suppose that Caesar would have told us something about the *covini* in question if the Britons of his day had used them. He mentions the *essedæ*, as everybody knows, and the confusion they caused—"terrore equorum et strepitu rotarum"; but surely, if there had been any chariots armed with scythes, he would have specified those formidable weapons as sources of terror, rather than, or at all events in addition to, the horses and the wheels. It does seem probable, however, that scythe-armed chariots were used in Britain subsequently to Caesar's expedition. As I have said, Mela expressly mentions them, and though Tacitus (in *Vita Agric.* § 12) does not, yet his notice of British war-chariots at all is so cursory that no argument against the scythe theory can fairly be drawn from it;

rather the contrary, in fact, for the chariots mentioned by Tacitus were, at all events, *covini*. I may add (1) that a passage from Strabo (iv. 200) is quoted in Camden (*Britannia*, vol. i. p. x. ed. Gough) to the effect that the Britons used chariots in war as the Gauls did; and (2) that the scythed *covini* mentioned by Mela and the pseudo Richard after him are said to have been armed "*Gallicè*." Still the whole question is involved in doubt, and I venture to think that a brochure upon ancient British war-chariots by some accomplished archaeologist is a literary desideratum.

W. A. S.

Newark.

There is a certain amount of negative evidence touching the question mooted in the fact that at least three interments involving the presence of a buried "ancient British chariot" have been met with in Yorkshire. Two of these are noticed in Phillips' *Yorkshire*, p. 200, with a reference for fuller information to the *Memoirs of the York Meeting of the Arch. Inst.* 1846. The third was discovered by Mr. Kendall of Pickering, in a tumulus near Cawthorn Camps. He described to me, when showing me the wheel-tires and other parts of the "find" still extant, the whole transaction, from the first meeting with the hole and its extremity to the complete unearthing of the whole. But the minute examination of the entire interment seemed to have revealed nothing to lead to the inference that scythes had existed. The horse-trappings found showed that draught from the chest, not the shoulder, of the small horses employed had been the rule. I should think Mr. Kendall would give any information asked to any "anxious inquirer."

J. C. ATKINSON.

Danby in Cleveland.

THE COMPLETION OF ST. PAUL'S.

(4th S. vi. *passim*; vii. 185, 241, 344, 390, 434.)

I am very glad that the few remarks which I made upon this contemplated work has brought forward so distinguished an architectural writer as MR. JAMES FERGUSON to explain more fully than has been hitherto known to the public the proceedings of the committee in reference to this great undertaking, and the definite arrangements which are to be carried out.

MR. FERGUSON disclaims any authority from the committee for the explanations which he has given, but no doubt he expresses in a great measure the opinions of his colleagues, though I venture to think there are some of them who would not altogether endorse his views. To discuss all the points raised by MR. FERGUSON at proper length would take up too much space in

your valuable columns, I must therefore confine myself to some brief replies.

In reference to the position of the organ, in the teeth of such accumulated authority as the "unanimous opinion of twelve of the most eminent musical men in England," it seems presumptuous to suggest that any other arrangement could have been adopted, seeing that the instrument is to be available for the services in the present choir as well as for those under the dome; but I can hardly think MR. FERGUSSON to be serious when he would make us believe that an organ to be as powerful as any organ in England, even if the two halves project only five feet on either side, can be so placed as not to obstruct the view "in any appreciable manner from any person standing on the floor of the church." My humble opinion is so utterly opposed to MR. FERGUSSON's idea about the organs so placed being "just what is wanted to furnish the choir arch," that I must decline to follow him in that argument. It seems to me, as it does to many others, that it will totally mar the architectural effect of that part of the cathedral.

MR. FERGUSSON next mentions the plan proposed in the *Sacristy*, which suggests the erection of an altar with steps, baldachino, and all proper accompaniments under the arch leading to the choir, and dismisses it in a summary manner as the production of men who have no idea of scale, and incapable of judging of the effect of their scheme if realised.

I think MR. FERGUSSON is in this matter utterly mistaken. I have not the pleasure of knowing the author of the plan so carefully studied and drawn to scale in the *Sacristy*; but as I know something of drawing, and fancy I understand a plan, I have no hesitation in saying that a most effective design might be produced upon the lines of that plan, and I can scarcely imagine a more beautiful position for a well-designed baldachino, crowning an altar properly raised, and surrounded by all the necessary arrangements *under the chancel arch* (not under the dome), thus giving dignity to the sanctuary, and that prominence which it entirely lacks in its present low position in the eastern apse. I would not pass so poor a compliment upon the accomplished professional adviser to the Dean and Chapter as to suppose that he is incapable of forming such an artistic grouping of these essential features as would be infinitely superior to "furnishing the choir arch" with any amount of organ pipes.

The great difficulty which seems to present itself to MR. FERGUSSON's mind is, that there will be apparently two churches under one roof. I think he attaches too much importance to this idea. Virtually this is the case in some of our cathedrals and abbey churches at present, and unless we are disposed to destroy some of the most interesting

features of our old buildings, these arrangements must remain. MR. FERGUSSON asks, when one part of the Cathedral is to be used and when the other?

Surely the daily services (when moderate numbers only attend) can take place in the present choir as usual, and for Sundays and other special services additional to the great Festivals of the Church, the aisle, choir, transept, and nave would most suitably hold the vast congregations that might assemble.

In calling attention to the plan given in the *Sacristy*, I had no intention of defending all its details; possibly the scheme might be improved. The subject is not without its difficulties; but in spite of MR. FERGUSSON's strictures, I, in common with many others, hesitate in thinking that the proposals as set forth by him are the best that can be devised. I see no inconsistency in my remarks about Westminster Abbey. The plans of St. Paul's and Westminster Abbey are so unlike, that different treatments in each building are necessary. As you will receive other communications upon this interesting subject, I will occupy no further space.

BENJAMIN FERREY.

THE BOOKWORM.

(4th S. vi. 527; vii. 65, 168, 262, 346.)

In looking over some old gentleman's diaries in my possession I came across the following reply to a query on this subject propounded in 1823, viz:—

"The bookworm is a small white silver-shining insect, or moth, much found amongst books and papers, and is supposed to be that which eats holes through the leaves and covers. Its head is big and blunt, and its body tapers from it towards the tail smaller and smaller; the body is divided into fourteen smaller partitions, having the appearance of so many shells, and each of these parts is again covered over with a multitude of thin transparent scales, which, from the multiplicity of their reflecting surfaces, make the whole animal appear of a perfect pearl colour. This insect is furnished on either side of its head with a cluster of eyes, and each of these clusters is beset with a row of small bristles much like the *filæ* or hairs on the eyelids, and perhaps they serve for the same purpose. It has ten long horns curiously ribbed or knotted, having at each end small hairs or bristles, here and there dispersed among them; besides these it has two shorter horns or feelers, which are knotted and fringed like the former. It has three tails, in every respect resembling the two longer horns on the head. The legs of it are scaled and haired just like the other parts of its body. The body is beset with small pointed bristles like spears. Dr. Hook says this animal probably feeds on the paper and leaves of books, and perforates small holes in them. To prevent the depredations of this little animal, books should be frequently aired, and if some strong smelling herbs, such as rue, wormwood, &c., russia leather shavings, or a small piece of camphor, be put among them, it will tend greatly to preserve them."

Another correspondent says:—

"The best and only security against bookworms is to mix mineral salts [which all insects abhor] in the paste used by the binders."

Hammersmith.

CHARLES PETTET.

Parnell's poem on the "Bookworm" was no doubt suggested by the lines of Theodore Beza, but he has introduced into his paraphrase so many allusions to other matters, that the original is almost entirely lost sight of. Parnell is much more indebted to the fertility of his own imagination than to Beza. The following is the poem referred to:—

"Theodori Beza Tinea;
Ad Musas tinea sacrificium ludicrum.
" Si rogat Cerebremque Liberumque
Vite sollicitus sum colonus;
Si Mavortis opem petit eruentis
Miles, sollicitus sum salutis;
Quidni, Calliope, tibi tuisque
Jure sacra feram, quibus placere
Est unum studium mihi, omnibusque
Qui vatium è numero volunt haberi?
Vobis ergo ferenda sacra? Musæ;
Sed quæ victima grata? quæ Camænæ
Dicata hostia? parcite, ô Camænæ;
Nova hæc victima, sed futura vobis
Suavis, arbitror, admodumque grata.
Accede, ô Tinea, illa quæ pusillo
Ventre corpore tam geris voracem.
Tene Pieridum aggredi ministros?
Tene arrodere tam sacros labores?
Nec factum mihi denega. Ecce furti
Tui exempla, tuæ et voracitatis.
Pene tu mihi passerem Catulli,
Pene tu mihi Lesbiam abstulisti.
Nunc certe meus ille Martialis
Ima ad viscera rosus usque languet,
Imo et ipse Maro, cui pepercit,
Justo Casare sic jubente, flamma,
Læsus dente tuo, scelestæ, languet.
Quid dicam innumeros bene eruditos,
Quorum tu monumenta, tu labores
Isto pessimo ventre devorasti?
Prodi, jam tunicam relinque, prodi;
Yah! ut callida stringit ipsa sese!
Ut mortem simulat! scelestæ prodi,
Pro tot criminibus datura poenas.
Age, istum jugulo tuo eruento
Mucronem excipe, et istum et istum.
Vide ut palpitat, ut cruore largo
Aras polluit hæc profana sacras.
At vos, Pierides, bonæque Musæ,
Nunc gaudete; jacet fera interempta,
Jacet sacrilega illa, quæ solebat
Sacros Pieridum vorare servos;
Hanc vero tunicam, hæc dico, Camænæ,
Vobis exuvias, ut hinc tropæum
Parnasso in medio locetis et sit
Hæc inscriptio; de ferâ interemtâ
Beza dat spolia hæc opima Musis."

Cork.

R. C.

The following extract seems to me worthy of a place amongst the various notes which the correspondents of "N. & Q." have furnished on this

interesting topic. I take it from Thomas De Quincey's *Autobiographic Sketches*, chap. vi. :—

"That library of 120,000 volumes, which George IV. presented to the nation, and which has since gone to swell the collection at the British Museum, had been formed (as I was often assured by persons to whom the whole history of the library, and its growth from small rudiments, was familiarly known) under the direct personal superintendence of George III. It was a favourite and pet creation; and his care even extended to the dressing of the books in appropriate bindings, and (as one man told me) to their health: explaining himself to mean, that in any case where a book was worm-eaten, or touched however slightly with the worm, the king was anxious to prevent the injury from extending, or from infecting others by close neighbourhood; for it is supposed by many that such injuries spread rapidly in favourable situations."

EFF.

SCRIPSITS OR CHRISTMAS PIECES (4th S. vi. 357; vii. 145, 201, 351.)—Seeing that your correspondent MR. SHAW mentions my father's name (p. 146), Dean and Munday, as publisher of scripsits, I thought a few facts from personal memory and knowledge might interest your readers. As a youngster some thirty-five years ago in my father's establishment, the sale of "school pieces," or "Christmas pieces," as they were called, and not scripsits, was very large; my father published some thirty different subjects (a new one every year, one of the old ones being let go out of print). There were also three other publishers of them. The order to print used to average about five hundred of each kind, but double of the Life of our Saviour. Most of the subjects were those of the Old Testament. I only recollect four subjects not sacred. Printing at home, we generally commenced the printing in August from the copper-plates, as they had to be coloured by hand. They sold retail at sixpence each, and we used to supply them to the trade at thirty shillings per gross, and to schools at three shillings and sixpence per dozen, or two dozen for six shillings and sixpence. Charity boys were large purchasers of these pieces, and at Christmas time used to take them round their parish to show, and at the same time solicit a trifle. The sale never began before October in the country, and December in London; and early in January the stock left used to be put by until the following season. It is over fifteen years since any were printed by my firm, and the last new one I find was done in lithography.

S. A. H. DEAN, of Dean and Sm,
successors of Dean and Munday.

SYDNEY GODOLPHIN (4th S. vii. 364.)—The person of this name for whom W. D. C. inquires is probably the son of John Godolphin, Judge of the Admiralty, who was nephew of Sir William Godolphin, the grandfather of the Lord High Treasurer. He was born 1651, and was a colonel in the army and governor of the island of Scilly. He married Susan, daughter of Reese Tannat of

Abertannat, Salop, Esq., by whom he had several children; and was probably alive in 1704, when an elaborate pedigree of the family was entered in the Heralds' College. In this, however, the date of birth of the Lord Treasurer is not given, but his monument states that he was aged sixty-seven at his death on Sept. 15, 1712. G. E. A.

WORCESTER ARMS (4th S. vii. 410.)—If MR. GRAZEBROOK had paid the visit he promised to a Worcestershire antiquary he might have obtained a clue to some of the names he is hunting for.

P.

"BARON" NICHOLSON: JOHN DALRYMPLE (4th S. vii. 286.)—Amongst the chief contributors to *The Town*, MR. BATES mentions "the clever, but profligate John Dalrymple." To whom does this refer? I particularly hope MR. BATES will reply to this inquiry.

SI QVIS.

"HEART OF HEART[s]" (4th S. vii. 362.)—I am quite unable to reply to LORD CHELMSFORD'S inquiry as to what has led to the universal expression of "Heart of hearts" in the plural. I can only satisfy him by quoting an old authority for a lady who appears to me, contrary to his expectations, to have been in possession of *two* hearts.

In that graceful sonnet which has been attributed to Sir Walter Raleigh, claimed by Lord Chesterfield, but written by the Earl of Pembroke, who died in 1630, he addresses Christiana, daughter of Lord Bruce of Kinlos, thus—

"Wrong not, dear empress of my heart,
The merits of true passion,
With thinking that *he* feels no smart
Who sues for no compassion."

Having thus disposed of his heart to his "Platonic mistress," as many others have done under similar circumstances, the sonnet concludes thus—

"Then wrong not, dear *Heart of my Heart*,
My true though secret passion;
He smarteth most that hides his smart,
And sues for no compassion."

R. B. S.

"LIGHT OF LIGHTS" (4th S. vii. 390.)—J. H. B.'s criticism on No. 137 in *Hymns Ancient and Modern*,

"Light of Lights! with morning shine,"
and

"Light of Lights! when falls the even,"
is groundless. He says,—

"One would think the composer of the hymn had never seen the Nicene Creed either in Greek or English, for there *οὐκ ἐκ Φωτός*, and "Light of Light," convey a very different meaning from that given by the plural of the hymn."

Of course they do, and for this very sufficient reason, that the author of the hymn intended his words in a different meaning. The Creed, in *Φωτός*,

ἐκ Φωτός, is speaking of the *second* person in the Trinity; whereas the hymn is addressed to the Trinity in Unity. The author may be supposed to have had in his mind Gen. i. 10, "And God made two great lights," of which He is himself the light; Psalm cxxxvi. 7, [O give thanks] "to Him that made great lights, for his mercy endureth for ever"; and James i. 17, "Cometh down from the Father of lights." MR. AINGER aptly asks on the same page,

"Quis emendabit ipsos emendatores?"

E. V.

"THE WIND HAS A LANGUAGE," ETC. (4th S. vii. 365.)—In the absence of information of a more definite kind, it may interest MR. GANTILLON to know even this little, that the lines appeared in a magazine more than forty years ago; and that the first four, vividly impressed upon my boyish mind, and clinging with bur-like tenacity to memory, ran thus:—

"The wind has a language I would I could learn;
Sometimes 'tis soothing, and sometimes 'tis stern;
And sometimes it comes like a low sweet song,
And all things grow calm as the strain floats along."

Of the remaining lines I have too imperfect a remembrance to venture attempting to give them. I do not remember the author's name, if indeed it was appended to the lines, nor the magazine in which they appeared.

J. L.

SHEERWORT (4th S. vi. 502; vii. 25, 151, 244, 332.)—I hope F. C. H. (a Murithian) will not think me hypercritical, but I do not fancy the *Arabis Italiana* would be used in salads, even by gypsies. Was his plant the *Cardamine hirsuta*? My own notion is, that the plant we call American cress (*Barbarea præcox*), may have been the sheerwort of old writers, but I have no proof of this. *Arabis Italiana* was certainly never cultivated, and I find sheerwort in a catalogue of "sallad herbs" dated 1688. In my very numerous lists I have no plant so called, except *Aster Tripolium*. Could F. C. H. send me a scrap of his plant?

JAMES BRITTEN.

Royal Herbarium, Kew.

TREVERIS' "GRETE HERBALL" (4th S. vii. 162, 268, 333.)—H. C. does not quote Parkinson's Index correctly, or he would see that his "Sonchus" and "Asparagus," although in the same line, have separate references, and are quite different things. My copy reads: "*Palatium leporia*, i. *Sonchus levis vulgaris*, 807. *Cesalpino*, i. *Asparagus vulgaris*"—which is indexed in its place under A. There is no doubt that our sowthistle is the "hare's palace" of most authors; but it does not seem to be that of Treveris.

I subjoin my address, and shall be very glad to correspond with H. C. I suspect we shall find that the *Ortus Sanitatis* was the source from which

both the *Grete Herball* and *Grant Herhier* were compiled. My edition (1526) has cuts.

JAMES BRITTON, F.L.S.

Royal Herbarium, Kew.

MEMORIAL VERSES ON THE NUMBER OF DAYS IN THE MONTHS (4th S. vii. 386.)—It may interest MR. LOFTIE to have his attention directed to Brae's edition of Chaucer's *Treatise on the Astro-labe*, published last year, wherein he will find at p. 25 the following note:—

"It is worthy of remark that Stevens here inserts, by way of illustrating the text, those well-known lines: 'Thirtie dais bath September,' &c. Adding 'Lo, verses of the number of the dais in ye Kalendar.'"

In his introduction to the *Treatise* Mr. Brae conclusively shows that the MS. of Stevens, here spoken of, must have been written about the year 1555. So that here are the verses, not only at a much earlier date than even MR. LOFTIE has discovered, but, to judge from the one line quoted, a version of them much nearer to that we are habituated to at the present day.

J. P.

THE OLDEST INNS IN ENGLAND (4th S. vi. 505; vii. 267, 334.)—The legend current in the neighbourhood is that, in one of the chambers of the ancient inn at Norton St. Philips, Somerset, the Duke of Monmouth slept the night before the battle of Sedgemoor. Should any of your readers wish for a photograph of this inn, I can supply them, and the proceeds will be given to a useful charity.

ELLA.

Bath.

THE PHENIX THRONE: BYRON (4th S. vii. 162, 268, 401.)—What ground has P. P. for supposing that in the verse he has quoted Byron intended any reference to the phoenix? To me the meaning appears to be simply and plainly, that in the desert—the wide waste—the solitude of his life, there was still one fountain springing, one tree, one bird singing—these all typifying his sister Augusta, to whom the lines were addressed.

G. J. DE WILDE.

ENGLISH VERSIFICATION (4th S. vii. 390.)—The most copious rules and instructions for English versification will be found in the *Art of English Poetry*, by Bysshe, first published in 1702. It treats of the structure of English verses, of their several kinds, and of the due observation of accent and pause; and contains rules conducing to the beauty of our versification. It has chapters on elisions and rhyme, and a dictionary of rhymes, followed by a very ample collection of passages from the best English poets, with the subjects arranged in alphabetical order.

F. C. H.

ROSEMARY USED AT FUNERALS (4th S. vii. 206, 348.)—I remember, many years ago, being once at a funeral in North Lancashire of a distinguished officer in the Order of Odd Fellows, when, a little before the procession moved from the

house, a basket containing rosemary was brought in; from which each guest took a sprig, carried it with him to the grave, and deposited it in the coffin.

The custom of using rosemary at funerals is thus explained by *Wheatly on Common Prayer*:—

"To express their hopes that their friend is not lost for ever, each person in the company usually bears in his hand a sprig of rosemary; a custom which seems to have taken its rise from a practice among the heathens, of a quite different import. For they, having no thoughts of a future resurrection, but believing that the bodies of those that were dead would for ever lie in the grave, made use of cypress at their funerals; which is a tree that, being once cut, never revives, but dies away. But Christians, on the other side, having better hopes, and knowing that this very body of their friend, which they are now going solemnly to commit to the grave, shall one day rise again and be reunited to his soul, instead of cypress they tribute rosemary to the company, which (being always green and flourishing the more for being crept, and of which a sprig only being set in the ground will sprout up immediately and branch into a tree) is more proper to express this confidence and trust."

It would appear that the early colonists of America had taken with them this old custom. Dr. Coxe, the Bishop of New York, alludes to the practice in his beautiful poem, *The Church's Daughter*. Although, as he says in a note, he has taken a quaint licence with the botanical name of the flower, rosemary (*Rosemarinus*):—

"Then roses pale and rose-marine,
She scatters o'er the marble dust;
And at the last heartrending scene,
As earth takes back its precious trust."

Milnrow.

JAMES PEARSON.

GEORGE EDWARDS, A.D. 1545 (4th S. vii. 388.)—The name of this gentleman appears as one of the twenty-two yeomen of the chamber of "the ordinary of the Queen's side which have their allowance of wages, without any meate or Bouch of Court," and he, as well as each of his colleagues, received 15*l.* 4*s.* 2*d.* per annum (*Ordinances of the Royal Household*, p. 170). This information is given in the "Ordinances made at Eltham in the xviith year of King Henry VIII.," but while that year was 1525-6, any person who will read the lists of names there given with any attention, will see that they must have been kept corrected to a much later period: for they contain titles which were not conferred until quite the close of the king's reign. To instance two: "The Earle of Hertford, Lord Great Chamberlyn," afterwards the Protector Somerset, was created earl Oct. 13, 1537; while the title of "The Lord Lisle, Lord Admirall," dates only from March 12, 1542. No mention of George Edwards occurs in the *Privy Purse Accounts of Henry VIII.*, nor in the *Raf-land or Trevelyan Papers*.

HERMENTRUDE.

BECKET'S MURDERERS (4th S. vii. 33, 171, 185, 268, 395.)—One of the Hugh de Morvilles mentioned had no son, but two daughters and co-

heirs—Adama, married to Richard de Lucy and Thomas de Multon, and Joan, wife of Richard de Gernon of Essex. De Gernon was pardoned a debt of 250 marks owed to the king for the inheritance of Hugh de Morville, whose daughter he had married. (*Rot. Fin.* 15 Joh., Feb. 1.)

HERMENTRUDE.

THE SCHOOLMASTER ABROAD IN STAFFORDSHIRE (4th S. vii. 121, 180, 311, 374.)—MOORLAND LAD tells of the suckling of a "bull-pup" by a pitman's wife. Such nursing is not unique, as he seems to think. Mrs. Piozzi, somewhere in her *Autobiography* or *Letters* (my note is incomplete), speaks of the suckling of lap-dogs by human wet-nurses as a common practice at Naples; and refers to a picture she has seen of a woman suckling a cat.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

BISHOP MORDECAI CARY (4th S. vii. 234, 376.) R. DYMOND will find, if he refers to my recent contribution (4th S. vii. 137), that the Rev. Henry Francis Cary married Jane, daughter of James (not John) Ormsby, Esq., of Sandymount, near Dublin; and also that his mother was Henrietta, daughter of Theophilus Brocas, D.D., Dean of Killala. His son, the Rev. Henry Cary, M.A., of Worcester College, Oxford (not mentioned in the pedigree), was the author of the *Memoir* to which I referred, and in which may be found, as one might expect, many biographical details.

ABHBA.

WHY DOES A NEWLY BORN CHILD CRY? (4th S. vii. 211, 289, 394.)—If the quotation made by MR. MORRIS (p. 374) is perfectly reliable, it tends to throw much light on the mature (as well as on the infantile) pronunciation of the period. We may certainly conclude that the first letter of the English alphabet was then pronounced as A in *mun*, *can*, &c.—a fashion which is still retained in some old places.

There is perhaps more difficulty about the pronunciation of the second vowel E. It is by MR. MORRIS's authority made to rhyme with the verb *be*, and to give the tone to the very ancient designation of *Eve*. Perhaps a philosophical accoucheur or observant monthly nurse could tell us whether the incipient cry of a young lady most resembles a shrill EE or a broader AY or EH; but we may guess, without such initiation into the mysteries of the sick chamber.

We have no reason to believe that the verb *be* has always been pronounced in its present shrill or insignificant way. In modern poetry it seldom or never forms the final syllable of heroic lines, as it did often in that of Spenser. And the name *Eve* was probably in old times a word of two syllables, of which the first resembled the initial sound in Eveline or Evangeline or Elsie Deans.

These questions affect the history of languages

very intimately in their progress and decay. We require, however, a proper scale of sounds even to discourse of them. Might I again suggest the natural scale offered (4th S. v. 545) as a basis for such speculations, and which I have ventured to repeat here:—

EE, AY { EH,
 { AH, AW, OH, OO.

LITTERA.

SIR JOHN POWELL (1st, 2nd, 4th S. *passim*).—When found *not*, make a note of it. I have before me the *Biographical Dictionary of Eminent Welshmen*, by the Rev. Robert Williams, M.A. (London, Longmans, 1852), in which I cannot find the name of this upright judge and Welshman.

I see, however, that your first query was published on March 12, 1853, and I find in the *Clergy List* that the reverend author of the dictionary is still living; therefore I venture to hope that he has already made a note of the judge's name, to grace some pages of addenda to his original work.

GEO. E. FRERE.

SAMPLERS (4th S. vi. 500; vii. 21, 126, 220, 273, 331.)—About fifty years ago I was shown a kind of sampler at Bacton, Herefordshire, in the church there, of exquisite work, but unfortunately I took no note of it. I should be very much pleased if any lady or gentleman in that neighbourhood would describe it. I think I was told that it was worked by Blanche Parry, chief gentlewoman to Queen Elizabeth, and who died 1590. Perhaps an older sampler than this does not exist.

F. C. P.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. vi. 43, 164, 259, 355, 445; vii. 350.)—PROFESSOR ELZE will, I trust, pardon my pointing out that the question is not whether the word *muck* might be used for useless treasure, but whether Shakespeare has used that word in the passage above referred to, from Act IV. Sc. 3. The received text follows the first folio; HERR ELZE suggests a speculative emendation. Now I do protest most earnestly against all such merely speculative emendations. Show a fault in the text, and many, perhaps too many, are ready to come forward and correct it—and welcome. But here is no fault, for the text reads as grammatically correct. If, as the HERR suggests, a faulty compositor had placed *muck* where Shakespeare wrote *muck*, which I do not admit, we have this further difficulty of the additional substitution of *meat* for *me* to contend with. Such double inadvertence, thus conjoined, is against all we know of the doctrine of chances. We are dealing with a question of probabilities only, and the odds are against the *muck* theory. It may be said that the printer, having blundered over the word *muck* inadvertently, has substituted *meat* for *me* designedly, to make a

false sense. It won't do; and for the following reasons:—1. A compositor, having made a slip *inadvertently*, would, as a matter of course, pass it unnoticed. 2. If noticed by compositor, reader, or editor, there was the "copy" to refer to, by which means the original error could be corrected, instead of needlessly piling Pelion upon Ossa by making a second.

Shakspeare should be respected in his grave:

"Good friend, for Jesus' sake forbear,"

lest we fall under the consequent ban—

"... curst be he y^e moves my bones."

A. H.

THE ACCIDENTS COMPENSATION BILL (4th S. vii. 280, 373).—As a fellow-sufferer through Lord Campbell's shortcomings as a judge, I can fully sympathise with CLARRY. He is, however, mistaken in his censure of the *billiculus* of which LORD LYTTLETON claims the parentage. The act was a most just one, though extravagant damages have, no doubt, been recovered under it. But the cases of fraud upon companies to which CLARRY refers, and which are no doubt rife enough, are connected with actions brought at common law by persons who allege themselves to be injured, and have nothing to do with the statute in question.

C. G. PROWETT.

Garrick Club.

In such statements as that at a railway accident 500 persons were in the train, and that the company compensated 600, exact are preferable to round numbers. Will CLARRY oblige me with them, and also the authority on which he relies? As no one was killed at the accident which cost the Brighton Railway 74,000*l.*, Lord Campbell's act inflicted no hardship in that case.

Railway companies are subject to frauds by persons who pretend to have been injured. Still more so are insurance offices by those who set their houses on fire, and I believe all great establishments are much cheated, against which there is no protection but vigilance. I have been present at many trials, and do not think that the tendency of juries is to give excessive damages in railway cases. On the contrary, they are disposed to take too pecuniary a view, and calculate what a man has lost by the interruption of business and the doctor's bills, and what he is disqualified from earning by temporary or permanent injuries—leaving personal sufferings almost out of their consideration.

I was a rather close observer of Lord Campbell's career from 1828 to his death, and especially so of his conduct on the bench, and I wish to offer my opinion, in which I believe nearly the whole profession will concur, that he was a very great lawyer, and at *nisi prius* an eminently fair and patient judge.

I have nothing to say in Lord Campbell's

favour as a biographer or a legislator. He knew what was good, and unscrupulously appropriated it. I believe LORD LYTTLETON's bill to be the most valuable of all his appropriations, and one which would have done honour to both had his vanity allowed him to say where he got it.

AN INNER TEMPLAR.

CAPRICIOUS WRAY (4th S. vii. 259, 372).—Perhaps some of your readers may not be sorry to become acquainted with the French sonnet of which the one you have reprinted, at p. 372 of the present volume of "N. & Q.," is evidently a translation. It is possible that the French *jeu d'esprit* may be an imitation or translation from the Spanish:—

"Doris, qui sait qu'aux vers quelquefois je me plais,
Me demande un sonnet, et je m'en désespère.
Quatorze vers, grand Dieu! le moyen de les faire!
En voilà cependant déjà quatre de faits.

"Je ne pouvais d'abord trouver de rime; mais
En faisant on apprend à se tirer d'affaire.
Poursuivons; les quatrains ne m'étonneront guère,
Si du premier tercet je puis faire les frais.

"Je commence au hasard, et si je ne m'abuse,
Je n'ai pas commencé sans l'aveu de ma muse;
Puisqu'en si peu de temps je m'en tire si net.

"J'entame le second, et ma joie est extrême;
Car des vers commandés j'achève le treizième;
Comptez s'ils sont quatorze, et voilà le sonnet."

E. M'C.

Guernsey.

W. D. B. asks who was thus indicated in a certain sonnet which he imperfectly remembers. In reply, E. A. D. (p. 372), after noticing that the W. of Dodsley's *Collection* becomes "Wray" in *Elegant Extracts*, suggests that "Capricious Wray" may have been Daniel Wray, the archaeologist. H. P. D. is more positive; he says (p. 372), "this was Daniel Wray, deputy-teller of the Exchequer from 1745 to 1782." Surely W. (whether "Wray" or not) was a *lady*. Men do not write *vers de société* of this kind to one another. To play with the caprice of a pretty woman, and write her a sonnet, is natural enough; but one could not flirt with a deputy-teller of the Exchequer.

The name Wray is not uncommon, and no doubt there have been several ladies of that name quite worthy of a sonnet. E. A. D. quotes from a copy of Dodsley's *Collection*, dated 1775. My copy of vol. ii. is the third edition, published in 1751. When was the sonnet first printed? In the *Annual Register* for 1770 I find recorded the death of the "relict of Sir John Wray, Bart." Would the sonnet fit her?

JAYDEL.

MEANING OF "FOG" (4th S. vii. 96, 216, 351.) My indistinct writing has led your printer into an error in my remarks on the etymology of *foggy*. The common explanation of the word which strangers are sure to ask, is, that it is a corruption of

fodderer (not podderer), or the man who fodderes the cattle. But this change of two *gs* into two *ds* will hardly do. *Fogger* is, I do not doubt, a regular derivative from *fog*, in the sense attributed by your correspondent to the latter word.

W. (1.)

THE SOUTER AND HIS SOW (4th S. vii. 361.)—It is scarcely correct to say that these lines have been forgotten. They have been preserved by C. K. Sharpe in one of his collections (reprinted in *Four Books of Choice Old Ballads*, p. 36. Stevenson, Edin. 1808); and in an Edinburgh journal of date Nov. 14, 1868, a correspondent inquires after the remaining verses not yet recovered, giving at the same time the stanza preceding those quoted by G. :—

"There was a souter and a sow,
Tanta-ree-rie-arum,
An' for her birse he kissed her mou,
Tanta-ree-rie-arum."

Sharpe's copy is more exactly like the version I have heard in Forfarshire. "Tantara, tantara" was a favourite burden at the beginning of the seventeenth century.

W. F. (2.)

South Hook, Kilmarnock.

THE CHEVRON (4th S. vii. 408.)—S. P. asks a very odd question. I think I may venture to positively assert that no "heraldic authority" exists for the belief in question. It is simply absurd.

H. S. G.

Is the belief such as S. P. states it to be? I had always understood that the cockle shells or palmers' drinking-cups, such as appear on the arms of the Bernards, Villiers, and Russells, were the Crusaders' emblems.

HENRY F. PONSONBY.

HERVEY OR HERREY (4th S. vii. 142.)—The Bible concordance in my possession is signed "Thine in the Lord, Robert F. Hervey," as examined under magnified power.

GEORGE WADSWORTH.

304, Oxford Street, Manchester.

THE "PLAIN DEALER" (4th S. vii. 301.)—It is singular that MR. FRISWELL should have ascribed the authorship of the *Plain Dealer* to Congreve, and that G. F. S. E. (p. 376) should have indorsed that opinion. It is of course by William Wycherley.

R. J. G.

SIR GEORGE MOORE (4th S. vii. 76.)—He was a baronet. See Burke's *Extinct Baronetage* under "Moor, of Mayd's Mortou." In Lipscombe's *History of Buckinghamshire*, vol. iii. p. 41, he is mentioned as an intimate friend of Titus Oates, and his coat of arms is given as "On a fess 3 fleurs-de-llys between 3 mullets."

J. E. JACKSON, Hon. Canon of Bristol.
Leigh Delamere, Chippenham.

GORSE (4th S. vii. 323, 379.)—In a small volume on the *Language of Flowers*, published by James Williams, London, 1844, I find *anger* as the emblematical meaning attached to "whin," which is synonymous with *gorse*. This is certainly very appropriate, and will, I hope, be satisfactory to the fair inquirer.

J. Mx.

St. Bees.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Memoir of Daniel Maclise, R.A. By W. Justin O'Driscoll, M.R.I.A., Barrister-at-Law. (Longmans.)

Mr. O'Driscoll has the first essential qualification for a biographer—a thorough admiration of the subject of his labours; he has, too, the advantage of having known Maclise from his boyhood to his grave, but as he modestly confesses, he has been long unaccustomed to literary work, while it is obvious he does not possess that knowledge of art, without which no man can possibly produce a satisfactory life of a great artist. As a mere record of the leading incidents in the artist's uneventful life—a life marked alike by an honourable spirit of independence and an earnest determination to excel—and as a record, too, of the order in which he produced the noble works which established his reputation, the work is not without present interest. By far the most valuable portion of the book consists of Maclise's letters to his friend, Mr. John Forster, which that gentleman most liberally placed at Mr. O'Driscoll's service. These, which are genial and pleasant, with an admirable letter from the Prince Consort, give life to the book, and increase the value which it will unquestionably be found to possess for the future biographer of Daniel Maclise.

Our Baths and Wells. The Mineral Waters of the British Islands, with a List of Sea-Bathing Places. By John MacPherson, M.D., Inspector-General of Hospitals, H.M. Bengal Army (Retired), &c. (Macmillan).

This well-timed little volume gives the results of the author's visits to the health resorts of Great Britain and Ireland, made for the purpose of comparing them with all the chief foreign ones; and it forms therefore not only a volume of practical use to those who for reasons of their own prefer or are compelled, to avail themselves of our native balneological resources, but also a means of comparing those resources with the *Baths and Wells of Europe* as described in Dr. Macpherson's former work so entitled. The reputation which that little work enjoys as a most useful and discriminating guide, will, we have no doubt, be shared by the intelligent little volume before us.

BOOKS RECEIVED.—We must content ourselves, for obvious reasons, with recording the appearance of the following:—*Freedom in the Church of England. Six Sermons suggested by the Voyage Judgment.* By the Rev. Stopford A. Brooke. (Henry S. King).—*The Jurisdiction and Mission of the Anglican Episcopate.* By the Rev. T. J. Bailey, B.A. (Parker).—*The English Bible, and our Duty with regard to it. A Plea for Revision.* By Thomas Kingsmill Abbott, M.A. (Hodges, Foster, & Co.).—*A Catalogue of Anglo-Saxon, and other Antiquities, bequeathed by William Gibbs, Esq., to the South Kensington Museum. Compiled by C. Roach Smith, F.S.A.* (Chapman & Hall).—The authorities of South Kensington deserve credit for having secured the services of Mr. Roach Smith to turn to good account Mr. Gibbs's patriotic bequest.

A GRAND DRILL REVIEW, organised by the Society of Arts, of four thousand boys, with their bands, will be held by His Royal Highness Prince Arthur in the Royal Horticultural Gardens on Wednesday, June 14. Admittance to the Gardens only, one shilling. A musical performance by the boys in the Royal Albert Hall will take place after the Review. Subscriptions in aid of the cost of conveying the boys by railway, and providing them with refreshments, will be received by the Secretary of the Society of Arts.

A BOOKSELLER of the old school, George May, died in the Charterhouse on May 13, aged sixty-eight. While in business, in 1845, he wrote and published a descriptive History of the Town of Evesham, where he resided. He subsequently went to America; but not being successful he returned, and, like many others, found a resting-place in the house founded by Thomas Sutton.

"Who was Will, my Lord of Leicester's jesting Player?" was a question raised by the late Mr. Bruce, who inclined to the opinion that Will Kemp was the man. According to *The Athenæum*, Mr. Halliwell has discovered in the private account-book of the Earl of Leicester, preserved in the Longbridge Collection in Warwickshire, confirmation of the accuracy of Mr. Bruce's judgment. Perhaps further researches may show that the suggestion, that Shakespeare also served with Leicester in the Low Countries, is equally well founded.

MR. J. H. HESSELS, a Dutch gentleman, well known for his acquaintance with early printed books, is engaged in making a translation into English of Dr. Van der Linde's work, entitled "*De Haarlemsche Coster-Legende*."

OLIVER CROMWELL'S HOUSE.—Workmen have been employed to demolish the fine old large red-brick mansion on Brixton Rise, which, according to repute, was once occupied by Oliver Cromwell. This is the last specimen in the locality. The property has been purchased by the London Tramway Company.

SUBSCRIPTIONS are invited by Messrs. Barclay Brothers for 20,000 fully paid-up shares in the South Aurora Silver Mining Company, the price of issue to the investing public being 10*l.* per share, payable by instalments, extending over to the 1st August next. The mine is situated in the Nevada district, and has been worked with very satisfactory results, one dividend of 20 per cent. having been paid in February last, while a further quarterly dividend at the same rate has just been announced payable on the 1st proximo. These shares now offered were lately owned by the vendors of the mine, who accepted them in part payment of the purchase money. One satisfactory feature in the terms of the circular published is, that applicants will participate in the dividend to be paid at the beginning of next month.

Notices to Correspondents.

G. O. W.—We cannot trace any such article; perhaps the matter was introduced incidentally into a paper on some other subject. There have been no omissions from any reprints. Did the writer sign his name?

T. E. G.—What is the title of the book?

M. E. B.—Sir Hugh Smithson, who had married a daughter of the Duke of Somerset, succeeded his father-in-law (under a special limitation in the patent) as Baron Warwick and Earl of Northumberland. He was not ennobled because he was a physician.

F. T.—On "*Mad as a hatter*," see "*N. & Q.*" 3rd S. v. 24, 64, 125.

H. M. (Tralee).—Please repeat the query.

C. W.—Two articles on burying alive as a punishment appeared in "*N. & Q.*" 1st S. vi. 245, 560.

P. (Lucknow).—On horse-laugh, or huarso-laugh, see our 3rd S. xi. 242.

A. O. V. P.—Saint Sunday, alias Saint Dominic, has been noticed in our 2nd S. vi. 152, 215.

W. H. S. will find at p. 443 that black-edged writing-paper dates as early as 1683.

RICHARD BARRINGTON.—We do not remember to have received your communication.

ERRATUM.—4th S. vii. p. 433, col. line 34, dele "*cl*" before "*Radulphus*."

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LONDON, SATURDAY, JUNE 3, 1871.

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ES: — Hair Growing after Death, 476 — The Clo Family, &c., 477 — Date of Chaucer's Birth, 478 — Abbreviated to T., 479 — Dedication of Churches, 480 — *Amoires de Casanova*, *Id.* — Digamma — Chignons — Old Families: Knights of Charles I., 1630 — *Donna* of Villanova — Etymology of "Ward" as a Surname — The Memory of Smells — A Cromwell — Hogan — War Medals — "In the Straw" — "The never Sets," &c. — Charms for Ague — Mezzotinto — The White Tower of London — Surnames of — Heraldic — Gates, Isle of Man, &c., 481. — Books, &c.

Notes.

ARMS OF CRISPINUS, SHAKESPEARE'S OR MARSTON'S?

T. HELSBY's communication at p. 118 has led me of a note I commenced some six weeks ago. That Crispinus in the *Poetaster* is an undisguised, or in the flimsiest of disguise, is as certain as that Capt. Theca is stout. Capt. Hannam, Demetrius the dresser of Decker, and the Horace of the *Satiro-Mastix*, we, dress, get up, and in all his peculiarities, person himself. Decker, in his retort, accepted the names of Demetrius and Crispinus both for himself and Marston, and put their likenesses on the stage. But the author of the article "Jonson's Quarrel with Shakespeare," in *rev.* of the *North British Review* (July 1870) writes of much imagination—while allowing Crispinus is in the main Marston, thinks "It is almost evident that the person from whom he borrowed the incident of the arms was Shakespeare"; or in other words, that Jonson, imitating Shakespeare and Shakespeare's pretence to gentility. He has, however, given no opinion for this, and in truth is proof needed, as it is not, that Crispinus is Marston's satirical description of his arms would itself decide.

all whom Jonson attacked in his *Poetaster*, on was the only one of gentle blood. Partly

therefore the better to mark him out, partly because Marston seems to have been fond of parading it, and partly perhaps because Jonson would exhibit him as a sorry specimen of his class, his gentility is brought forward, frequently, prominently, and distinctively. On the occasion in question Crispinus, having asserted it, says:—

"You shall see mine arms if 't please you . . . mistress, for I bear them about me, to have 'em seen: my name is Crispinus or Crispinas indeed; which is well expressed in my arms,—a face crying, in chief; and beneath it a bloody toe between three thorns pungent."

Now this latter part is merely a grotesque description of the true arms of Marston—a fesse ermine between three fleurs-de-lis argent. As, however, it would have been too perilous in those days of old gentility to ridicule too closely or markedly an honoured heraldic device, Jonson, with viciously spiteful malice, added in chief "a face crying," and in so doing managed to mark out his opponent more distinctively. It may have been suggested to him by the long melancholy face of the greyhound which is, I believe, the Marston crest; but it was an addition which became as it were a new and personal grant to the holder in recognition of his glorious achievement, in that he, the upholder of the honour of an old coat, had taken, like Decker, a public beating.

"Or if (transported by any sudden or desperate resolution) you do [malign, traduce, or detract the person or writings of Q. Hor. Flaccus]; that then you shall not under the bastoon, or in the next presence, being an honourable assembly of his favourers, be brought as voluntary gentlemen to undertake the forswearing of it." (Oath administered, *Poetast.* v. 3.)

The satire of the whole oath and of the counter-oath in *Satiro-Mastix* is, that they swear not to repeat certain acts and incidents. We learn also from Drummond that Jonson once beat Marston.

B. NICHOLSON.

FACTS AND FICTIONS ABOUT THE DUKE OF BUCKINGHAM'S MOTHER.

The old story about the mother of the first Duke of Buckingham having been a kitchen-maid, and of her descent from the Beaumonts of Coleorton being an invention of the heralds, having been recently revived by a popular writer, it may be worth while to ask how the case really stands.

Here is the story in its original shape from Coke's *Detection*:—

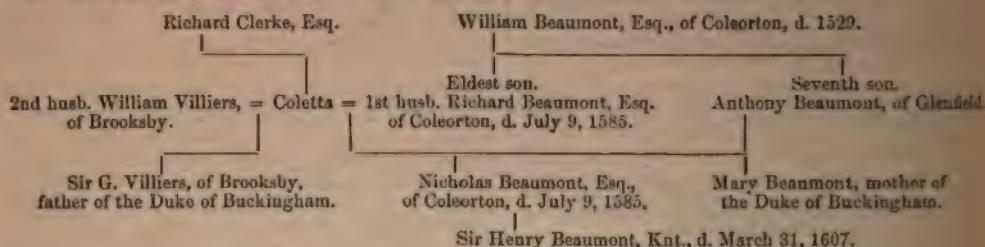
"Mary Beaumont was entertained in Sir George Villiers his family, in a mean office of the kitchen, but her ragged habit could not shade the beautiful and excellent frame of her person, which Sir George taking notice of, prevailed with his lady to remove Mary out of the kitchen into an office in her chamber, which, with some importunity on Sir George's part, and unwillingness of my lady, at last was done."

Lady Villiers, Coke goes on to say, died soon after, upon which Sir George married her maid.

Roger Coke's authority for the affairs of the reign of James I. does not stand very high. In this instance, however, he gives his authority—one of Sir Edward Coke's daughters by his first marriage, who may have been well informed, but who was certainly prejudiced against the Villierses

from the opposition which sprang up between Coke's party and the favourite.

Very different is the account given in the pedigrees of the two families of Villiers and Beaumont, as given in Nichols's *Leicestershire*, iii. 198, 744, the important parts of which are as follows:—



According to this genealogy, therefore, Sir George Villiers of Brooksby, the father of the duke, was half-brother to Nicholas Beaumont of Coleorton; and that so much at least of the pedigree is true there can be little doubt, for in a deed dated Aug. 4, 1579, eight years before his first wife's death, which is recited in his own inquisition *p. m.* (*Chanc. Inq.* 4 James I., Part II. No. 74), he leaves the manor of Goadby to his then wife Audrey for her life, and after her death to Nicholas Beaumont, Esq., and his heirs.

Let us now see what external testimony there is for Mary Beaumont having been one of the Beaumonts of Coleorton.

Sir H. Wotton, a first-rate authority (*Rel. Wot.* i. 208), states expressly that she was "daughter to Anthony Beaumont of Coleorton, Esq.," thus differing from the pedigree only in giving the qualification from the abode of his family instead of from his own. Goodman (i. 255) says "she was descended of the Beaumonts, as ancient a family as his" (*i. e.* the duke's) "father."

Wilson (*Kenet*, ii. 699), whose leanings would be against the duke, speaks of the marriage in the following way:—

"For the old man coming to Coleorton in Leicestershire to visit a kinswoman, the Lady Beaumont, found a young gentlewoman of that name allied and yet a servant to the lady, who being of a handsome presence, took his affections, and he married her."

This in all probability is the true account of the matter. The Lady Beaumont mentioned was the wife of Sir Henry, who, by the half blood, was Sir George Villiers's nephew. Mary Beaumont, a poor cousin, was in the household, according to the custom of the time, as a waiting gentlewoman, just as Margaret Dakins, successively married by the brother of the Earl of Essex, the brother of Sir Philip Sidney, and Sir Thomas Hoby—without any idea of disparagement—was

waiting gentlewoman to the Countess of Huntingdon. Even Weldon, who is scarcely ever to be trusted, and who says that the duke's mother was of a "mean" family, calls her "a waiting gentlewoman." The story, therefore, of Mary Beaumont having been a kitchen-maid in Sir George Villiers's own house may be left to R. Coke's own authority, which, slight enough in itself, is absolutely worthless in the face of the concurrent testimonies given above.

Another point, which has been made the most of by biographers who write for effect, is the old age of Sir George Villiers at his marriage. No doubt in this they have Wilson's authority, but still, as Sir George lived some seventeen or eighteen years after his second marriage, they might have remembered that he could hardly have been so very old. But, in point of fact, the inquisition on his father (*Erech. Inq.* 3 & 4 Eliz. "War. and Leic." No. 5) states that he was fourteen years and more on Nov. 3, 1561. Ages in inquisitions may not always be quite accurately given; but if we give him seventeen years in 1581, we cannot allow him more than forty-three in 1587, when his first wife died. The date of his second marriage is uncertain, but as his second son was born in 1592, he cannot have remained long a widower.

Again, Lady Villiers is said to have been left in great straits for money; so that, according to Sir Simonds D'Ewes, he first came to court in worn-out clothes. As, however, she had no less than 360 acres of land with her house at Goadby (*Chanc. Inq.* 4 James I. Part II. No. 74), the part of the story may be dismissed at once, though (as she had only a life interest in the land) she may have lived sparingly with respect to occasions less important than her son's presentation at court.

Finally, what is the truth about her remarriage? The name of her second husband given

ome, not in all of the pedigrees, is Sir W. ner. It appears, however, from the inquisition into his death (*Chanc. Inq.* 5 James I. Part II. 169) that he died Nov. 2, 1606, and this a little time, though the objection is not an insuperable one, for a marriage with Lady Villiers, whose husband died only in the preceding year. Nor is there any mention of his leaving a widow, either in the inquisition or in the will dated Oct. 27, 1606) recited in it. Farther: in a list of tenants in capite in Leicestershire, given in *Wolsley's Leicestershire* (i. cxxxiii.), Goadby is assigned to "Maria Villiers." The list was made 1606, and corrected by one the date of which cannot be earlier than May 22, 1611. If, therefore, the corrections were carefully made, this would overthrow the marriage altogether, and I am on the whole, inclined to disbelieve in it. No further evidence can be adduced.

Let me conclude with a query—What was the date of the marriage with Sir Thomas Compton? Sanderson implies that it took place before young Villiers became a courtier. Sanderson is not a high authority, but if his statement is true it is certain that the step-son of a brother of Lord Compton would find his way much smoother before than one who was merely the son of the owner of a country knight.

S. R. GARDINER.

MEMORY.

The *St. Louis Journal of Speculative Philosophy* for January, 1871, contains an account of a person possessed of a most extraordinary memory, Mr. Daniel McCartney, a labouring man, which has been thus condensed by a Cincinnati newspaper:—

Mr. McCartney was born in Westmoreland county, Pennsylvania, September 10, 1817, and is nearly blind; can read the largest print only by holding it within inches of his eyes. His memory is exceedingly retentive and minute, and he claims that he can recollect events of every day since January 1, 1827, when he was about nine years and a half old. He never kept any record of occurrences, and has no system of mnemonics. An examination by D. W. Henkle, commissioner of the schools in Ohio, showed that McCartney's assertions were true. Mr. Henkle has a journal with him which records the events of forty-five years past, and found that McCartney's answers tallied with the records of the year. His questions related to the day of the week, the season of the weather, and occurrences coming under McCartney's observation. In reply to an interrogatory regarding October 8, 1828, McCartney in two seconds answered: "Wednesday. It was cloudy, and drizzled rain. I dined dinner with my father where he was getting in

Question: "February 21, 1829?" Answer in two seconds: "Saturday. It was cloudy in the morning and clear in the afternoon; there was a little snow on the ground. An uncle, who lived near, sold a horse and a dog for \$35." Question: "October 13, 1851?" Answer after fifteen seconds: "Monday. It was kinder sun-like weather. I staid all night Sunday night at

my brother's, and next day I went to the depot in Cardington to saw wood." Question: "May 8, 1846?" Answer, in two seconds: "Friday. It rained some. The Saturday before I attended a quarterly meeting in Iberia." (He is a Methodist.) Question: "July 16, 1866?" Answer, instantly: "Monday. A very hot day. I sawed wood that day, and the next day went out into the country to hoe potatoes." The same accuracy and facility was shown in respect to many other dates, some connected with important public events, and others having no such association.

"McCartney likewise showed wonderful quickness in mathematics. Being asked to multiply 32 by 45, he returned a correct answer in two seconds, doing the sum 'in his head,' multiplying first by five and then by four. In the same way he multiplied 93 by 97 in twelve seconds, 84 by 53 in eight seconds, 456 by 123 in thirty-five seconds, and 182 by 3,756 in four and a half minutes; becoming confused, however, in the last attempt. He displayed a good knowledge of geography.

"On subsequent occasions Mr. Henkle again examined him as to dates and in cubic root. His accuracy and powers of computation were as manifest as on former trials. His spelling was found to be rather faulty, but he knew something of German by hearing neighbours speak it. McCartney is certainly a curiosity, and deserves the attention of those learned in psychology and the collateral sciences."

Philadelphia.

BAR-POINT.

ROSCOE'S "LIFE OF WILLIAM ROSCOE."—Permit me to point out one or two inaccuracies in the remarks in this work which relate to the sale of Roscoe's splendid collection of books. In chap. xiv. p. 105 (ed. 1833), the biographer states that "a copy of the *Rappresentazioni Sacre* which had cost him (W. Roscoe) a few shillings sold for thirty guineas." And later on in the same chapter, "the splendid manuscript of the Bible was purchased for the sum of two hundred guineas." Both of these statements are in themselves slightly inaccurate: the *Rappresentazioni Sacre* having been sold for 32*l.* 0*s.* 6*d.*, whilst the price paid for lot 1810, *Biblia Sacra, utrumque Testamentum*, was 178*l.* 10*s.* These figures I have ascertained by referring to a copy which I possess of the catalogue of the sale, in which the prices at which the various lots were sold have been neatly appended in ink. I picked up this relic of Roscoe at an old bookstall in Liverpool, and from the autograph it bears, it would appear to have been at one time in the possession of the late Rev. Dr. Raffles, who resided at Liverpool for a number of years. Whilst on this matter I may mention that the church in which Roscoe was married—namely, St. Ann's, Liverpool, is shortly to be pulled down, probably in a week or two, for town improvements. EFF.

GLoucestershire Folk Lore.—Talking with one of the villagers lately about a sudden death which occurred here last Friday night, she said that she knew that there would be a death in

the village; there always was one *before a month was out after an open grave on a Sunday*. A grave was dug on Saturday, March 25, for the interment on Monday morning of another parishioner, who had also died rather suddenly.

Might not the mystery of the blue signs in Grantham be revealed by ascertaining the Duke of Rutland's election-colours?

DAVID ROYCE.

Netherswell Vicarage, Stow-on-Wold.

"PADDY, OR PEGGY, O'RAFFERTY."—In the *Ladies' Own Journal* for January 21, 1871, occurs the following note:—

"In answer to an inquiry of your correspondent 'J. H. K.,' in your 'Notes and Queries' column, regarding Hogg's song entitled 'Paddy O'Rafferty,' I informed him in your number of the *Ladies' Journal* of 30th July last, that I had heard Hogg say that this song was never printed, as he had merely composed it to sing himself. In your journal of 31st ult. a correspondent—I suppose the same, but whose initials are printed 'J. H. R.'—again refers to this song, and solicits any of your contributors to give him a copy of it. He also says—I suppose in reference to my answer to his first communication—'He (that is Hogg) was heard to say that he would never print it, but keep it to sing himself; but this may have been a bit of his accustomed bombast.' Hogg has now been in his grave for thirty-five years, and has left his memory in charge to his countrymen, expecting it would be safe in their keeping, and I much regret to see 'J. H. R.'s' remark, written, I hope, without thought. As I can hardly think 'J. H. R.' would exhibit so much anxiety to possess the songs of the Ettrick Shepherd unless he was animated with some friendly feeling towards his memory, will he excuse me—who ought to have known him well—when I say that he was not a talker of bombast, and, moreover, I had the most implicit confidence that he would not state as a fact that which he knew was not true. It is very probable, however, that 'Paddy O'Rafferty' may have been taken down from Hogg's singing and printed; indeed, I am almost certain that I have seen it in print, but I cannot recollect where.

* "J. H."

Are J. H. K., J. H. R., and J. H. sufficiently conversant with the theme they are discussing? The song "Peggy O'Rafferty," which I presume the correspondents unconsciously have in view, was composed by Robert Tannahill, and is included in every edition of his works. On this the Ettrick Shepherd may have written a parody, and being a parody, he would of course not print it. Will not this solution satisfy the question?

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

"THE IRISH COLOURS FOLDED," BY FATHER PETER WALSH.—It is rather surprising that Mr. Prendergast did not examine the library of the Royal Irish Academy for the *Irish Colours folded* of Father Peter Walsh; for there he could have found it among the books of his deceased friend, Mr. Charles Haliday, which he has so well described in the preface to his *Cromwellian Settlement*. They are now catalogued and classified in a manner that does credit to this noble institution,

so that every work among the many thousands of Mr. Haliday's pamphlets is accessible without a moment's delay. I speak as a stranger, having gone there this day to look for the work in question and found it at once.

HISTORICAL.

Dublin, April 24, 1871.

"HIBERNIS IPSIS HIBERNIORES."—Περὶ δὲ τοῦ καλοῦ Ἀλκιβιάδου Σάτυρος ἱστορίαν λέγεται (σκέψ) διὰ τὴν ἰωνίαν μὲν ὄν, Ἴωνων ἰθαλνέτο τρυφερώτερος, ἰσχυραὶ δὲ σωμασκῶν καὶ γυμναζόμενος τῶν Θηβαίων ἀντιμῶλλον βοιάτιος, . . . ἐπέσπερε δὲ καὶ τὴν τῶν Ἑλλήνων ἀκρατοσύνην.—*Athenæi Deipnosoph.* 12, 47.

This sentence has been attributed to Ginkh Cambrensis.

C. P. I.

POPULAR METHOD OF OBSERVING ECLIPSES.—

This, as far back as I can remember, used to be by looking at the reflection in a tub of water. Lucullian mentions the very same custom in his treatise, *Ad Nationes*, ii. vi. :—

"Jam majora ejus (lunæ) detrimenta soletis in speculo considerare. Ipse etiam sol semper defecationis habitus est."

"Nothing new under the sun."

EDMUND TREV, M.A.

PROVERB.—"From clogs to clogs is only three generations." A Lancashire proverb, implying that, however rich a poor man may eventually become, his great-grandson will certainly fall back to poverty and "clogs."

M. A.

HOOD'S "ADDRESS TO MR. CROSS."—In the lament which the poet pours forth on the death of the elephant Chunee, speaking of the loss of great public characters, he expresses himself as follows:—

"I should not wholly

Despair for six months of another C

Nor though F lay on his small tier

Be melancholy.

But when will such an elephant appear?"

In a note appended to this passage in the collected works of Hood, edited by his son and daughter, C . . . is identified with the Rev. G. Croly, but F . . . remains undiscovered. I believe the character indicated to be Sir Thomas Fowell Buxton, the celebrated philanthropist and brewer, who died Feb. 19, 1845.

EMER.

IMITATIONS OF THE OLD BALLAD: "LE MORT ARTHUR."—In *The Athenæum* of May 20 I make some observations in which I heartily agree as to the careless licence in which editors of what they term old ballads constantly indulge, by inserting passages obviously added by modern hands, without warning the reader of their dubious character; but I am not sure of the soundness of an instance which the writer alleges. One of the "Morte Arthur" ballads occurs in the following line—

"The Duke, all shent with this rebuke."

The writer gives good reason for regarding this as Bishop Percy's, but proceeds to call it "a line impossible in an old ballad," and the addition of a "modern ballad-monger." Is this so? The bishop evidently "cribbed" it from "The Heir of Linne"—

"Sorely shent with this rebuke,

Sorely shent was the Heir of Linne."

"The Heir of Linne," like most ballads of repute, is, we may presume, a piece of patchwork; but I have always been in the habit of regarding this as an old patch.

Few perhaps duly appreciate the genuine ring of an authenticated ballad, and fewer can imitate it. Burns tried repeatedly, and all-imbued with the old rhyming spirit as he was, could never keep it up beyond a stanza or two. Scott (if my own instinct does not deceive me) never succeeded but once, and that is in old Elspeth's fragment of a chaunt on the "Battle of Harlaw" in *The Antiquary*. If that be not without a flaw, I at least am at a loss to suggest it.

JEAN LE TROUVEUR.

LAST DAYS OF GEORGE IV. — The following bit of court gossip may serve as an illustration of past times:—

"I have put off writing from day to day," says Lady R. to a friend in the country, "expecting each would be the last of our poor king's life. But to the joy of his well-disposed subjects he has taken a turn and feels himself that he will do. He has suffered greatly, gasping for breath, whatever the cause may be, for the doctors are of two opinions—Tierney that it is water, Sir Henry Holland that it is asthma. However, his legs have been scarified, and he is relieved. Violent spasms used to come on, and they thought he must die. He has often sent for the Duchess of Gloucester, taken the sacrament twice, and talked very religiously to her. Madame [Lady C.] is ordered never to come into his presence but when sent for, which is rarely, and then only for five minutes. As his death was hourly expected, Madam, it is said, had packed up all she could, but this may be calumny. The Duchess of Clarence is so nervous at the idea of the change in their situation and the responsibility attached to it, added to the fear as to the effect it may have on him from over-excitement, that she shakes at hearing a knock or a horse galloping up to the door. She is an excellent woman, very sensible, and would like to have everything respectable. But how she is ever to weed the motley crew that have been admitted to court is hard to say. Great lamentations among the trades-people that nobody orders anything, supposing there must soon be a mourning. Some have bought mourning, but I will do no such thing. I always think of Mrs. Crewe, who bought cheap mourning for George the Third, and he lived fifteen years after, while she caught cold and died, and her cheap mourning was worn by others for herself."

This letter is dated May 18, 1830. George IV. lived till June 20.

C.

MEMORIAL TABLETS AT ST. BENET'S, PAUL'S WHARF.—Wandering to-day along the new street to Blackfriars' Bridge, I came upon the recently exposed north side of Wren's church of St. Benet's, Paul's Wharf. Whilst admiring it, I noticed some

fine tablets against its wall, which are now unprotected from the public, as a roadway has been formed close upon them. One of them is to the memory of "Sir Ralph Bigland, Knt., Garter, born 1 May, 1757; died 14 July, 1838"; also to his first wife and a daughter. Will not the present "Garter" (if none of the family are living) place this tablet in the church? The vault, I presume, has been destroyed for the roadway. Another is to the memory of Mary, daughter of Robert and Mary Moser, May 31, 1827, aged nineteen; and to Robert, Sept. 30, 1828, aged fourteen. Are these relatives or descendants of the artist Mary Moser, R.A., and her father George Michael Moser, R.A.—as it is an unusual name? The Robert may have been a nephew of George. Why are not all these tablets removed? for they will soon be destroyed.

W. P.

STRASBURGH LIBRARY.—It may be satisfactory to know what MSS. have been lost by the fire at Strasburgh. A catalogue of them was printed by Haenet.

P.

LA RÉPUBLIQUE.—In France under the third, as under the second republic, coins have been struck on the obverse of which is the Greek profile of a woman, representing the French Republic, with flowers, wheat, and copiously braided hair—the whole held by a band round her forehead, on which is incompletely written the word "Concorde." (Alas! it reads now-a-days like an epigram.) Above the head is a star (an ill-omened one, I fear). At the exergue stands the engraver's name, Oudiné. On the reverse, the three sacramental words: "Liberté, Égalité, Fraternité." God knows how "Les frères et amis de la Commune" have interpreted them both in 1848 and in 1871. The whole reads now as then: "*République Française, détresee (des tresses) partout: 'Liberté. Égalité. Fraternité.'*" (there is between each word a full-stop or *point*, which latter word in French means *none*). "*La Concorde*, on n'en voit guères. *Oudiné*" (ou dîner) "sous la République?" (when so many are dying from hunger) "** à la Belle Étoile.*" It is remarkable that the three words, "Liberté," &c., which obtain on the coins of 1870, have been suppressed on those of 1871—probably as being too contrary to truth. Likewise the civic oak-leaves, which on the wreaths were interwoven with laurel, have disappeared, leaving the latter only: no doubt as a protest against the nefarious acts of the Commune.

P. A. L.

A COINCIDENCE.—

"It is amusing to hear of the Standard Napoleon (pear or apple) being planted on Coxheath, a spot where, during the war, the flower of the British army were assembled to prevent such a result."—Extract from No. 1 of the *Gardener's Magazine* for January, 1826.

W. P.

Queries.

ANONYMOUS.—Who was the author of a little work entitled *Thirty Letters on various Subjects*, 2 vols. 12mo. London, 1783? It contains an interesting criticism on a poet whose name has appeared in your columns once or twice lately—Francis Quarles, concerning whom the Rev. J. Pomfret, in the preface to his poems, truthfully remarks that “even Quarles and Withers have their admirers.”

[By William Jackson, musical composer of Exeter: ob. July 12, 1803.]

I should also be glad to know the name of the author of any of the following works:—

Memoirs of an Old Wig. 8vo. London, 1815.

Letters on Infidelity. Second edition. 12mo. Oxford, 1786.

[By George Horne, Bishop of Norwich.]

Confessions of a Gamester. 8vo. London, 1824.

A Volume of Smoke, in Two Puffs, with Stray Whiffs from the same Pipe. 12mo. London, 1859.

Essays on the Sources of the Pleasures received from Literary Compositions. Second edition, 8vo. London, 1813.

[By the Rev. Edward Mangin, of Bath?]

Edgbaston.

A. H. BATES.

WHAT IS A BARROW?—Gules, two barrows or, is one of the coats quartered on the corporate seal of the town of Droitwich, in Worcestershire. What kind of instrument is a barrow? In appearance it is not unlike a wooden spoon. H. S. G.

BRODERICK FAMILY.—I shall be glad to receive any information relating to a branch of this family settled in the neighbourhood of Shap Fells, co. of Westmoreland, in the early part of the eighteenth century. Were the Shap Fell Brodericks cadets of the house of Broderick, Lords of Middleton, co. of Cork? W. H. COTTELL.

Manor Rise, Brixton.

LETTER OF OLIVER CROMWELL.—Can any reader inform me where is now preserved the original of a letter addressed to the Parliament by Oliver Cromwell, February 4, 1650-1? It is printed in the appendix to Harris's *Historical and Critical Account of Oliver Cromwell*, 1772, p. 538, and reprinted in Gough's second edition of Vertue's *Works of Thomas Simon*. It was then (1772) in the possession of John Raymond, Esq., of Fairfield, Gloucestershire. The letter is written from Edinburgh, “For y^e Hon^{ble} the Committee for the army these,” and relates to the journey undertaken by “Mr. Symonds” in order to draw his portrait for the Danbar medal. Oliver adds—

“I shall make it my second suite unto you that you will please to Confer upon him that employ^d in yo^r service wth Nicholas Briott had before him,” &c.

HENRY W. HENFREY.

Markham House, Brighton.

ST. EDWARD THE CONFESSOR AND THE RING.

The legend of the ring given by King Edward the Confessor to St. John the Evangelist disguised as a beggar, is represented on an ancient window in the great church of St. Laurence at Ludlow, to which town the pilgrims who received the ring from the saint are said to belong.

No mention of these pilgrims' home appears in the various lives of St. Edward the King, published by the Master of the Rolls, though the story is there related. Dean Stanley, in his *Memorials of Westminster Abbey*, in his version of the tale, describes the Ludlow Palmers, and the reception of the ring, by the king at Havering-atte-Bower. Is there any other foundation for this legend being connected with Ludlow than the window in the church? THOS. E. WINNINGTON.

[A tradition prevalent at Ludlow when Leland visited it in the reign of Henry VIII., and which was even then ancient, said that the two “palmer” who brought the ring to Edward the Confessor, were men of Ludlow, and the legend was itself represented in the painted glass of a window in a chapel of St. John, to the north of the choir of Ludlow church. “This church,” says Leland, “hath been much advanced by a brotherhood therein founded in the name of St. John the Evangelist; the original thereof was (as the people say there) in the time of King Edward the Confessor; and it is constantly affirmed there that the pilgrims that brought the ring from beyond the sea, as a token from St. John the Evangelist to King Edward, were the inhabitants of Ludlow.” *Itinerary*, ed. 1744, iv. 91. It is not impossible that two pilgrims, on their return from Jerusalem, may have been received by Edward the Confessor, or that those two pilgrims may have been men of Ludlow; the traditional belief of this early period thus showing that the town existed in Saxon times. Consult Thomas Wright's *History of Ludlow*, p. 464; and his *Ludlow Sketches*, p. 8, and “N. & Q.” 1st S. vii. 15.]

ETCHINGS.—A series of fourteen clever etchings appeared in 1814 in illustration of a work entitled *Something concerning Nobody*, edited by Somebody, London, pp. 191. There is no artist's or engraver's name appended to the plates, and I cannot find any mention of the book in Lowndes or elsewhere. The idea is one which, as might have been expected, George Cruikshank has not allowed to escape him, and in his *Omnius* he has displayed the pranks of *Nobody*, and the punishment likely to befall *Somebody* in consequence. He made use of the same idea as far back as 1816 (the year after the publication of the work I am inquiring about), in the folding plate to *The Scourge* for Jan. 2 of that year on the subject of the property or income tax, one of the figures having a label issuing from his mouth with the words “Nobody pities you, upon my honor.” Perhaps some of your correspondents can give me some information respecting it. A. H. BATES.

Edgbaston.

[This curious book has now become very scarce. The ludicrous etchings are by that strange and eccentric the

raster, poor G. M. Woodward, to whom George Cruikshank is indebted for some hints from the effigy of "Nobody."]

FORD ABBEY SALE.—Can you inform me the exact date of the sale of about two hundred paintings (somewhere about twenty years since) at Ford Abbey, near Axminster, Somersetshire [Devonshire], by auction, after the death of the proprietor, Mr. Gwyn? also the name of the auctioneer who sold, and his address if living, and if dead, who carries on his business? also, whether there is any catalogue of the paintings in existence? I believe Mr. Miles is now the owner, by purchase, of the property.

PAINTER.

[John Francis Gwyn, Esq. died at Ford Abbey, Devonshire, on Feb. 28, 1846, aged eighty-four. His paintings were sold on Oct. 26, 1846, and seven following days, by Messrs. English and Sons, whose local residence is not stated in the Catalogue (printed at Bath). Some account of the sale will be found in the *Gentleman's Magazine* for December, 1846, p. 625.]

ANCIENT GREEK AND ROMAN LITERATURE.—In 1800 Mr. James Grey Jackson wrote in his *Account of the Empire of Morocco* that—

"If the present ardour for discovery in Africa be persevered in, the learned world may expect in the course of a few years to receive histories and other works of Greek and Roman authors, which were translated into the Arabic language when Arabian literature was in its zenith, and have ever since been confined to some private libraries in the cities of the interior of Africa and in Arabia. Bonaparte, aware of the political importance of a practical knowledge of this language, has of late given unremitting attention to the subject, and if we may believe the mutilated accounts which we receive occasionally from France, he is likely to obtain from Africa in a short period relics of ancient learning of considerable value, which have escaped the wreck of nations."

Was this anticipation verified, and to what extent?

W. P.

LENGTH OF HAIR IN MEN AND WOMEN.—You have inserted a good many remarks of late about the hair growing after death. Can you tell me which will grow longer in life, the man's or the woman's? I once saw a young Danish lady, of middle height, shake down her hair, which touched the ground as she stood. The hair was of light colour. I have seen long hair with Chinese men, though none so long as that; but I am told it will grow as long.

G. E.

OUR LADY OF HOLYWELL.—A Lincolnshire gentleman, making his will in the early part of the sixteenth century, leaves something to "our Lady off Holywell." What place did he mean? It was almost certainly in Lincolnshire or near its borders.

CORNUB.

MILITARY CHEVRON.—Is there any special reason for the heraldic chevron being reversed on the sleeve of the subaltern officer?

M. D.

"THE NEW MONTHLY."—I should be glad if any of your correspondents could give me a com-

plete list of the editors of the *New Monthly Magazine* since its commencement. It was started in (I think) 1821 [1814], and among its conductors were such men as Campbell, Theodore Hook, Horace Smith (?), Tom Hood, and Harrison Ainsworth.

F. GLEDSTANES WAUGH.

Oxford and Cambridge Club.

[The *New Monthly Magazine and Universal Register*, vols. i. to xiv. 1814—1820, the editorship unknown to us. The *New Monthly Magazine and Literary Journal*, vols. xv. to xxx. 1821, &c., edited by Thomas Campbell and Mr. Dubois; vol. xxxi. to xlviii. unknown. The *New Monthly Magazine and Humorist*, vols. xlix. to lxii. by Theodore Edward Hook; vols. lxiii. to lxviii. by Thomas Hood; vols. lxix. to lxxii. unknown; vols. lxxiii. &c. by William Ainsworth.]

NORTHAMPTONSHIRE FEASTS.—Can any of the readers of "N. & Q." give me a list of the sermons preached at the Northamptonshire feasts before those citizens and inhabitants of London who were born within that county? The first was preached by John Williams, rector of St. Mildred's, Poultry, November 8, 1683.

JOHN TAYLOR.

Northampton.

"OOMERED" OR "UMERED."—In Craven, when trees overhang a road or garden, the spot is said to be too much "oomered" or "umered," for I am at a loss as to the orthography. The word is evidently from the Latin *umbra*. *Arran* for a spider is another word that we have from the Latin. Are the above words used in other parts?

STEPHEN JACKSON.

ROBERT AND THOMAS PARKER.—Does the paragraph (p. 288) imply that Thomas Parker was admitted to Magdalen College? His father Robert certainly was. He was admitted chorister, A.D. 1575; elected demy, 1580; fellow, 1585-1593. Anthony Wood says he was "a divine sometime of Wilton, Wilts, who, leaving the nation for conscience-sake, died at Deusborough in Gelderland in 1630.

J. R. B.

PASSION PLAYS.—Where are Passion plays performed in addition to Oberammergau and Brixlegg?

ST. SWITHIN.

PLICA POLONICA.—Is the disease called Plica Polonica well authenticated? The common opinion is that the hair becomes fleshy, and will bleed if cut; but I have heard a surgeon say that he once saw the disease, and that it is not the hair that changes, but that the flesh at the roots rises a good deal, and that it is that that bleeds, if carelessly cut.

G. E.

DANTE ROSSETTI'S PICTURE OF LADY GREEN-SLEEVES.—Perhaps some of your correspondents would kindly enable me to answer the questions contained in the following, which I have received from a lady who has been on a visit to the dismal regions near Manchester:—

"We went to Agnew's exhibition, where I found several old Academy friends, and a perfect marvel by Dante Rossetti. A small picture it was of a woman half-length. On the frame beneath was a line of music set to the words—

"Greensleeves is my heart of gold,
And who but my lady Greensleeves?"

On her shoulder she held her knight's chain armour and the green sleeves; and the hand that grasped them was a perfect miracle of painting. It looked alive; while the face and neck and other hand were dead-cold in colour—unnaturally cold; the eyes perfect green, the mouth hard and crimson, and the face *out of drawing*, and yet with a wonderfully tender expression in it. What did it mean? Why did he draw the face wrong? He must have had a meaning. Why did he paint one hand living and the rest dead? The picture was not pleasing, but perfectly fascinating. There was a spray of apple-blossom that seemed to grow. The general composition was indescribable. Do you know anything of Lady Greensleeves? If not, could you write to 'N. & Q.' and ask for those lines, and if there is any old ballad? It will haunt me till I know the idea and what it means. It was covered with glass, though oils. It was on a chair, not hung; and we, being absorbed, nearly sent two young specimens of the Manchester 'swell' into serious fits by turning it upside down and all manner of ways. They thought we were mad, evidently."

For myself, not having seen the picture, I can only suppose that the lady's hand, touching the emblems of her lover, gains thereby a certain mystical proximity to him, and is represented therefore as drawing life from thence; while the rest of her typifies utter loneliness, with life, as it were, deferred. But perhaps some one more *au fait* than myself with such exquisiteness of symbolism will kindly elucidate the mystery. I take the liberty of borrowing my fair correspondent's initials for favour. M. M. C.

DESTRUCTION OF SURREY CHURCHES, 1668.—Visiting recently the parish church of Windlesham, Surrey, I was told that its date was 1668, when it was rebuilt after its destruction, with fifteen others in the neighbourhood, by a storm of thunder and lightning. I have failed to find reference to such catastrophe, which must have been noteworthy, and ask your aid. W. T. M.

TAAFFE FAMILY.—Is there in the British Museum a copy of the *Memoirs of the Taaffe Family*, published at Vienna in 1856? Does this work contain a more extensive pedigree than that which appeared before the Committee of Privileges about seven years ago? If so, perhaps some reader of "N. & Q." who may have one would allow me to look over it.

Whose daughter was the Lady Susanna, wife of Charles Taaffe, Esq., who had a lease (July 15, 1669) of the lands of Mansfield, Ballyclare, &c. (Louth) from the Earl of Carlingford? With whom did the Taaffe interest in Ballyclare (more especially) terminate?

Christopher Taaffe had these lands in 1680 when attained. When did he die? I do not

think that he was the lieutenant of King James's own regiment, but the lieutenant was probably the Christopher who died in 1725.

I am acquainted with all printed sources of information on this subject, save the Vienna publication, and my queries could only be answered by a correspondent acquainted with unpublished records. S.

Replies.

HAIR GROWING AFTER DEATH.

(4th S. vi. 524; vii. 66, 83, 130, 222, 260, 315.)

My attention was called many years ago to this subject by reading Douglas's statement, in his *Nenia Britannica*, about Lady Chandos's hair (see above, vii. 222). I have not the book before me, but the following is, I believe, a faithful extract from it (p. 57):—

"Mr. John Pitt assured me that on visiting a vault of his ancestors at Farley Chapel in Somersetshire, to give orders for some necessary repairs, he saw the hair of a young Lady Chandos which had, in a most exuberant manner, grown out of the coffin and hanging down from it; and, by the inscription, she was buried more than a hundred years since."

By "Farley Chapel in Somersetshire" must be meant (for there is no other in that county) the old chapel within the ruins of Farley Castle, near Bath—a place with which I am very well acquainted. There is certainly an old family vault there, and in it are several leaden coffins; but Farley Chapel was the burial-place of the Hungerfords, and it never belonged to the Lord Chandos, nor to any ancestor of the Pitt family. The chapel meant by Douglas is most likely that at Sudeley Castle, near Winchcomb, co. Gloucester, which did belong to the Lords Chandos. The widow of the last lord (Jane, daughter of Lord Rivers) married George Pitt of Strathfieldsay, and brought Sudeley Castle with her in marriage. Douglas's mistake in the name is not of much importance, and I only mention it in order to be able to say that, wherever else the deceased Lady Chandos's hair may have grown after her death, it certainly was not out of any leaden coffin in Farley Chapel.

But after MR. J. DIXON's letter (*supra* vii. 315), most of the readers of "N. & Q." will probably have come to the conclusion that the very few instances of alleged growth of hair after death may be disposed of by some more likely explanation. One I can suggest from my own experience.

A few years ago, whilst draining a field at Clapcote Farm, near Grittleton, co. Wilts, about a mile from my house, the workmen came upon a large rough slab of stone. On raising it they found a sepulchral chamber, about eight feet long, six feet wide, and as many deep. The sides and floor were formed of similar rough slabs; and on the

fallen apart) some oak planks, perpendicular, and about three inches thick, the rude outer coffin. Within these was coffin entire, but somewhat corroded. A part being removed, a skeleton was visible, from the length of the figure the whiteness of the bones, was presumed to be a young female. The bones also were imbedded in a fine black silt which formed the bottom of the leaden coffin. Before further was done, the proprietor of the ground, for me, and the messenger (a country gentleman) startled me at my studies by the intelligence they had found a skeleton "with hair on the face."

"Barley Chapel" and "Lady Chandos" were mentioned on my memory, I sped with great haste to see the wonderful sight. Standing at the entrance of the sepulchral chamber, the skeleton appeared to me at first sight to be a young woman, grown with hair; but on descending and looking more closely, it proved to be a young girl, more than the fine fibres of the roots of a clover or other little plant, which had found its way into the black silt, and had spread its roots to the length of six or eight inches. Nevertheless, the rumour of a "six feet long" spread like wildfire, and on Sunday, I saw hundreds of people pouring into the village flocking to the spot to see the phenomenon.

"Lordaunt's" case at Turvey (vii. 290), where the upper part of the coffin round the head was filled with hair, which had pressed itself into the irregularities and indentations of the stones, "giving their form," &c., and "insinuating itself into the interstices between the stones," may be accounted for in a similar way. I found before me a draining-pipe completely filled with a mass of fine fibrous roots of grass, which being taken out, preserves the shape of the pipe, and at a little distance mistaken for a roll of coarse hair.

I only add, by the way, with respect to the leaden coffin, that I caused the black turned out upon the grass; and a few yards, as soon as it was dry, on raking it with my fingers, I found several small pieces corroded; but one of them, more perfect, was Roman. In the field below which the leaden coffin was found, I have discovered tesserae and other marks of a Roman

J. E. JACKSON,

Hon. Canon of Bristol.

Gloucestershire, Chippenham.

THE CLEBURNE FAMILY: BALLYCULLITAN,
OR BALLYCOLLETAN: PATRICK RONAYNE,
OF CARRICK-ON-SUIR.

(4th S. vii. 122.)

I owe an apology to NIMROD for not having earlier answered his queries.

1. The present name of Ballycullitan, according to the Grand Jury Books of the county of Tipperary, and the *Topographical Dictionary* of Lewis (ii. 49), is Ballycolleton. It is called Ballycolletane in the Down Survey and Book of Distributions, and is a townland of one hundred and seventy-one acres Irish, in the parish of Kilbarrane, or Kilbarron, barony of Lower Ormonde, above county. Sir Nicholas Whyte, *Ir. pa.* (Irish papist), forfeited, consequent on the civil wars of 1641, but he was granted possession again in fee, plus forty-three acres. Anagh, or Annah (*not* Arra), is a townland close by Ballycolleton. It was forfeited to Captain Solomon Camby, one of Oliver Cromwell's officers, by John Hurly (*Ir. pa.*). Anagh, or Annah, contains two hundred and forty-three acres Irish. There is a castle at Annah called Annah Castle. Ballycolleton is remarkable, among other peculiarities, for its copious spring wells, and "clear as Ballycolleton waters" is a proverb in the district.

2. The inscription on the tombstone over the vault in which the remains of Sir William Cleburne (as he is called) lie, in the ancient church of Kilbarron, is very nearly the same as that given by NIMROD. The vault is in the angle under the eastern gable, as you enter. The memorial flagstone, which is of the usual size, lies flat along the upper surface of the vault; and, in letters cut in relief, the inscription is as follows:—

GULIELMUS . CLEBURNE . DE . BALLYCULLITAN .
ARMIGER . ORUIT . VIGESSIMO . SECUNDO . DIE .
MENSIS . OCTOBRIIS . ANNO . DOMINI . 1684 .

I read "vigessimo," your correspondent "vicesimo."

There is a small rude stone, inserted in the front wall of the vault, bearing the following inscription:—

HERE LYETH THE BODY
OF
ELIZABETH CLEBURNE,
AGED 13 DAYS, WHO
DIED IN THE YEAR
1682.

As to the exact locality of Kilbarron church, it is situated about twenty perches from the east bank of the Shannon, where the river is exceedingly broad, and forms portion of the extensive expanse called Lough Darrige, or the Lake of the Red Eye; commonly, but erroneously, named Lough Dergh, which stretches between Killaloe and Portumna.

A respected friend writes to me as follows:—

"The coat of arms he [NIMROD] gives seems to me the same with one over the door of Cliburne or Cliborne Castle, in Cumberland; but that has no crest or motto, nor do I recollect any other in the old church there. There are, I understand, documents in the Records in Dublin relating to a person of this name who was Receiver General in Queen Elizabeth's time, and who, I have heard, had large grants made to him by the crown in payment of claims he made; and I have heard of a rather famous Dean of Kildare of this name, who tried to make certain Irish people steady by lending them money to trade in cattle, and so help to supply her majesty's army with beef; and that thus he may have had claims on the Queen, and have got land in place of the money so advanced. This Dean of Kildare seems to have retired and died in Gloucester, where he left his library to the cathedral there, and otherwise made himself rather a useful person. I have been applied to several times for historic notices of this clerical Cleborne, but I never had time or opportunity to hunt them up."

My friend goes on to state that the family traditions of the Clibborns (as the name now is written) are not satisfactory:—

"We know," he states, "that the first Quaker of the name was the son of a William Clibborn, and we have a ridiculous story of a fight he had with his father or brother (William), which was the cause of the total break up between the Tipperary and the Westmeath families."

I may add that in Tipperary county, barony of Lower Ormonde, and adjoining the banks of the Shannon, the name of Clibborn is frequently met with at the present day; though it does not appear in the Down Survey or in the Book of Distributions; and that, near Clonmel in the same county, the Clibborns are a highly respectable and affluent family, enterprising for some generations past among the most extensive flour-mill owners and manufacturers of flour in that great wheat-growing county. They own Anner Mills, close by the estate of Mr. and Mrs. Bernal Osborne.

3. As to Patrick Ronayne, the exceedingly clever Carrick-on-Suir artist, I am not aware that he was a relative of Patrick Ronayne of Annebrook, Queenstown, co. Cork. I have written a large quantity of interesting particulars in my journal, the *Limerick Reporter and Tipperary Vindicator*, in reference to Patrick Ronayne, the accomplished Carrick-on-Suir artist; and a gentleman named Farrell, a resident of Dublin, but a native of Carrick-on-Suir, who knew Patrick Ronayne well, has contributed some interesting letters to the same journal in reference to him. I have heard that a memoir of Patrick Ronayne is about to be published.

MAURICE LENIHAN, M.R.I.A.

Limerick.

DATE OF CHAUCER'S BIRTH.

(4th S. vii. 338, 412.)

I beg to say a few words on HERMENTRUDE's suggestions, which are as ingenious as they are courteously made. With respect to her reference to the epithet "old" applied to John of Gaunt, who did not live to complete his fifty-ninth year, I venture to think that it is used by Shakespeare, not in the sense of "aged," but rather in that of one who lived in old times—in times long passed; and if this be so, I am bound to admit that the epithet may have been employed in that sense by Spenser when he speaks of "old" Dan Geffrey. HERMENTRUDE's second suggestion, that the duration of human life is longer now than it was in the middle ages, is unquestionably founded in fact.

I would reply to A. H.'s query—"Is not thirty-three somewhat too old for a squire to enter military service?" by asking whether the alternative "thirteen" is not more improbable.

It is possibly my own fault, but Mr. FURNIVALL has, I think, rather misunderstood the object of my note. I am preaching no new heresy. I merely seek to confirm the ancient belief. That belief unquestionably was that Chaucer lived to be an old man, and that when young he had been well educated; and I only sought to clear up by what seemed to me a very simple and natural explanation the change of xl (40) into lx (60)—a discrepancy between what had long been universally believed, and the statement as to the poet's age in the deposition in the Scrope and Grosvenor controversy.

We are all liable to error, and the early biographers of Chaucer may have made mistakes; but I protest against their statements as to Chaucer's education and early life being denounced as "all gammon and guess," whatever that may mean.

It is clear that Sir Harris Nicolas, no unskilful critic, and himself the editor of the Scrope and Grosvenor Roll (in which document, be it remembered, others of the witnesses besides Chaucer are stated to have been *ten or even twenty years younger than they really were*) believed the general opinion as to Chaucer's age was correct (see his *Life of Chaucer*). I hope, therefore, I may be pardoned if in the face of Mr. FURNIVALL's dogma "that Chaucer's residence at Oxford or Cambridge, or at any inn or court, is all gammon and guess: there is no evidence for it," I still, until proof of their inaccuracy be produced, follow the example of Sir Harris Nicolas, and "accept the suppositions which satisfied the last century."

There is one charge which Mr. FURNIVALL brings against me to which I fear I must plead guilty—that of ignorance of Mr. Bond's interesting discovery, and of much that has been doing in late years in the way of Chaucer illustration. It is a third of a century since I looked into the

question of Chaucer's age, and then to my own satisfaction reconciled the conflicting statements in the way I have pointed out. MR. FURNIVALL, from his connection with the good work of publishing a fitting edition of Chaucer's writings—in which I should once have been glad to take a part, however humble—is of course *au courant* with the latest discoveries connected with the poet's life and works. In that he has so greatly the advantage over me, that had I anticipated provoking his trenchant criticism, I scarcely think I should have troubled Chaucer students with what I believe to be a simple mode of clearing up a difficulty in the biography of our earliest and all but greatest poet; and it was simply in my desire to establish the truth, and not for the purpose of provoking controversy, that I put together the few remarks I ventured to make on the date of Chaucer's birth.

WILLIAM J. THOMS.

P.S. I have received from a well-known man of letters a very flattering communication, in which he suggests a new interpretation of the words "armeez par xxvii ans"—viz. that Chaucer had been cited by the heralds, and had had arms assigned to him for or since that period. Can any correspondent confirm the use of the word "armeez" in this sense?

ST. ABBREVIATED TO T.

(3rd S. i. 219, 256, 296.)

Four examples of this abbreviation are quoted by CUTHBERT BEDE, viz. *Tooley* = St. Ooley, *i. e.* St. Olaf; and *Tandrew*, *Tanthony*, *Tawdry* (used of gaudy finery) = respectively St. Andrew, St. Anthony, St. Audrey. I myself have but little doubt that in these cases the *t* comes from = *St.*; but, as one of your correspondents suggests that the *t* is merely the familiar rustic abbreviation of *the*, and as this derivation of *tawdry* is looked upon as rather uncertain by Wedgwood, Müller, &c., I think it is well to give an example which cannot be gainsaid. Such an example I find in the Portuguese *Tiago* = James. That the *t* in this case is derived from *Santo* is indubitable, for the ordinary Spanish equivalent of James is *Santiago*.*

On the road from Cambridge to Haslingfield, and in Haslingfield parish, I have noticed the name Abraham Tabraham on a public house. Has the *t* in this name Tabraham, which I do not find in Dr. Charnock's *Ludus Patronymicus*, also come from *saint*?

It is scarcely correct in these cases to say that *St.* has been abbreviated to *t*. It is impossible fully to pronounce the mutes (or, as Max Müller

calls them, *checks*) *k*, *t*, *p*; *g*, *d*, *b*; *n*, *m*, when final consonants, without virtually doubling† them; and when the first letter of the next word is a vowel, the second half of these checks is tacked on to it, if no pause is made in the pronunciation. Thus, if we carefully examine our pronunciation of *saint*, we shall find that we really pronounce it *saint-tē*,‡ and this *tē*, or rather *t*,§ is joined on to the following vowel. Max Müller calls attention to this matter (*Lectures on the Science of Language*, 2nd Series, 1864, pp. 142, 143), but he does not express himself accurately. He says:—

"If we say *ha*, the effect produced on the ear is very different from *ah*. In the first case the consonantal noise is produced by the sudden opening of the tongue and palate; in the second by their shutting."

But, if the tongue is shut against the palate, the full sound of *ah* is certainly not heard. We may perhaps hear enough to tell us that a *k* is coming;|| but the tongue must be drawn away from the palate again, before we get the full sound of the *k*, and then we really pronounce *ah-kē*. He makes a similar mistake (*ibid.* p. 139) when he says: "If we bring the root of the tongue against the soft palate, we hear the consonantal noise of *t*." This is certainly not true; for, till we separate the root of the tongue from the soft palate again, and thus give vent to a vowel sound, we hear nothing at all. Hence the name *consonant*—that which is sounded with, or cannot be sounded without, a vowel.

This peculiarity of the mutes has long been felt, and hence no doubt the circumstance that in Old English we find an *e* written at the end of words, as in *swoote* (sweet), *roote* (root), &c. Sometimes the preceding consonant was doubled as well, as *ime* (in), *sterre* (star), &c. And so again we may explain the double *n* and double *t*, still so common in German, as in *Mann*, *Bann*, *Fett*, *Bett*, &c.¶ Our forefathers, therefore, expressed the real pronun-

† *Double* is scarcely correct, as the first half of the mute has by no means the same value as the second half. Yet the only way of expressing my meaning in writing is to write the consonant double. See note ||.

‡ The *tē* in *tē* = the French *e* in *de*, &c.—the *Uvocal* as it is called.

§ When a vowel follows, the *t* is merged in it.

|| If we do hear that a *k* is coming, it can only be because the tongue is not closely pressed against the palate; for if they be pressed together, to the thorough exclusion of the breath, nothing at all can be heard. In pronouncing *k*, and the other consonants named, there are two processes. The first consists in putting the necessary organs in position, and is accompanied by no sound; the second consists in separating these organs again, and is accompanied by the sound of the so-called consonant. Consonants have, however, virtually no existence at all, and merely represent vowels modified by the different organs of speech; whilst the vowels themselves are merely modifications of the simple unspirited breath.

¶ The double consonant served, no doubt, also to show that the preceding ~~vowel~~ was not long.

vowel

* I once knew a Frenchman of the name of *Tyuck*, and I think this name may have a similar connection with *St. Jacques*, although the French *j* has not now the sound of *i* or *y*.

ciation more accurately than we do, though we spare ourselves labour and ink. F. CHANCE.
Sydenham Hill.

DEDICATION OF CHURCHES.

(4th S. vi. 459; vii. 388.)

There can be no doubt that the practice of dedicating churches—not to any saint, but to Almighty God, in honour and memory of some saint—was universally followed in England in early times, as it was in every other part of the Church. It is clear from the British historian Gildas, who wrote about the year 550, that the Britons had their churches in honour of the martyrs, even at the beginning of the fourth century: "basilicas sanctorum martyrum" (p. 19). St. Bede relates that when St. Augustin and his companions were sent to England by the Pope St. Gregory the Great, in 597, they found an old church near Canterbury, where the queen, who was a Christian, used to perform her devotions, which had been built long before, in the time of the Romans, in honour of St. Martin: "in honorem Sancti Martini antiquitus facta, dum adhuc Romani Britanniam incolebant" (*Hist.*, lib. i. c. 26). The Anglo-Saxons always dedicated their churches in memory of some saint. In every form of consecrating churches, and even altars, as in the Pontificals of Egbert and Bishop Lacy of Exeter, the name of the saint in whose honour the church or altar is dedicated again and again occurs.

I fear, however, that when all local tradition of the name of a church is lost, there is hardly any chance of recovering it. Bishop Challoner, in his *Memorial of British Piety*, has a copious appendix of British saints, which might be profitably consulted. F. C. H.

The practice seems to have been universal in the early Church. Among the Anglo-Saxons no solemnity was celebrated with greater pomp than the dedication of a church. It was the custom in the first ages of Christianity to celebrate the Holy Eucharist upon the tombs of the martyrs (Eusebius, lib. iv. c. 15; St. Cyril *contra Julian*, 327, 334). After the conversion of Constantine, the bishops either built new churches over former tombs, or removed the contents of the tombs to the new churches. Hence it became a general rule to require relics of saints for the rite of consecration, although we are told that the Eucharist was sufficient when relics could not be procured, because it was the Body and Blood of Christ. When such relics had been brought in procession to the church, at the porch the bishop stopped, and announced to the people the name of the saint to whose honour the church would be dedicated. He then deposited three portions of the Eucharist,

together with the relics, in a chest; which was then placed under the altar, and the prayer of dedication followed. (For a detailed account of this ceremonial see Lingard's *Anglo-Saxon Church*, 1845, vol. ii. pp. 39-43.) G. M. T.

A list of English and Welsh dedications was given by Ecton, after each church, in *Thesaurus Rerum Ecclesiasticarum*, with additions at pp. 782-4 (4to, London, 1742). The number was made more complete in Bacon's *Liber Regis* (4to, London, 1786). E. MARSHALL.

"MÉMOIRES DE CASANOVA."

(4th S. vii. 326.)

MR. FRISWELL inquires as to the degree of authenticity to be attached to the famous or infamous memoirs of this adventurer. The best answer is conveyed in the words of the man who first brought him into notice, the celebrated Prince de Ligne, who speaks of him frequently in his *Mémoires et Mélanges historiques et littéraires*. No man was a better judge of wit and genius than the brilliant courtier of "la grande Catherine," as he called the great Czarine. Speaking of a kindred spirit—the renegade Count de Bonneval—the prince says of Casanova:—

"Homme célèbre par son esprit gai, prompt, et subtil, ses ouvrages, l'érudition la plus profonde, et l'amitié de tous ceux qui le connaissent, etc."

Elsewhere, in his *Mémoires sur les Nouveaux Grecs*, the prince cites the following clever retort of Casanova: "Je n'estime pas ceux qui achètent la noblesse," observed the Emperor Joseph II. to Casanova. "Et ceux qui la vendent, sire?" was the apt reply. The prince furnishes most interesting details of the closing years of Casanova, and his charming style would lose much in translation:—

"Je crois que c'est alors (1781) qu'il vint à Paris pour la dernière fois. Mon neveu Waldstein prit du goût pour lui chez l'ambassadeur de Venise et lui proposa de l'accompagner en Bohême. Casanova, à bout d'argent, et de voyages et d'aventures, y consentit: le voilà bachelier d'un descendant du grand Waldstein. Il a passé sa vie en qualité des quatorze dernières années de sa vie au château de Dux près de Toplitz. J'eus occasion de l'y voir pendant six étés consécutifs, et il me rendit véritablement heureux par la vivacité de son imagination, qui était encore celle d'un jeune homme de vingt ans, et par sa profonde méditation. Qu'on ne croie pas cependant que, dans ce repos et tranquillité que la bienfaisance du comte Waldstein avait ouvert pour le préserver contre les tempêtes, il ait pas cherché. Il n'y a pas de jour qu'il n'ait eu une dispute dans la maison."

It would take up too much space to condense the amusing details. Suffice it to say that capricious susceptibility never wearied the friendship of his patron, who watched over him to the close of his existence, which was "decent and

ying." He died at Dux in 1707, or at Vienna 1803. We have the positive assurance of the Prince de Ligne that Casanova wrote his memoirs with his own hand while at Dux. It is true that he spoke little about them, and maintained profound silence as to their contents. He confided the manuscript to Count Waldstein, who read them before his uncle the prince. The latter was so struck by them that he wrote a notice or "Fragment sur Casanova" under the title of "Aventures" in the fifteenth volume of his *Œuvres mêlées*. Many efforts were made to obtain their publication, but it was not before twenty years had elapsed after his death that a truncated edition appeared in Germany. The original manuscript is written in French, and consists of 600 leaves or sheets divided into ten volumes, and each volume into chapters, comprising forty years of his eventful career. It was from this that the first French edition was published in 1830, in eight vols. 8vo, and fourteen vols. in 12mo. Other editions have appeared in 1837 and in 1843, Paris, Paulin, four vols. 12mo. I have a rare portrait of Casanova—a medallion with Latin inscription round it and under it, "L. Berka del. et sc. Pragæ." A word may be added concerning the work itself. It is characterised by the most outspoken crudity of detail in the amorous adventures, but in other respects it is invaluable to those who do not content themselves with official history, but look to personal memoirs for *le dessous des cartes*. The man who was in personal relations with all the potentates of the age, the royal mistresses and subservient ministers, the associate of the scheming adventurers of an age of credulity such as Cagliostro, Saint-Germain, and the Illuminati, who repeatedly visited every country in Europe in alternate affluence and poverty, has much to say about all classes of the community.

"Ce qu'il raconte il l'a presque toujours vu de ses propres yeux; et c'est ainsi qu'il donne sur une époque riche en personnages remarquables une foule de traits caractéristiques et individuels pris dans toutes les classes."

His two brothers, born in London in 1730 and 1731, were distinguished painters.

J. B. DITCHFIELD.

DIGAMMA (4th S. vii. 414.)—My opinion is that the letter H is the *digamma*, being a letter formed to express the guttural sound of the aspirate, as we find among the Frankish kings. H Ludovicus is often written Chlodovicus, which shows clearly the harsh or hard sound of the H. P.

CHIGNONS (4th S. vii. 418.)—From the same origin or root comes our expression "a chine of bacon." P.

GIBBON (4th S. vii. 418.)—The edition of Gibbon dated 1819 is full of errors, some of them very gross. P.

OLD FAMILIES: KNIGHTS OF CHARLES I., 1630 (4th S. vii. 420.)—A great number of receipts of fines for not being knighted were discarded from the Record Offices, but fortunately many, if not all, were entered in a book still left in the Record Office. P.

ST. THOMAS OF VILLANOVA (4th S. vii. 431.)—Besides the admirable Life of this saint, referred to in the editorial note, the inquirer will find a great many more particulars in his Biography by the late Dr. Faber, published in 1847 by Richardson and Son, Derby. F. C. H.

ETYMOLOGY OF "WARD" AS A PERSONAL NAME (4th S. vii. 256, 350.)—Is J. G. N. acquainted with Mr. Toppfer's entertaining sketches? In his *Histoire de Mr. Crepin*, "Le Garde Champêtre" is introduced under a variety of amusing conditions, but never in the feminine gender. C. S.

THE MEMORY OF SMELLS (4th S. vi. 297; vii. 178, 413.)—Having lived many years among Chinese, I can corroborate MR. BLAIR as to the peculiar odour observable in their shops and dwellings: the idea it gave me (and still gives) was that of *sewage* and *sandal-wood*. MR. BLAIR correctly describes the *durian*; he might have added that it is an aphrodisiac, as may be guessed from the exclamation of a decent old Scotch lady, when a new arrival in Singapore was about to taste it for the first time:—"Maister Tamson, lay that doon, ye mauna eat it; it'll no agree with ye, and besides that, it's a maist unchaste fruit." W. T. M.

A CROMWELL NOTE (4th S. vii. 420.)—According to the pedigree in Burke's *Landed Gentry*, the second Protector, Richard Cromwell, only left three daughters; therefore no grandson of his would bear the surname of Cromwell. Of these three daughters the first, Elizabeth, died unmarried in 1731; the second, Anne, married Thomas Gibson, M.D., physician-general to the army, and died without issue in 1727; the third, Dorothy, married John Mortimer, Esq. of the county of Somerset, and died in 1681.

HENRY W. HENFREY.

Markham House, Brighton.

HOGAN (4th S. vii. 430.)—Perhaps from the Dutch.

"*Hogan Mogan* (high and mighty), a title of the States of the United Provinces of the Netherlands."—Bailey. R. S. CHARNOCK.

Gray's Inn.

Obedient Captain Cuttle, I send the following "note," made the other day from that oddest of odd old controversial books, the *Man-Mouse* (1650), by the twin-brother of Henry Vaughan the Silurist. In his epistle-dedicatory to good Matthew Herbert, he vehemently disclaims any courting of the "great ones," and thus puts it: "The truth is, I know no

use of *Hoghens* and *Titulados*; if they are in an humor to give, I am no beggar to receive." Is the *Hoghens* here the same with "the great Rap-paree chiefs" and "galloping *Hogan*" of your correspondent W. P., or rather of the editorial reply? If not, can any one explain the word *Hoghens* as above used? A. B. GROSART.

WAR MEDALS (4th S. vii. 13, 131, 294.)—I beg to correct an error at p. 131. Of the six survivors of the Peninsular War who applied for fifteen clasps each, only two made good their claims. These were Private James Talbot, 45th Regt., and Private Daniel Lookstädt, 5th Battn. 60th Regt., previously of the King's German Legion. The former had been present at the battles of Roleia, Vimiera, Corunna, Talavera, Busaco, Fuentes d'Onor, Ciudad-Rodrigo, Badajoz, Salamanca, Vittoria, Pyrenees, Nivelle, Nive, Orthes, and Toulouse. The latter served at Albuhera, and in all these engagements with the exception of Corunna. The other pensioners were granted from ten to fourteen clasps each. J. W. F.

"IN THE STRAW" (4th S. vii. 407.)—I always supposed that this phrase had reference to the practice, very prevalent in London before Macadamized roads were made, of laying straw before a house in which a lady was confined.

The mention of Macadamised roads reminds me that I saw roads made upon that principle in Westmoreland before MacAdam introduced them as a novelty in London; and from a passage in *Castle Rackrent* it appears that those roads must also have been in use in Ireland, for in the account given of the overthrow of Lady Rackrent's jaunting car, it is stated that "she was dragged I can't tell you how far upon the road, and it all broken up with stones just going to be pounded; and one of the roadmakers with his sledge-hammer in his hand stops the horse at last," &c.

Another word upon a kindred subject. Long before the use of asphalt was introduced into this country I saw floors of farm-houses and of barns in Derbyshire made after that manner, with this difference, that the material used for binding the mass together appeared to be lime instead of pitch. C. ROSS.

The saying was referred to in "N. & Q." 3rd S. x. 321, 403, in connection with the song, "Moll in the *Wad*," which appears to be only another form of saying "Moll in the *Straw*," i. e. after her accouchement. MR. SKEAT quoted the following from Nares' *Glossary*:—

"*Wad*, a bundle of hay.

'A wisp of rushes or a clod of land,
Or any *wadde* of hay that's next to hand,
They'll steal.'—Taylor's *Works*, 1640."

JOHN PIGGOT, JUN.

"THE SUN NEVER SETS," ETC. (4th S. ii. 535; vii. 210, 293, 398.)—This idea occurs in James

Howell's quaint and amusing *Familiar Letters*—a book of which we ought to have a reprint:—

"In Philip the Second's time, the Spanish Monarchy came to its highest cumble by the Conquest of Portugal, whereby the East-Indies, sundry Islands in the Atlantic Sea, and divers Places in Barbary were added to the Crown of Spain. By these steps this Crown came to this Grandeur, and truly give the Spaniard his Due, he is a mighty Monarch, he hath Dominions in all Parts of the World (which none of the four Monarchies had) both in Europe, Asia, Africa, and America (which he hath solely to himself) though our Henry the Seventh had the first Proffer made him: so the Sun shines all the four and twenty hours of the natural Day upon some part or other of his Countrey; for part of the Antipodes are subject to him."—Eighth Edition, 1713, p. 142.

As the letter from which this is taken was written in 1623, Howell applied the same idea to the same monarchy as did Fuller nearly twenty years later.

What is the word *cumble* in the second line? It is not recorded by Johnson, Richardson, Ogilvie, or Nares. It is perhaps from the Latin *cumulus*. J. T. P.

Cheltenham Library.

[Howell's *Familiar Letters* are announced in Mr. Arber's reprints.—*Cumble* (Lat. *cumulus* = heap), signifies crowning in its architectural sense; the pinnacle.]

The following passage occurs in a very able and interesting book of transatlantic origin:—

"Ancient Rome, whose name is the synonym of resistless power and boundless conquest, could not, in the palmy days of her Caesars, vie with Great Britain in the extent of her possessions and the strength of her resources. Half a century ago, her great statesman, sketching the resources of her territory, said, 'The King of England, on whose dominions the sun never sets.' An American orator, of kindred genius, unfolded the same idea in language which sparkles with the very effervescence of poetic fancy, when he spoke of her as 'that power, whose morning drum-beat, following the sun and keeping company with the hours, encircles the earth daily with one continuous and unbroken strain of the martial airs of England.'"—*Sketches of Reform and Reformers of Great Britain and Ireland*, by Henry B. Stanton, 8vo, Dublin, 1850, page 18.

A similar sentiment will be found to pervade a noble and spirit-stirring poem on the "English Language," also by an American writer, the Rev. James Gilborne Lyons, LL.D., of Philadelphia:—

"It kindles realms so far apart,

That, while its praise you sing,
These may be clad with autumn's fruits,
And those with flowers of spring.

"It quickens lands whose meteor lights

Flame in an Arctic sky,
And lands for which the Southern Cross
Hangs its orb'd fires on high," &c.

These fine verses were republished some years ago in Chambers's *Edinburgh Journal*, whence I transcribed them; but I have not, unfortunately, preserved a reference to the number.

WILLIAM BATE.
Birmingham.

CHARMS FOR AGUE (4th S. vii. 443.)—A very respectable ecclesiastic once told me the following fact, which had occurred within his own experience. Having learned from a young person that she had been subject to the ague, but had never had any return of it since she had worn a spell for its cure, he explained to her the sinful nature of all such superstitions, and advised her to put away the spell. For a long time she declined, alleging that if she removed it from her neck, or opened it, she should have a return of the ague. At length, however, she yielded to the priest's exhortation, took off the spell, and handed it to him. It was a small paper, sealed up. He opened it, and read its contents to her, as follows:—

"Ague farewell!
Till we meet in hell."

"There," said he, "how do you like the bargain?" The poor young woman was horrified, and declared her decided preference for the return of her malady. I knew a similar instance of a spell for the head-ache which, on being opened, presented the following pleasant arrangement:—

"Good devil, cure her,
And take her for your pains."

F. C. H.

MEZZOTINTO PRINTS (4th S. vii. 408.)—There are certainly many pictorial representations of the temptations of St. Anthony, with devils of all shapes and in the most grotesque attitudes, but many other saints have been painted with demons annoying them in various ways. I have several old engravings of such subjects. Among them is one of St. Guthlake, surrounded by evil spirits in the shape of a cow with the trunk of an elephant, a monster in scaly armour blowing a horn, and other figures quite indescribable; but an Angel stands by to protect and encourage him. Another represents St. Elphege coming out of his cell at night with a lantern, alarmed by the cries of one of his monks whom a party of devils are scourging to death for having disregarded the holy man's admonitions. St. Juan of Dalmatia is depicted in another with infernal monsters of most terrific forms about him. One tries to tear his back with a frightful double hook; another blows a horn in his ears; a third mocks him at his prayers, and a fourth is about to hurl down upon him a huge fragment of a rock. The saint, however, remains unmoved, and defeats all their attacks by recurring to his crucified Saviour:—

"Tartareis insessa feris, quas æthere missa
Expulit,—ut pellit crux mala cuncta,—cruce."

I will describe one more. It represents the calls of St. Peter Celestin and his monks in the desert, set on fire by exulting devils, who are grinning through the windows and from the top of the roof at the saint and two monks who have

made their escape. The saint by his prayers obtains the extinction of the flames and the flight of the demons:—

"Te flammis urgent furie jam cultor eremi;
Sed cruce, sed precibus flamma, furorque perit."

The mezzotinto prints described by J. O. cannot both represent the temptations of St. Anthony, as in No. 2 the principal figure is a female. Nor do I think that either of them refers to any saint in particular, but that each is emblematical of the temptations and trials of the Christian's warfare. The figure in No. 1 appears to defeat his enemies by prayer; and that in No. 2 holds up against her assailants the *sword of the Spirit*, which St. Paul says is the *word of God* (Ephes. vi. 17), and her basket and apron full of provisions would seem to indicate the efficacy of charity and alms deeds against the powers of darkness and the spirits of wickedness.
F. C. H.

THE WHITE TOWER OF LONDON (4th S. vii. 211, 309, 394.)—On p. 309 it is stated "it seems admitted that he (Gundulph) built Rochester Castle." This is a point not at all admitted by many antiquaries. If your correspondent will refer to Rev. C. H. Hartshorne's paper on Gundulph in the volume for 1863 of the *Journal of the Archaeological Institute*, he will find some interesting passages on the question.

As regards the White Tower, the passage in the *Textus Roffensis*, as printed by Hearne (8vo, London, 1720) in connection with Gundulph's name, is "ex præcepto regis Willelmi magni, præeset operi magne turris Londoniæ." These two questions have been considered by your esteemed correspondent the late A. A. in the *Dictionary of Architecture* of the Architectural Publication Society.
W. P.

[In our 3rd S. iv. 321, will be found a paper on "Bishop Gundulf and his Architecture."]

SURNAMES OF OFFICIALS (4th S. vii. 406.)—It is much to be regretted that S. did not give the Christian names of the officials. They might lead to the identity of families.
P.

HERALDIC (4th S. vii. 409.)—In reply to W. M. H. C. I apprehend that the junior branch has no right to alter its own bearings, marks of cadency, &c., or to adopt additional quarterings, unless it can show that it inherits the blood of the heiresses who brought such quarterings. In all such cases it is usual to seek an intermarriage—for most lines leave female issue of some kind.

If it be clearly proved that there is not even female issue, the armorial bearings would most probably be assumed by the chief inheritor of the estates, who in such case would adopt the family name also.

No lapse of issue can convert a junior into senior branch.
S. V

GATES, ISLE OF MAN (4th S. vii. 409.)—"A Court holden betwixt the gates." Without any fact to guide to a conclusion, I would suggest as a possible explanation the Norse word *gata*, a road or way. Vernacular Scotch, gate, gaet, git = road, way, street. "A Court of all the Commons of Man" may have been, and probably was, an open-air assemblage held between certain roads near to the Castle of Rushen, but this on my part is entirely conjectural. J. CK. R.

THE ASS, FOR MAN'S ANIMAL NATURE (4th S. vii. 430.)—Not burlesque preachers, but grave divines and holy fathers of the church have often spoken of our animal nature as of a beast. The most remarkable instance is that of St. Bernard, who flourished in the twelfth century. He applies the words of Abraham to his servants (Gen. xlii. 5) in a manner both ingenious and edifying. Speaking of the preparation we ought to make for prayer, the holy father alludes to Abraham saying to his young men: "Stay you here with the ass; . . . after we have worshipped, we will return to you": and he goes on thus:—

"When you come to the church, lay your hand upon your mouth, and say: stay you here, evil thoughts, intentions, and affections of the heart, and carnal desires: but thou, my soul, enter into the joy of thy Lord, that thou mayst see the will of God, and visit his temple."

F. C. H.

"A MONSIEUR, MONSIEUR" (4th S. vii. 198, 311.)—As M. FRANCISQUE-MICHEL rightly says, the word *monsieur*, pronounced *moussieu* by the Gascons and Provençaux, is frequently given to the cabin-boy by his fellow-sailors, playing on his name in French, *mousseau*.

This reminds me that the same epithet, in English "sir," used frequently to be applied, at the beginning of the present century, by young naval officers speaking to their men, thus: "I say, you sir," which was strictly forbidden in the fleet by Lord Collingwood—that fine type of a true gentleman, a good Christian, and a great captain. One cannot read his *Memoirs and Correspondence* without loving him, although an enemy. I dare not say as much with regard to Nelson, "the sinew and the forehead of your host." P. A. L.

A TOADSTONE RING (4th S. vii. 324, 399.)—Under the name of "Crapaudine" several answers will be found ("N. & Q." 3rd S. iv. 351, 423, 443.) I took much interest in the subject then, and collected all the information I could, which was printed (3rd S. v. 142.) I have no doubt that the toadstone has received its name from it being of the colour of the toad; and the reason why any stone should be named from the toad because it resembles it in colour, any more than a greenish stone should be called a frogstone, is because of the old saying that "the toad had a jewel in its head," which I consider to be synony-

mous with "the Devil is not so black as he is painted,"; for even the (reported) poisonous and hideous reptile the toad has some relieving point—look at the beauty of its eye.

It would be an interesting thing to find out if all toadstones are of the same material. I expect some are plasmas, some olivines (more especially if slightly amygdaloidal), or even felspathic porphyries, some of which are very hard. H. S. C. says his stone has been in the possession of his family for many generations, and J. (3rd S. iv. 351) in his query about *crapaudines* takes the name out of a list of family jewels bequeathed some 180 years ago. So both the toadstones are old, and I have no doubt the name was used when it was imagined that the toad had a real stone in his head. Another idea occurs to me. The name may have been given to stones having iridescence or radiating light, like an eye. Has H. S. C.'s any such properties, for I find the stone *crapaudine* defined "une sardoine aillée"? NEPHRITE.

I believe the true toadstone, once so highly prized as an amulet, was the fossil palatal tooth, or possibly sometimes the dorsal tubercle of some species of shark or ray. These teeth as found in the oolite, and especially in the Stonesfield slate, have usually a rich brown colour, and the high polish of their enamel is as perfect as when recent. They are called *bufonites* by the old writers on natural history, and in the days when their origin was unknown must have struck people as very strange objects indeed. The toad was supposed to void them when placed on a red cloth, but as they passed from hand to hand their authenticity was sometimes called in question, however the test was easy of application. In *One Thousand Notable Things* we are directed to set a doubtful *crapaudine* before a living toad, who will disregard it if a forgery, but endeavour to seize it if genuine; "for he envieth much that man should have that stone." When of a circular and button-like form these teeth were obviously well adapted for setting; but I remember seeing in Lady Ledeborough's fine collection a remarkable ring containing a large corrugated palatal tooth of *ptychodus*, which must have been rather awkward to wear. This fossil was derived from the chalk.

W. J. BERNHARD SMITH.

Temple.

EGGS AS AN ARTICLE OF FOOD (4th S. vii. 409.) Besides the text referred to in the Editor's reply to this query (Luke xi. 12), there is only one passage in the Holy Scriptures in which eggs are spoken of as things eaten, and that is in Isa. lx. 6: "He that shall eat of their eggs shall die." It is well known that the Romans usually began their principal meal with eggs: hence the words of Horace, "Ab ovo usque ad mala citaret" (Sat. i. 1). And in his Satire ii. 4, his friend Cilius begins his

account of the requisites for a good dinner by recommending long-shaped eggs, rather than round ones, as being sweeter and more nutritious:—

"Longa quibus facies ovis erit, illa memento,
Ut succi melioris et ut magis alma rotundis,
Ponere: namque marem cohibent callosa vitellum."

Cicero also speaks of devouring eggs with eager appetite:—

"Integram famem ad ovum afferro."
Lib. ix. ad Famil. ep. xx.

Fleury mentions in his *Manners of the Israelites*, § xii., that the Egyptians in the times of their purifications abstained even from eggs, which of course implies that they eat them at other times.

F. C. H.

Eggs are mentioned seven times in the Bible, the most ancient being that of Job vi. 6, "Is there any taste in the white of an egg?" J. D. Streatham, S.W.

"WHETHER OR NO" (4th S. vii. 142, 286, 378.) The correspondents who write in support of this expression in preference to "whether or not" seem to miss the reason of the objection originally urged against "whether or no" being used indiscriminately. An elliptical expression cannot be correct if the gaps will not bear filling up; for instance, "whether welcome or not," is the proper expression; and the absurdity as well as incorrectness of the other mode of expression becomes obvious when the sentence is completed or the gap left after "no" filled up.

Some of the defenders of "whether or no" give examples of sentences quite differently constructed, such as the following, which is correct:—"Whether his oath can bind him, yea or no." This is the same as saying "whether is it, yea or nay?" the propriety of which is not disputed. At the same time I may say, that I should not consider either the Bible or Shakespeare good authority for correct modern English.

M. A. B.

The following passage from *The Winter's Tale*, Act I. Sc. 2, seems to be in point:—

"Camillo. I must
Forsake the court: to do't, or no, is certain
To me a break-neck."

WILLIAM WICKHAM.

THOMSON A DRUID (4th S. vii. 97, 225, 401.)—Mrs. Barbauld calls in question the propriety of this epithet:—

"There is no propriety in calling Thomson a Druid or a pilgrim, characters totally foreign to his own. To the sanguinary and superstitious Druid it was peculiarly improper to compare a poet whose religion was simple as truth, sublime as nature, and liberal as the spirit of philosophy."—*Essay*, p. 43.

Upon this, the most able editor of Collins, the Rev. Alexander Dyce, has the following comment:—

"A strange remark! The Druids passed their days amid rural scenes: such scenes Thomson delighted in, and exquisitely described; hence he is called a Druid. Need I add, that 'woodland pilgrim' is a beautiful poetical expression for 'a wanderer among woodlands'?" *Poetical Works of Collins*, 8vo, 1827, p. 196.

Confer Thomas Warton's lines:—

"Or Druid priests, sprinkled with human gore,
Taught mid thy massy maze their mystic lore."

"Sonnet written at Stonehenge" (*Poetical Works*, by Mant, 1802, ii. 146.)

WILLIAM RATES.

Birmingham.

ALTAR SLAB IN NORWICH CATHEDRAL (4th S. vii. 300, 390.)—The slab mentioned by W. H. S. as having been found in the chapel of the Blessed Jesus in the cathedral of Norwich is no doubt the mensa of an altar. The piece of marble near the centre no doubt covers the sepulchrum or cavity made to receive a box, which should contain relics, three grains of incense and a parchment scroll, on which should be written—(1) what relics are enclosed, (2) the name of the saint in whose honour the altar is dedicated, (3) the name of the consecrator, (4) what indulgence the Pope has granted for the anniversary of the day of consecration, (5) the day, month, and year of the consecration.

These particulars are taken from the rubrics of the office "De Altaris Consecratione quæ fit sine ecclesiæ dedicatione" in the *Pontificale Romanum* of the time of Pope Pius IV.

Many altar slabs may be seen without this sepulchrum; in those cases it is probable that in and after the twelfth century the sepulchrum was in the base of the altar, as a special office will be found in the *Pontificale*, in which that case is provided for.

The earliest instance which I have noticed in which a sepulchrum exists in the mensa is in an altar in the baptistery at Ratisbon; probably of the twelfth century—possibly of the eleventh century. In earlier altars, as of the sixth and ninth centuries, there is no trace of such a cavity. It is uncertain when the practice of inserting relics in altars became obligatory. Moroni (*Diz. di Erudizione Ecclesiastico-Storico*) remarks that the rubrics of some ancient rituals make provision for the case in which no relics were placed in an altar about to be consecrated.

A. N.

ENGLISH DESCENT OF DANIEL O'CONNELL (4th S. iii. 75; vii. 242, 349, 444.)—AN IRISHMAN tells the truth, but he does not tell the whole truth. Ferguson does say in regard to the six persons named *Konall*, mentioned in *Landnámabók*, that "one of these certainly was from Ireland"; but he also says, which AN IRISHMAN has seen fit to suppress, that this individual "appears to have been most probably one of the Northmen who had settled there, as both his wife and son have Scandinavian

names. All the others," he continues, "seem from the names of their parents to have been pure Norsemen." It is not by such shifts that the dogma of Celticism is to be sustained. BILBO.

ELEVEN-SHILLING PIECES OF CHARLES I. (4th S. vii. 55, 148, 442.)—I may be permitted to inform W. H. that angels were first coined in England by Edward IV. about the year 1405. They were so termed from the design on the obverse, which was the archangel Michael standing with his left foot upon the dragon, and piercing him through the mouth with a spear. They each weighed eighty grains of nearly fine gold, and were at first current for six shillings and eightpence. Every succeeding sovereign continued their issue until Charles I., who was the last who coined angels. They were then current for ten shillings, and only weighed sixty-four grains and a fraction. HENRY W. HENFREY.

Markham House, Brighton.

BURFF OR BURF (4th S. vii. 282, 379, 445.)—This word may be derived from A.-S. *beorw*, which is variously rendered "a barrow, a high or hilly place, a wood, grove, hill covered with wood." Conf. Barf (in Bede *Barwe*), near Beverley. R. S. CHARNOCK.

Gray's Inn.

CONGREVE AND WYCHERLEY (4th S. vii. 301.) MR. HAIN FRISWELL gives a sentiment to Congreve that belongs to Wycherley, who wrote the *Plain Dealer*. The *Double Dealer* was written by Congreve. G. E.

"STREAK OF SILVER SEA" (4th S. vii. 390, 445.) The quotation, "streak of silver sea," concerning which your correspondent A. S. inquires, and which Lord Salisbury was reported as taking from a lecture by Colonel Chesney, was plainly borrowed of a purpose by the latter from the eulogy of England in the famous Gladstone article of last October's *Edinburgh Review*, p. 588. In Colonel Chesney's printed lecture it appears between commas, as a quotation should be. R. E.

THOMAS BASKERVILLE (4th S. vii. 429.)—If your correspondent means John Baskerville, the printer, who was also an inventor and a patentee, he will find a portrait in Mr. Woodcroft's collection at the Patent Office, 25, Southampton Buildings. May I ask what G. C.'s Thomas Baskerville invented? R. B. P.

IRISH LEGIONARIES IN RIO DE JANEIRO (4th S. vii. 403.)—MR. MACCANE will find a full and very painful account of the treatment of the Irish Legion in Brazil in Armitage's *History of Brazil*, 2 vols. 8vo, 1836. W.

BRASS IN BOSTON CHURCH (4th S. vii. 405.)—W. E. B. says that the brass at Boston is for "Richard Bolle of Haugh, who died 1501." Barke,

in his *Extinct Baronetcies*, gives this Richard as the husband of Isabel (Elizabeth) Nanfan, spelling the name in error Nansant. But in the Boston brass Nanfan occurs as a quartering. This might not prove that the brass was not for Richard Bolle. But what are the quarterings after 10. Coleshill? No. 8 is Nanfan, not of Devon but of Cornwall, or Birts-Morton, Worcestershire, to which place the Nanfans migrated. No. 9 is Penpons. No. 10 is Coleshill, as given by W. E. B. These two, Penpons and Coleshill, are Nanfan quarterings. No. 12 certainly might be Ercedekne or Trecarrel; the martlet being for difference. But what are the others? Not, I think, quarterings of Nanfan.

The lady is, I think, buried at Birts-Morton. In that church still exists an unusually curious altar tomb, moved from its place and mutilated as usual. Habington gives an account of it in his MS., now in the possession of LORD LYTTLETON. I have copied his account, and have it before me. It is not everywhere quite correct; but he gives things which have now perished. I read a memoir of it at the tomb, some time ago, to a few friends, among them the present rector; and I should like to be allowed to give a note on the subject some day in "N. & Q."; but the detail is too long for this reply.

It is enough to say here that Habington mentions her, and that her figure is still to be seen. He says:—

"A gentellwoman prayinge, wth her hatt turned up as a chaplett, & wrytten Elizabeth Bollys, sister to them both."

None of these words are now to be seen. The "both" refers to John and Richard Nanfan her brothers, John Nanfan being of Birts-Morton Court. D. P.

Stuarts Lodge, Malvern Wells.

THE LONGS OF WRAXALL (4th S. vii. 423.)—MR. JONES says (p. 425) —

"there was a place in Wraxall called Berley's (or Berley's) Court, which, according to Canon Jackson, passed to Blunt and then to Hussey."

The coincidence of these names suggests the possibility of a connection with Verdon: for Margery, the youngest of the three daughters of Theobald de Verdon, by his first wife Maude Mortimer, married, first (before June 17, 1327) William de Blunt; secondly, Mark Husee (who died c. 1349, that is, before July 23, 1349); and thirdly, John Crophull. She left issue, by her second marriage at least. I offer this suggestion for what it may be found worth. HERMENTAUX.

THE COD FISHERY OF NEWFOUNDLAND, AND AN ENGLISH CONVENT IN FRANCE (4th S. vii. 429.)—The English convent mentioned in the passage quoted by your correspondent was probably that of the Visitation of St. Marie of Chaillet, founded

by Henrietta Maria, Queen of Charles I. Her daughter Henrietta Anne was educated here, and to this place the unfortunate queen retired when overwhelmed with grief at the loss of her husband. She then resided at the chateau of Colombe, and died there Aug. 31, 1669. By her express wish, her heart was taken to Chaillot. In the archives of France is an interesting account of its reception, written by one of the nuns. It is quoted in *Lives of the Queens of England* (v. 405).

JOHN PIGGOT, JUN., F.S.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Historical View of Literature and Art in Great Britain, from the Accession of the House of Hanover to the Reign of Queen Victoria. By J. Murray Graham, M.A. (Longmans.)

The author remarks that though an historical account of a nation's literature and art is entitled to consideration as an important part of its general history, it has too frequently been the practice in historical compositions, if not altogether to ignore, at least to treat in a very summary manner the literary and æsthetic development of the national thought and taste. The present volume is an attempt to remedy this omission, and to furnish a short history of literature and art in Britain, as developed in the finer and more popular forms during the most recent period of her annals. After a preliminary view of the general condition of literature and art and their professors in Great Britain, at the accession of the House of Hanover, Mr. Graham proceeds to consider the state of the various branches of literary composition during the period, and the influence which the different writers have had upon public taste. In the same manner he examines the progress of architecture, painting, and sculpture in this country. The book gives in this way just the information suited to those who want a general idea upon the subject, while the writer's authorities point out to those who desire further information the best means of obtaining it.

Parochial and Family History of the Deanery of Trigg Minor, in the County of Cornwall. By Sir John Maclean, F.S.A., &c. Part III. St. Breward. (Nichols & Son.)

We congratulate the men of Tre, Pol, and Pen, on the steady progress which Sir John Maclean is making with his history of that interesting portion of their county, the Deanery of Trigg Minor. In the Part before us, which contains a description of the parish of St. Bruered *alias* St. Breward *alias* Simon Ward, it is treated with the fulness of detail, local, historical, and genealogical, and the same endeavour to attain accuracy and completeness which have characterised the former portions of the work, and which will ensure it a place in the library of all Cornish Antiquaries and Topographers.

BOOKS RECEIVED.—*An Essay on the Druids, the Ancient Churches, and the Round Towers of Ireland.* By the Rev. Richard Smiddy (Kelly, Dublin) has claims to attention as containing a new theory of the Round Towers, by a Celtic antiquary, who thinks it probable that Celtic was the first language spoken by man.—*The Passion Play of the Highlands of Bavaria.* By Alexander Craig Sellar (Blackwood), reprinted from *Black-*

wood's Magazine, will be found very useful to intending visitors to Ammergau, where the Passion Play is to be performed this year on June 24; July 2, 9, 16, 25, 30; Aug. 6, 14, 20, 27; and Sept. 3, 9, 17, 24.—*Felton's (late Brackett's) Illustrated Guide to Tunbridge Wells, &c.* By J. Radford Thompson, M.A., very full, and with a couple of good maps, which in some degree make amends for very inferior woodcuts.—*The Desideratum; or, Electricity made Plain and Useful by a Lover of Mankind and of Common Sense* (Baillière). This is a reprint of the remarkable tract on Curative Electricity written by John Wesley, 1759, and which, like his little pamphlet on Cold Water as a means of health, shows that he was as interested in the physical as in the moral improvement of his fellow-creatures.

HARROW.—To celebrate and commemorate the tercentenary of Harrow School a committee has been formed to raise a fund, to be called the "Lyon Memorial Fund," for the purpose of acquiring land and erecting buildings for school purposes, the first object being the erection of a Speech Room, with an architectural elevation worthy of its splendid neighbours, the Chapel and Vaughan Library. It is calculated that not less than 30,000*l.* will be required to carry out all the objects in view; and the first list of subscriptions, containing two donations of 1,000*l.* each, affords good reason for believing that old Harrovians will not allow the committee to lack the means necessary for carrying out so laudable an object.

DR. DÖLLINGER.—In a convocation to be holden at Oxford on Tuesday, it will be proposed that the degree of D.C.L. be granted by diploma to Dr. Joseph John Ignatius von Döllinger.

ST. ALBAN'S ABBEY.—On March 11 we called attention to the measures in contemplation for the preservation of St. Alban's Abbey. We are now glad to announce that a public meeting will be held at Willis's Rooms on Thursday, June 22, for the purpose of considering the steps to be taken for raising 46,000*l.* required for this purpose. The Earl of Verulam will preside, and we hope he will be supported in his laudable endeavour to preserve one of the most important of our architectural monuments.

THE second volume of Lord Brougham's autobiography will shortly appear. The narrative will extend to the passing of the Catholic Emancipation Bill, and include a great portion of the affairs of Queen Caroline and her trial.

THE death is announced, in his eighty-fifth year, of Sir Oswald Mosley, Bart., of Rolleston Hall, near Burton-on-Trent, and formerly M.P. for North Staffordshire. The proximity of his family seat to Tutbury Castle, one of the prisons of Mary Queen of Scots, led him to turn his attention to its story, and in 1822 he published a *History of the Castle, Priory, and Town of Tutbury*.

STRASBURG LIBRARY.—The subscriptions for the Strasburg Library are, according to the *National Zeitung*, progressing so favourably as to promise to leave the institution rich, not only in the number, but equally so in the literary value of its volumes. The efforts made towards this object in England are highly appreciated abroad. Moreover, the Grand Duke of Baden has contributed two thousand volumes from his library at Karlsruhe, and the universities of Heidelberg, Basle, Erlangen, Greifswald, and Jena, and the royal library at Stuttgart have made liberal promises. Switzerland is doing its best, and the Austrian capital, though disclaimed as a German city, proposes to add some specimens of peculiar value. Some appreciable presents come from private

man, for instance, from the Wurtemberg minister, Herr von Wüchter. In addition to these gifts government has resolved to enrich the new institution by purchases from government funds. Professor Bocking's famous collection is to be incorporated, and that of Professor von Vangerow, in Heidelberg, has already been purchased. Both are rich in valuable law books and manuscripts, the latter numbering no fewer than 3,350 volumes.

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Notices to Correspondents.

Correspondents who write respecting articles which have not appeared should state the subjects to which they refer. We cannot recollect signatures or initials.

W. M. (Wirksworth.)—*For the history of the music of "The Harmonious Blacksmith," consult "N. & Q." 2nd S. i. 356.*

G. A. C.—*As we have further communications, we withhold your resume.*

J. G. WALLER.—*In type.*

Answers to other Correspondents in our next.

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—Sun.

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LONDON, SATURDAY, JUNE 10, 1871.

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Notes.

JUNIUS'S SECRET AND "THE TIMES" REVIEWER.

As at the present moment, when Parliament is in full work, and the columns of *The Times* are full to overflowing with reports from Paris and the Tichborne case, it would be vain to expect the Editor to find room for the discussion of a mere literary question, I hope to be permitted to call attention in "N. & Q." to a paragraph in *The Times* review of Mr. Twisleton's interesting volume,* in the hope that doing so will help to clear up some doubts which can scarcely fail to strike such of your readers as have ever cared to look into the question "Who was Junius?"

The paragraph is as follows:—

"Mr. Pitt told Lord Aberdeen (the late Premier) that he and his father (Lord Chatham) knew who wrote the Junius Letters, and that it was not Francis. Lord Aberdeen repeated this statement to his son, the Hon. Arthur Gordon, now Governor of the Mauritius. The Right Hon. Thomas Grenville told Lady Delamere and Miss Williams Wynn (his nieces), and the Hon. Mrs. Rowley (his great niece), as a matter of personal knowledge, that Junius was not one of the persons to whom the letters had been popularly ascribed. Soon after the publication of the *Diaries of a Lady of Quality*, in which the Grenvilles were mentioned as possessed of the key, Lady Grenville

* "*The Handwriting of Junius*, professionally investigated by Mr. Charles Chahot (Expert). With Preface and Collateral Evidence by the Hon. Edward Twisleton."

sent a message to the editor, through Dr. James Ferguson, to say that Lord Grenville told her he knew who wrote the Junius Letters, and they were not written by Francis."

The first thing that must strike the reader of this paragraph is the curious fact that the mysterious secret which Junius declared should die with him was *known* to no less than four persons—Lord Chatham, Mr. Pitt, the Hon. Thomas Grenville, and Lord Grenville.

But how was it known to them? Was it known in the strict sense of the word? Was it known from the information of Junius himself, or from any other direct sources of positive information? Or was it *known* to them (that is, confidently believed by them) in the same manner in which the late Mr. Taylor might have said he *knew* that Junius was Francis, *i. e.* from the conviction of his own mind, from evidence which he felt it was impossible to resist?

How did these distinguished persons become possessed of the secret, which Junius declared would perish with him? Lord Chatham could scarcely have received it otherwise than in confidence; yet as Mr. Pitt was only eleven years old when Junius ceased to write, but for that difficulty it would be a natural inference that Mr. Pitt's knowledge was derived from Lord Chatham. How, too, did Lord Grenville learn it, born as he was in the same year with Mr. Pitt? for if he learned it from Mr. Grenville, then Mr. Grenville could only have received it under circumstances which would justify his divdging it.

A very slight examination of most of the traditions respecting Junius shows of how little value they are as evidence for the discovery of the authorship of the Letters. And this without the slightest doubt being felt as to the high character and thorough truthfulness of those by whom and through whom they are related and handed down. Who can feel otherwise than convinced that in sending a message to the editor of *The Diaries of a Lady of Quality*, "that Lord Grenville told her he knew who wrote Junius's Letters, and that they were not written by Francis," Lady Grenville was only anxious to contribute as far as possible to the establishment of the truth? In like manner who can feel otherwise than convinced that the Hon. Arthur Gordon is actuated by the same praiseworthy motive?

Yet assuredly there must have been some defect in Lord Aberdeen's memory, or Mr. Gordon has been under a wrong impression as to the name of the mysterious author; for as Mr. Pitt died in 1806, and Francis's supposed connection with the Letters was never hinted at until 1813, it is scarcely possible that Mr. Pitt could have told Lord Aberdeen that "he and his father knew who wrote the Letters, and that it was not Francis."

That Mr. Grenville, to whom Junius addressed the private letters printed in the *Grenville Co-*

respondence, did not know the writer of them, may fairly be inferred from the manner in which he had tied them up as "anonymous"; and Mr. Smith, the accomplished editor of that correspondence, says expressly—and his testimony on the point is very important—

"It has been supposed that the late Mr. Thomas Grenville had some peculiar knowledge respecting the authorship of Junius. I have no reason to join in that opinion, for I never heard him speak upon the subject, nor did I ever hear it mentioned in his presence."

And it is certain that Mr. Thomas Grenville never saw the Stowe Letters, about which so many marvellous accounts have been given, until they were shown to him by Mr. Smith in 1840.

Surely, in the face of what has here been stated, it is not unreasonable to ask what *proof* is there that either Lord Grenville, Mr. Thomas Grenville, Lord Chatham, or Mr. Pitt knew—that is, had positive knowledge of—who wrote the Letters of Junius. QUÆSITOR.

NICHOLAS FERRAR'S EULOGY UPON THE AUTHOR OF "IGNORAMUS."

Nicholas Ferrar, the pious recluse of Little Gidding, and George Ruggle, the author of *Ignoramus*, the well-known comedy played before King James at Cambridge, were both students at Clare Hall. In after life both became interested in the colonisation of Virginia, and Ruggle in his will made the following bequest:—

"I give and bequeath one hundred pounds towards the bringing up of the infidels' children in Virginia in Christian religion, which my will is shall be disposed of by the Virginia Company accordingly, desiring Almighty God to stir up the charitable hearts of many benefactors in this kind, principally for the increasing of the kingdom of our Lord and Saviour Jesus Christ."

At a meeting of the Virginia Company held November 20, 1622, Nicholas Ferrar, as deputy-governor, made the following statement, which has never before been printed in England, and was copied from the company's MS. Transactions in the Congressional Library, Washington, U. S. of America:—

"Mr Deputy further acquainted the Company that Mr George Ruggle, lately fellowe of Clare Hall in Cambridge, beinge a Brother of the Company and newly deceased (w^{ch} he said he could not without great grieffe mencon), had by his will bequeathed 100^l for the educacon of Infidells' children, w^{ch} he had caused to be put into the Table; w^{ch} the Court well approued of: but seemed (at least the most part) to be utterly ignorant of the person or qualities of the man:

"Whereupon desiringe to be informed of both, Mr Deputy told them he was a man second none in knowledge of all manner of humanity, learninge, and so generally reputed in Vniuersity of singular honestie and

[* A copy of the last will and testament of George Ruggle in *extenso* is printed in his *Ignoramus*, edited by J. S. Hawkins, edit. 1787, pp. xci—clv. Consult also Mayor's *Two Lives of Nicholas Ferrar*, 1855, p. 12.]

integritie of life, sincere and zealous in Religion, and of verie great wisdome and understandinge;

"All w^{ch} good partes he had for these last three yeares wholly almost spent and exercised in Virginia buisnesses, hauinge (besides continually assistinge his Brothers and himself with Counsell and all manner of help in these places) written sundry treatises for the benefit of the Plantation, and in p^{ic}ular the worke so highly commended by Sr Edwin Sandys, concerninge the Govern^t of Virginia, but such was his modestie that he would by no meanes suffer it to be knowne during his life. But now being dead, Mr Deputy said he could not with a good conscience deprive him of that Honor w^{ch} he so duely deserved."

Ruggle willed that all his papers and note-books should be burned, and among these was probably his treatise on the Government of Virginia, an abstract of which is given in the minutes of the Virginia Company.

EDWARD D. NEILL.

Dublin.

THE REPENTANT THIEF.—I once heard in Jamaica a clergyman of the Scotch kirk, in speaking of the Repentant Thief, say "he had the peculiar privilege and high honour of being the last that was blessed by the dying, and the first that was redeemed by the dead Saviour"—a sentiment to me original and beautiful, and worthy of preservation in "N. & Q." G. E.

ANECDOTE OF THE DUKE OF WELLINGTON.—Many years ago, whilst shooting in Hampshire with a young clergyman, I was told by him a pleasing anecdote of the Duke of Wellington. With an estate purchased for the Duke went the advowson of a living for which the clergyman was being educated. The Duke heard of it, and one day asked the lad to be his guide in a ride across the country, and finding what he had heard to be true, and being pleased with his companion, the Duke told him the change of proprietorship in the land should make no difference as to the living, which he should receive when he had qualified himself for it; and he was in possession of it when I knew him. G. E.

WHAT CRITICS ARE.—I do not know whether it may interest the readers of "N. & Q." to know that the saying, now celebrated, of D'Israeli, that "Literary critics are for the most part men who have failed in original composition," is not original. The idea is aptly expressed in the epilogue to Congreve's *Way of the World*:—

"Then, all bad poets we are sure are foes,
And how their number's swell'd the town well knows:
In shoals I've marked 'em judging in the Pit,
Tho' they're on no pretence for judgment fit,
But that they have been damned for want of wit.
Since when they, by their own offences taught,
Set up for spies on plays and finding fault."

C. R. P.

MUMMY-HUNTING.—The enclosed cutting from the *Homeward Mail* of April 22, being the first notice of the discovery of mummies in India, from which important historical deductions may be expected, may perhaps not be unacceptable for republication in "N. & Q." :—

"**MUMMY-HUNTING.**—General Cunningham, the superintendent of the Archaeological Survey in India, is now in Lahore, and mummy-hunters are invited to communicate with him. The *Indian Public Opinion* says :—' We think that everything valuable that may be found should be sent to Europe, where alone the men are found who have both the learning and the leisure to compare and complete scientific investigations. Nothing would be more ridiculous and ephemeral than to attempt to create a pseudo-Athens in some corner of India. The less General Cunningham trusts to subordinate official agency, and the more he encourages independent inquiry, the greater will be the results which his mission will achieve.' "

R. R. W. E.

"**ANNIE LAURIE.**"—The birth of this young lady, so well known to many of your readers, is quaintly recorded by her father Sir Robert Laurie, of Maxwelltown, in the family register in these words :—

" At the pleasure of the Almighty God, my daughter, Anna Laurie, was borne upon the 16th day of December, 1682 years, about six o'clock in the morning, and was baptised by Mr Geo. [Hunter, of Glencairn]. And his own marriage is given in the same quaint style :—

" At the pleasure of the Almighty, I was married to my wife Jean Riddell upon the 27th day of July, 1674, in the Tron Kirk of Edinb., by Mr Annoane."

These statements I find in the valuable collection of manuscripts left by the late Mr. W. F. H. Arundell, and which his son, W. F. Hunter Arundell, Esq., of Barjarg Tower, Dumfriesshire, has kindly allowed me to examine and make use of. They contain a vast fund of curious information respecting the antiquities and county families of Dumfriesshire. Many of your readers will know that Annie was wooed by William Douglas of Fingland, in Kirkeudbrightshire. Her charms are thus spoken of in his pathetic lyric, "Bonnie Annie Laurie" :—

" Her brow is like the snaw-drift,
Her neck is like the swan,
Her face it is the fairest
That e'er the sun shone on,
That e'er the sun shone on,
And dark blue is her e'e;
And for bonnie Annie Laurie
I'd lay me down and die."

She was, however, obdurate to his passionate appeal, preferring Alexander Fergusson of Craigdarroch, to whom she was eventually married. This William Douglas was said to have been the hero of the well-known song, "Willie was a wanton wag." Though he was refused by Annie, he did not pine away in single blessedness, but made a runaway marriage with Miss Elizabeth Clerk of

Glenboig, in Galloway, by whom he had four sons and two daughters. C. T. RAMAGE.

PARODIES.—The recent mention of parodies in "N. & Q." has reminded me of some lines which originated in this country, in imitation of the well-known verse in Moore's *Lalla Rookh* :—

" I never nursed a dear gazelle,
To glad me with its soft black eye,
But when it came to know me well
And love me, it was sure to die."

Thus imitated :—

" I never had a piece of toast,
Particularly long and wide,
But fell upon the sanded floor,
And always on the butter'd side."

And Hood's beautiful little poem commencing—

" I remember, I remember,
The house where I was born,"—

has given rise to an imitation, two verses of which are—

" I remember, I remember,
The day that I was born,
When first I saw this breathing world,
All naked and forlorn.
They wrapped me in a linen cloth,
And then in one of frieze;
And tho' I could not speak just then,
Yet I contrived to sneeze."

" I remember, I remember,
Old ladies came from far;
Some said I was like mother dear,
But others thought like par;
Yet all agreed I had a head,
And most expressive eyes;
The latter were about as large
As plums in Christmas pies."

UNEDA.

Philadelphia.

POLITICAL SATIRICAL DRAMAS.—I perceive, by an advertisement in "N. & Q.," that No. 260 of the *Quarterly Review* contains an article on the "first Lord Shaftesbury." Not having in this remote locality an opportunity of seeing that periodical, I am curious to learn if any reference is made in it to what was no uncommon practice in his lordship's time, that of introducing real characters on the stage for the purpose of satirising them. Lord Shaftesbury was so assailed by Dryden in an opera entitled *Albion and Albanis*. "The subject of this piece," as Baker says in his *Biographia Dramatica*, "is wholly allegorical, being intended to expose Lord Shaftesbury and his adherents;" but neither Baker nor the learned Dr. Johnson seem to be aware that a more violent and virulent satire upon the same individual is to be found in Otway's play of *Venice Preserved*.* Baker quotes Dr. Johnson as truly describing those por-

[* Mr. Christie (ii. 429, *et seq.*) treats of the attacks on Shaftesbury by Dryden, Butler, Duke, and Otway.—Ed. "N. & Q."]

tions of the play, now never represented, and in which the leading character is Antonio, as "despicable scenes of vile comedy." All the vices assigned to Antonio were intended to depict Anthony Earl of Shaftesbury; and it was on account of these very scenes that the play was a favourite with Charles II. These statements are made from my recollection of what I read in (but unfortunately did not make a note of) a periodical entitled *The Drama*, and published in London in 1821. The probability of its correctness rests upon the fact that both parties, at that period of English history, were merciless in their treatment of each other, and made use of the forms of a drama to gratify their detestation of their adversaries. Look, for instance, to Baker's account of the following pieces: *Abdicated Prince; The Assembly; Banished Duke; Blessings of P—; Bloody Duke; The Cabal; City Politiques; Cola's Fury, &c. &c.*

An instructive history might be written upon the political satirical drama as founded by Aristophanes, and perpetuated in England until the last century.

WM. B. MAC CABE.

Moncontour-de-Bretagne, Côtes du Nord, France.

TRUE ENJOYMENT.—That most accomplished and kindly country gentleman, the late J. B. S. Morritt of Rokeby, inviting a friend to his house, writes (February 1840) in this courteous and genial strain:—

"You are not to be in any hurry, but obliging and obedient, and to stay a long visit, and see all my favourite lions, and enjoy what I always prefer to all other enjoyments of society—a friend's house and fine weather in the country; that which Sir William Temple says is like home but not homely, and like solitude without being lonely."

C.

DEFINITION OF CONSOLS.—Mr. D'Israeli, some time since, in the House of Commons, referring to Sydney Smith's *mot* on the subject, spoke of the "sweet simplicity of Consols," which has gone the round of the press. Unless my memory is at fault, the expression used by the witty canon of St. Paul's was "the elegant simplicity of the three per cents."

H. A. KENNEDY.

Eldon House, Reading.

SAVED BY A FISH.—The following cutting from *The Times* of April 20 is worthy of a corner in "N. & Q."—

"That the ocean abounds with wonders is daily being exemplified, and seldom more forcibly so than in the experience of Captain Ward of the bark *Providence*, of Hartlepool, who has just returned from Dantzic, at which port he was frozen up during the late severe winter. He states that during his outward voyage to that port, in November last, the ship sprang a severe leak during a gale in the Baltic, and his crew were all but exhausted in their efforts at the pumps to reduce it. One day she suddenly stopped making more water, and eventually the vessel reached Dantzic safely. After the discharge of the cargo a search was made for the leak, resulting in

the discovery of a hole in the centre of one of the after planks from the yielding of a knot in the wood, and in this aperture was wedged a dead fish, whose collision with the vessel when alive had been the evident cause of the stoppage of the leak, and consequent salvation of the ship and crew."

The name of the ship is not a little remarkable—"The Providence."

I remember reading some years ago of a similar act of Providence, but have no further note of it.

GEORGE LLOYD.

Cramlington.

CHAUCER'S WORKS, ed. Stowe, 1561.—It is worth notice, that in Stowe's Supplement to Thynne's edition of Chaucer's Works (Gedray, 1532), which Stowe heads—"¶ Here followeth certayne woorkes of Geffray Chausier, whiche hath not here tofore been printed, and are gathered and added to this booke by Jhon Stowe," the first Balade of three stanzas on Gentillesse, or Virtus not being hereditary, was not only printed by Wynkyn de Worde (Univ. Lib. Cambr.), and by Thynne in his edition of 1532, at leaf 384, Seogan's moral Poem to the Lords and Gentlemen of the King's House (where alone this Balade is preserved), but was also printed by Stowe himself on leaf 335, col. 2, in his reprint of the same poem of Seogan's, leaf 334 back-335 back. There are a few trifling differences in the words of the two copies in Stowe.

F. J. F.

Queries.

ACQUAINTANCE.—Has this word ever been used by English authors, as is to be inferred from Mrs. Thrale's letter to her grand friend, and in the French acceptance of its meaning (from the *Latin ad comitare*—"liaison ordinairement illicite d'un homme avec une femme")? Mrs. Thrale, under which homely English name we all seem to prefer her, writes in February, 1782:—

"Looking over some French *melanges* yesterday, I observed that M. l'Abbé d'Artigny used the word *acquaintance*; it was a new thing to me, and one of which I had no notion before. Pray how came it into our language?"—*Vide* Mrs. Piozzi's collection of *Letters* as sent from the late Samuel Johnson, LL.D., 2 vols., London, 1788, vol. ii. p. 233.

There is no answer to this question in any of Dr. Johnson's subsequent letters; which, by the way, make us love him more than any of his great works, and well deserve that little self-praise of himself and his letters: "*Anch' io sono pittore*." (*Vide ante, ibid.* vol. ii. p. 14.)

HERMANN KINDEL.

Germany.

"ADAMANTINE CHAINS."—Can any reader supply me with examples of this fine expression other than the following?—

'Αδμαντίνων δεσμῶν ἐν ἀβήχτοις πάλαι.

Æschylus, Prometheus, line 6.

"Adamante texto vincire."

Seneca, Hercules Furens, 807.

"But her in chaines of Adamant he tyde;

For nothing else might keepe her safe and sound."

Spenser, Faerie Queene, book ii. canto xlii. 82.

"In adamantine chains and penal fire."

Milton, Paradise Lost, book i. line 48.

"In adamantine chains shall Death be bound."

Pope, Messiah, verse 47.

"Bound in thy adamantine chain."

Gray, Hymn to Adversity.

THE REDCROSSE KNIGHT.

ANONYMOUS.—I have now in my possession the following:—

"The Iudgement of a most reuerend and learned Man, from beyond the Seas, concerning a Threefold Order of Bishops, with a Declaration of certaine other waightie Points concerning the Discipline and Governement of the Church."

Who was the author? Where was it printed? What is its date? I cannot find it in Bohn's *Lowndes*. It is bound up with "A Lamentable Complaint of the Commonalty," "The Vnlawfull Practises of Prelates," and "A Booke of the Forme of Common Prayers, Administration of the Sacraments, &c., agreeable to Gods Worde, and the Vse of the reformed Chvrches."

J. M. COWPER.

ANTIQUE HEADS IN MEDIEVAL SEALS.—In the fifth volume of *Archæologia Cantiana* are several seals of Stephen de Thurnham, Mabel de Galton, and Robert de Thurnham, twelfth and thirteenth centuries, which have an interesting feature which I do not think has been noticed. Each of the small counter-seals has in the centre an antique head or device, doubtless taken from Roman and other intaglios inserted in the probably gold seal. The one at p. 208 appears to be an early Eastern signet with inscription. Could any reader explain the inscription? It is not unusual to find old engraved gems inserted in book covers, church plate, or such things; but I do not remember to have seen them so early used again as seals.

J. C. J.

BABYLONIAN BRICKS.—In the sun-dried bricks which the Israelites were required to make for the Egyptians, the chopped straw which they contained would serve as a binding material, but in the kiln-baked bricks it would be entirely burnt away; yet we find that the Romans, at a far later period, in their kilns at Castor (*Durobrivæ*) had mixed vegetable matters with the clay walls of the kilns. What purpose was this admixture intended to serve, and is it ever resorted to in the modern manufacture of bricks?

M. D.

A CARICATURE QUERY.—There is a caricature, dated 1817, entitled "The Horse Marine and his Trumpeter in a Squall," referring to the appoint-

ment of the Marquis of Worcester as a Lord of the Admiralty. The marquis is represented in his hussar uniform, riding a sea-horse in a turbulent sea; beside him swims a water-rat; before him, floating on a "Walcheren log," is his trumpeter, a bald-headed Triton in a harlequin's jacket. Query: Who are the trumpeter and the water-rat?

A. P.

CLEOPATRA: WAS SHE EGYPTIAN OR GREEK?—In M. Gérôme's "Cléopâtre apportée à César dans un tapis," now exhibited at the Royal Academy, I was astonished to find Cleopatra represented with the fleshy sensual features and yellow skin of an Egyptian woman. I had always looked upon her as a Greek. M. Gérôme must, no doubt, think that he has authority for representing her as he has done; but where does he find his authority? I have taken some trouble in investigating the matter, and I cannot discover that she had a single drop of Egyptian blood in her veins; and if she had not, surely the residence of her family in Egypt for some two hundred and fifty years would not alone suffice to give the most notorious member of it purely Egyptian features and Egyptian skin. The Americans of the United States have not yet become North American Indians, although some maintain they are upon the road.

It is true that Cleopatra seems to have had two slight tinges of Persian blood;* and that her father (Ptolemy Auletes) and her mother are said both of them to have been illegitimate children of Ptolemy Lathyrus by an unknown mother (or mothers). But even supposing this unknown mother (or mothers) to have been Egyptian—which there is no reason to suppose—this and the tinges of Persian blood would not have converted a Greek race into a purely Egyptian one.†

The copies of the coins of the Ptolemies, given in Smith's *Dict. of Rom. and Grec. Biography and Mythology*, show us thoroughly Grecian faces. Cleopatra's face is less Grecian than the rest, but only because it is more Roman. But perhaps these coins are of little value.

F. CHANCE.

Sydenham Hill.

COTTLE, THE POET.—Joseph Cottle, poet and publisher of Bristol, the friend of Southey and Coleridge, and Amos Cottle the poet, were brothers. From which branch of the Cottle family did they

* Ptolemy Epiphanes married Cleopatra, daughter of Antiochus III., or the Great. Her mother, Laodice, was daughter of Mithridates IV., King of Pontus; and Antiochus I. also married a Persian lady named Apama.

† The practice of marrying their own sisters, so common among the Ptolemies, would naturally tend to the perpetuation of the peculiarities of the founders of the race. Cleopatra, owing to the illegitimacy of her parents, had the benefit of one and perhaps two crosses; and very likely, I think, she owed at least a portion of her ability and beauty to this circumstance.

descend? They used the arms of the Cottells of North Tawton, Devon; but hitherto I have failed to trace their connection with them, notwithstanding that the uncommon name of Amias or Amos frequently appears in the pedigree of that family during the sixteenth and seventeenth centuries. Any information connected with the descent of these brothers will be thankfully received.

W. H. COTTELL.

Brixton Road, S.W.

LORD FALKLAND, DR. DONNE, AND SIR EDWARD DYER.—Intending to include in the *Miscellanies of the Fuller Worthies' Library* as complete a collection as possible of the hitherto uncollected poetry of Lord Falkland, allow me to ask readers of "N. & Q." to favour me with references to any preserved in manuscript or in unlikely books. I name the latter because one of his most characteristic poems is found prefixed to an anonymous funeral sermon for the Countess of Huntingdon. I know of course Lady Theresa Lewis's "Memoir of Lord Falkland" in her admirable *Lives of the Clarendon Family*, and also the painstaking articles in the New Series of the *Gentleman's Magazine* (1835-1839), as well as the invariable authorities. What I desiderate are MSS. (including letters) and books (either or both) that may be accidentally known to individuals.

Further: as my work on the *Fuller Worthies'* edition of the complete Poems of Dr. Donne (with numerous additions from MSS. of rare value and interest) is well advanced, I ask help in elucidation of the many initials of his poetry; and perhaps M. TIEDEMAN or other Dutch correspondent of "N. & Q." may be able to oblige me with the title-page and contents of a Dutch translation of Donne's *Poems* very amusingly referred to by Llewellyn in his *Man-Miracles* (1646). Or by Dutch is German meant? I am curious to know if so early as 1646 there really was a translation of Donne's poetry. Finally: can any one inform me where a copy is preserved of Sir Edward Dyer's *Sive Idyllia* (1588)?

A. B. GROSART.

St. George's, Blackburn, Lancashire.

FÆREYINGA SAGA.—I have seen in an old volume of one of the quarterly reviews (I forget which, and am unable again to find it) a review of this Icelandic saga, "done into English" in the year sixteen hundred and something. As the text of the saga was not printed till 1832, I presume this English translation must have been made from the Latin version of Torfæus, published at Copenhagen in 1695. A reference to the review or any account of the English translation, will greatly oblige.

W.

FICTION AND FACT.—It is not two years since I read in a magazine a story, the hero of which, a jeweller's assistant, was robbed under much the

same conditions as those attendant on the Torpey exploit. I shall be glad to be reminded where this highly ingenious and suggestive narrative appeared. I believe it was in *Chamber's Journal*. Perhaps Mr. and Mrs. Torpey may have been accustomed to improve their minds therewith.

ST. SWITHIN.

FIRE AT METHERINGHAM.—The *Common Journals*, vol. vii. p. 680, contains the notice of a presentation to the House of Commons, on June 11, 1650, of the petition of Edward Shore and William Dickenson, on behalf of themselves and other inhabitants of Metheringham, in the county of Lincoln, praying for "a publick contribution for their loss by fire." A certificate under the hands of several justices of peace was annexed.

Can any one inform me where I shall find any further account of this catastrophe? Can the original petition and certificate be in existence?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

GARROONS OR GARRONS.—Can any one tell me the meaning of this word—perhaps Irish? It occurs several times in Whitelocke's *Memorials*, in enumerating the animals taken from the Irish rebels: for instance, "They took about 200 garroons, 300 cows, and 400 sheep and goats"; or again, "They took many hundreds of cows and garroons."

T. W. WEBB.

[A *garron* is a small horse, a galloway, that is, a horse not more than fourteen hands high, much used in the North. Spelman says, "Jumenta, seu caballi coloniali, are in Ireland called *garrons*, a strong horse, a hackney or work horse."]

GLATTON (4th S. vii. 364, 446).—The "Glatton" man-of-war, lately launched, is, I believe, named after an armed merchant vessel, called also the "Glatton," and which, in the last war between England and France, was engaged in a desperate and successful action with two or more French ships. This armed merchant vessel was, I believe, fitted out by some traders at Glatton, a place in Cornwall, I think. Perhaps those more fortunate than myself in having books in which to seek for the necessary information on the subject will establish my statement as true, or upset it.

H. A. ST. J. M.

HERBERT.—On the Puddledock estate in Prince George county, Virginia, is a large tombstone erected to the memory of John Herbert, bearing the following inscription:—

"Here lyeth interred the body of John Herbert, the son of John Herbert, apothecary, and grandson of Richard Herbert, citizen of London, who departed this life the 17th day of March 1704, in the 46th year of his age."

Above the inscription is a crest and coat of arms: the former representing a bundle of arrows, points downwards; and the latter three lions rampant.

From whom was this Richard Herbert (*circa* 1650) descended? NIMROD.

JEAN DE MILON.—

"Jean de Milon, a famous physician, who wrote in the seventeenth century, and addressed his aphorisms to a king of England."—*Host and Guest*, by A. V. Kirwan. London, 1864, p. 261.

I shall be greatly obliged by any information as to whether his works have been published, and if so, where and when. T. W. C.

CUL, COUL.—This is a common prefix to place-names in Scotland, probably of Celtic origin. One of the Ochills is called *Coul*, and in Rosshire there is a large property of the same designation. We have *Coulburn* in Strathclyde, *Culcairn* in the counties of Inverness and Ross, and *Culchurn* in Argyleshire. Are we to consider *Culloden* an example of the same prefix? Is *Cult*, which also appears, to be considered of the same origin? *Culler* appears in the counties of Aberdeen, Peebles, and Lanark. Can anyone give us a meaning which will be applicable to most of these place-names? In the Irish language we have *Cullan* said to mean "place of hazels." *Coll*. Is this connected with the Scotch *Cullen*? J. M'K.

JEWISH MARRIAGE RINGS.—There are certain large rings which are broad and much ornamented in the hoop, and have, by way of a bezel, a small house, temple, or tabernacle projecting from them. They are generally called Jewish marriage rings, and have usually a Hebrew inscription on them, meaning, I am told, "Good be with us." I have been very credibly informed that no such rings are used in the Jewish marriage ceremony; and I should esteem it a favour if any one can inform me whether they are really Jewish marriage rings or not, and whether they are, or ever were, used in the Jewish marriage ceremony. If they were used in former times, when that usage ceased? And if they are not used at such marriage, what is their use and meaning? The universal Hebrew inscription seems to favour the idea.

I have a large and very broad gold hoop ring: round the top and bottom of the hoop is a thick twisted cord or rope; and the intermediate band of the hoop is composed of three groups, representing the Creation of Eve, the Temptation, and the Expulsion from Paradise. These groups are ornamented with translucent enamel; and being pierced work, there is a lining. I am told that it is a Jewish ring. There is, however, no Hebrew inscription, and I doubt if the Jews would have made a graven image of the Creator. Can any one tell me what the use and intention of that ring may have been? It is nearly an inch deep, and an inch across.

I am very anxious to obtain a sergeant's ring. They are very uncommon, though vast numbers

must, or at least ought to have been made. What becomes of them all? for one never sees them in shops or sales. Where am I likely to meet with one? OCTAVIUS MORGAN.

10, Charles Street, St. James's.

KALENDIS.—There is a curious use of this word in Wyclif's *Sermons*, lately published under the editorship of Mr. Thos. Arnold. Wyclif is speaking of the knowledge that shall be given to the blessed: "And in tokene of *kalendis* of pis Poule tellip of himsilf how he was caught up into heaven," &c. (ii. 263.) And again (on the next page): "De pridde hevене is by undirstonding, as seintis seen that ben in blisse; and *kalendis* of pis eizt hadde Poul whan he was rayvshid." Mr. Arnold's note is, that the word "seems to be used in the sense of 'first-fruits' or 'initiation.'" Can any of your correspondents give me another instance of the word being used in this way? F. D. M.

LITURGICAL QUERY.—Can any of your Catholic readers inform me when the *Officium Defunctorum* in its present form was first used, and (if known) by whom it was composed? And especially, how early in the history of the Church can traces be found of the use of the *De Profundis* and of lections from the book of Job, in connection with the obsequies of the departed? SARISBURIENSIS.

MAIMED SOLDIERS.—On June 13, 1659, a committee of the House of Commons was ordered to prepare

"A list of the names of maimed soldiers and widows now in pay in the Savoy and Ely house; and of what country each of them severally are: what pensions are payable to them, and how they may be provided for in the several counties or otherwise."—*Com. Jour.* vii. 682.

Is this document still in existence, and if so, where? EDWARD PEACOCK.

Bottesford Manor, Brigg.

SIR JOHN MASON (4th S. vii. 365, 420).—I would feel extremely obliged if P. M. could tell me whether Sir John Mason married a daughter of the Lord Audley, and how many sons he had, and what is known of their descendants in the second generation? H. M.

MEDALS OF OLIVER CROMWELL.—I should be pleased if any subscriber could throw any light upon the following paragraph, as to which particular medal is referred to; whether it was any die of Thomas Simon's, or one engraved by the Dutch in imitation of his:—

"Northampton Mercury, July 10th, 1738.

London, July 6.

"A Curious Dye of Oliver Cromwell, cut in London during his Usurpation, was lately purchas'd in Flanders, and brought to the Tower, where the Hon. Richard Arundell, Esq. has given leave for a certain Number to be struck in Gold and Silver for the Curious."—*Vide Numismatic Chronicle*, old series, vol. xi. p. 103.

Is any medal known to exist like that engraved by Vertue in his *Works of Simon*, plate XII:—Small oval, size 1 inch by $\frac{3}{4}$ inch; one side only engraved; with three-quarter face bust to right, in armour, bare-headed. Inscription: "HITHERTO. HATH. THE. LORD. HELPED. vs." No medal of the kind is in the British Museum, and I have never seen or otherwise heard of a specimen. I may add that Vertue's engraving is merely copied by Pinkerton in his *Medallic History*.

I should also be thankful to receive any other information respecting unpublished or rare coins and medals of Oliver Cromwell.

HENRY W. HENFREY.

Markham House, Brighton.

PARDON, 1600.—The following fragment is from the Oddington (Glouc.) register:—

"... as examples to all the inhabitants who shall duly subscribe their names hereunto, and ... acceptance of the said Gracious Pardon to be entered. ... Register booke of pish of Odlington aforesaid, and hereunto subscribe our names the seaventh day of June, In the years of our Lord one Thousand sixe hundred and sixty—

William Tray, Minister of the Gospel at Odlington.

John Allen, Churchwarden.

Richard Hickman, Constable.

John Gardiner, overseer of the poore.

John Gay, Robert Grove, John Hill, Junr.

Robert Henly, William Weale.

Will. Barker."

Can any one supply what is wanting from any like entry, or give information on this fragment?

DAVID ROYCE.

PARISH REGISTERS OF BARBADOS (4th S. vii. 387.)—Will A. please give an account of these registers, their present condition, earliest dates, and some of the earlier names? Does the name of Cutt or Cutts, of Hoel or Howell, and of Vaughan, occur in them? T.

PROFESSIONS.—I shall be glad to be referred to, or to receive from, some correspondent an accurate definition of the word *profession* as describing the mode by which a man earns his livelihood. I do not find it in the newest dictionaries or encyclopædias. The "learned" professions are, I know, divinity, law, and physic; but there is also the "profession of arms," which applies, I suppose, equally to the army and navy; and many others claim to be included in the class of professional men, as accountants, architects, auctioneers, whose status is at present ill-defined. W. C. J.

A. U. Club.

SANDTOFT REGISTER.—The register of the French chapel of Sandtoft, on the level of Hatfield Chase, was in existence within the last fifty or sixty years. I have made inquiries for it through the medium of "N. & Q." of *The Times* and

The Athenæum, but have not succeeded in discovering its present place of deposit. I think that the late George Pryme, M.P., must have consulted it at some period of his life, for in his *Autobiographic Recollections*, p. 4, are some extracts from it relating to his own family. Can it be possible that among his papers may be found a memorandum stating who is the present owner?

EDWARD PRACOCK.

SELDEN'S BALLADS, ETC.—The last issue of the Surtees Society, the *Diary of Abraham de a Pryme, the Hatfield Antiquary*, contains a statement that—

"Mr. Selden, the famous antiquary, gathered up all the old ballads he could meet with, and would protest there was more truth in them than there was in many of our historians."—P. 67.

This memorandum was made in August, 1656. Selden's books are most of them in the Bodleian, but I do not think his collection of ballads is among them. Can any one tell where it is?

It is stated in another place—

"that the presbyterians in Scotland have lately caused *The Whole Duty of Man* to be burnt by the common hangman, and with it Whiston's *New Theory of the Earth*."

Did this really happen, or is it but a bit of idle gossip? A. O. V. P.

ANCIENT SERVICE.—In a thirteenth-century Psalter—which has for centuries been in England, being still in its fifteenth-century English binding, and having as usual the word "papa" and the name of "S. Thos. Cant." erased—there are the following names, whose country and dates I should like to know: Gallicanus, Momelphus; Gondulphus or Gundulphus, Arnulphus, Trudo Oda, Follham, Chumbert, Glodesandis. Is it Anglo-Norman? In the Litany is a prayer "Pro exercitu Francorum."

2. At the end is a very long service—"In nativitate B. M. Virg.": in which, by way of conversation, we have: "Vox Christi ad ecclesiam"; "Vox ecclesie ad Christum"; "Vox sponsæ ad adolescentulos." Were these personified as miracle plays? Is this service known? J. C. J.

Replies.

LORD PALMERSTON'S DISMISSAL FROM OFFICE.

(4th S. v. 576; vi. 38, 121, 204, 258.)

If I have not sooner replied to the above, let as you well know, dear Mr. Editor, because I was only now coming into the pleasing possession of the numbers of "N. & Q." which appeared during the war, and the No. 144 I was long only just reached me—God knows in

[* See 3rd S. iv. 71, 99; 4th S. v. 505.]

horrible circumstances, when one's mind is overwhelmed by the unheard-of calamities of our beloved Paris! One can think on little else, as you will easily conceive when—

"Proximus ardet
Ucalegon!"

and that at every moment you may learn that your own house is *petrolized* and on fire. Still I must needs seek for some diversion to my too painful thoughts.

In speaking (p. 204) of Lord Palmerston's dismissal, I did in fact transcribe the note "literal as it is," and I very respectfully venture to say to your venerable correspondent (for, if I err not, it was E. L. S. who said somewhere in "N. & Q." "I have a more than boyish remembrance of the noddys as far back as 1791") I see nothing in my note that could induce him to think "it might have been," much less that it could "certainly appear to him" what the French journalists call a *communiqué*; but we are always inclined to believe what we wish. Some day I hope to be able to *communiquer* to you, Mr. Editor, Lord Palmerston's original to Walewski by way of proving my "voucher."

In the first part of E. L. S.'s note (p. 288) your worthy correspondent says, "The French ambassador in London, who was thereby made as thorough a traitor," &c.; but in the second he says, "Walewski (whose innocence of the coup is a curious ingredient in the matter.)" Innocence and treason are far apart—

"Utrum horum mavis accipe!"

Now allow me to transcribe a passage from *The Standard* at that period. It is intitled

"Lord Palmerston's Resignation Explained.—We have reason to believe that the following is a correct account of the cause and manner of Lord Palmerston's resignation:—On 8th of December, the day after Louis Napoleon's coup d'état, Count Walewski saw Lord Palmerston, and in the way of conversation entered into the reasons which had induced the President to adopt so bold and extraordinary a measure, discussed the previous anomalous state of parties in France, and the rival claims of the Legitimists, Orleanists, and Socialists, the assertion of which by either party tended directly to a civil war, and finally assured Lord Palmerston of the earnest desire of the President to maintain friendly relations with the English government. Lord Palmerston replied that he had only heard of the coup d'état through the newspapers, that it was neither the policy nor the intention of her Majesty's government to meddle with the internal affairs of France, that no doubt the state of parties in France was inimical to the stability of the Republic, and that it appeared to him the success of the President would save France from a civil war, and was therefore preferable to the triumph of any of the other parties. This conversation took place before any of the details of the coup d'état were known in England, and, we believe, Count Walewski immediately communicated the substance of it to his own government. Either on the same day, or within one or two days after, Count Walewski saw Lord John Russell, Lord Lansdowne, Lord Grey, and Sir Charles

Wood, all of whom expressed themselves substantially to the same effect as Lord Palmerston. A despatch afterwards arrived from the Marquis of Normanby, inquiring if we were to recognise the government of Louis Napoleon; which, as a matter of course, was promptly replied to in the affirmative by the Cabinet. Lord Normanby formally communicated this answer to the French Foreign Office on Saturday, 6th December. The French government, which was not too friendly with the noble marquis, was nettled at the delay, and took occasion to inform him that they had been aware, some days previously, of the friendly dispositions of the English Cabinet; at the same time conveying to him verbally their ambassador's account of his conversation with Lord Palmerston. Upon receiving this intelligence Lord Normanby, it is said, wrote to Lord John Russell in a tone of complaint. A correspondence thereupon ensued between Lord John Russell and Lord Palmerston; the former requiring to know whether Lord Palmerston had had any conversation with Count Walewski without the previous knowledge of the Cabinet, and the latter avowing that he had, and averring that it would be impossible to carry on the duties of his office if the Foreign Minister had to consult his colleagues prior to every conversation between him and a foreign ambassador. The result of this correspondence was, that Lord Palmerston was requested to resign—an event which we believe was as startling to every one of the Cabinet, except the noble Premier (though afterwards submitted to by them), as it was to the whole of Europe. It would appear, therefore, that Lord John Russell considered that a Secretary of State for Foreign Affairs is not justified in holding a conversation with a foreign ambassador upon a subject connected with his department without the previous sanction of the Cabinet; but that it is competent to a first minister to dispense with the services of so important a member of the government as the Foreign Secretary, without any previous communication with the Cabinet; and to dispense with his services also, for doing precisely what the first minister himself and others of his colleagues had done."—*Standard*.

But, as "one good turn deserves another," in Feb. 1852, Lord John Russell, who had thus ousted Lord Palmerston, was beaten in the House (see *The Times*) on an amendment of Lord Palmerston, and forthwith resigned. P. A. L.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK.

(4th S. vi. *passim*; vii. 40, 172, 245, 368, 410.)

F. C. H. replies to my communication at p. 410 with no little heat. Were it not so, I might be disposed to express a regret that anything should have fallen from me to awaken his susceptibilities. As it is, his tone, to speak mildly, is such as to relieve me from any "compunctious visitings." I have "invented," says he, "a new theory" on this subject. The old "theory" is not then, I suppose, "invented" by himself. As he still clings pertinaciously to it, it is due to him, to myself, and to your readers, that I should now prove, what I before asserted, that it is utterly "untenable."

First, then, I must refer to the narrative of the "Death and Assumption of the Virgin," as given

in the *Legenda Aurea*. Your limited space forbids me to quote *in extenso*. I shall therefore only take one little passage which is apt, and is of itself destructive of F. C. H.'s "theory," as it shows that the soul of the Virgin was immediately received by the arms of Christ, therefore not as in the Starston painting. Thus the legend, "*sicque Mariæ anima de corpore egreditur et in ubras filii advolavit*," &c. Of the interpretation that art gave to the history I shall now speak. The subject has two phases; one, the assumption of the soul, the other that of the body. It is of course the first that F. C. H. refers to. In the *Guide of the Greek Church* published by M. Didron, which contains ancient formulæ for the artist's use, is found this one:—

"A house. In the midst the holy Virgin, dead, laid upon a bed, the hands crossed upon her breast. On each side, near the bed, great torches and lighted tapers. Before the bed, a Hebrew, whose hands, cut off, are attached to the bed, and near him an angel with a naked sword. At the feet of the holy Virgin, S. Peter censuring with a censer. At her head S. Paul and S. John the Evangelist, who embrace it. All around the other Apostles and the holy bishops, S. Denis, the Areopagite, Jerothy and Timothy holding the Gospels. Women in tears. Above, Christ holding in his arms the soul of the holy Virgin clothed in white."

In Agincourt's *Histoire de l'Art*, etc., is an engraving from a Ruthenic picture of this subject, date the eleventh century. It exhibits a treatment very similar to the above formula, having the incident of the Hebrew, the angel with the sword, the Virgin on a bed or bier with arms crossed; above, Christ within an irradiated aureole, holding the soul of the Virgin. Thus the narrative, the formula, and the illustrations are in accord. But to show the persistence of ecclesiastical art conventions, in my copy of the *Catalogus Sanctorum*, date 1506, is a small woodcut having the same general treatment, though with the omission of some minor details; the main features are the same, although five centuries stand between them. I cite these instances as ready to my hand, but any one having the time will add plenty others to this list in one morning's study amongst the MSS. in the British Museum. In France, the west fronts of Amiens, Notre Dame at Paris, and very many others, will supply examples of like character. In fact there is no subject in mediæval art upon which there is less excuse for error than in this. But it is a curious fact, and apt on the present occasion, to note that M. Didron, in his *Iconographie Chrétienne*, warns us not to confound the Assumption of the Virgin with that of St. Mary Magdalene. F. C. H. refers to two woodcuts in his possession representing the "Death of the Virgin," which he says are treated like the Starston painting. But he does not say if he there sees the soul being conveyed by angels in a similar manner. In fact he implies the con-

trary when he says he merely referred to that incident as corroborative. So far, however, from it being "corroborative," it is of itself destructive of his "theory." But for that he might make a case, though a feeble one; with that it is simply impossible, as the narrative in the legend will show. He tells us the figure holding the scroll agrees with representations of St. Peter. With the exception of one point, the tonsure, it disagrees with every example I have seen, and with the characteristic type so well known in mediæval art. For the latter I refer to an instance in Mr. Winston's work on *Painted Glass*, as well as to the brass at Upper Hardres, Kent, published by myself. Both agree with each other, though of different dates, in that typical treatment by which this saint is known. The figure with clasped hands is St. James, but which of the two he does not say. It is immaterial; there is no distinguishing character. The figure in the cope is St. John; but St. John is always represented, except when at Patmos, as a youth with flowing or curled hair. I have two tracings from painted glass, a drawing from a figure in Henry VII.'s Chapel, and several examples from brasses, all having the same character. The figure in the Starston painting is (I think) tonsured; St. John, in my experience, is never so. But I have called the cope a chasuble. F. C. H. says, having worn one for half a century, he ought to know what a chasuble is. Very possibly; but if the chasuble was that extremely ugly, stiff, ungainly vestment now so usually worn, I could not be surprised if he did not see one in the Starston painting. My experiences are from the thirteenth, fourteenth, and fifteenth centuries. But why does he not point out the other Apostles? For instance, St. Paul—a figure never to be mistaken in mediæval art—and who, of course, he knows should be present? I will answer: because he is *not* there. Instead of St. Paul, he points out the lady "Seraphia," on which I shall say no more than this: it is the first time she has ever made her appearance in this subject, and I doubt not it will be the last.

Not having the engraving by my side, I must postpone a reply on the points raised by F. C. H., but I will here say that if he succeeds in showing me such weaknesses in my "theory" as to render it as untenable as I have shown his to be, I will throw it away at once to follow his. Probably we shall then, by clearing the ground, be more likely to arrive at the truth, and by "indirections find directions out." I trust it will be long ere my mind arrives at that unhealthy, inelastic state which would lead me to hold, for a single second, to that which has proved to be an error. I must claim, a portion of your space on a future occasion which is the more necessary as F. C. H., insinuate a want of good faith, on my part, respecting the

legend of St. Mary Magdalene. I shall show, by a quotation from my authority, that it is as unwarranted as it is unwarrantable.

68, Bolsover Street, W.

J. G. WALLER.

(To be concluded in our next.)

THE PASSING BELL.

(4th S. vii. 388.)

The peculiarities respecting the (now so-called) passing-bell are far more numerous than J. A. G. can imagine, both as regards the tolling to distinguish the sexes, and also the time, as the following cases will show.

At Bangor Iscoed, in Flintshire, the bell is tolled twelve hours after death, and then the distinction of five tolls for a girl, six for a boy, seven for a woman, and eight for a man; and in the Cheshire churches we find that at Bowdon a minute-bell is tolled at six o'clock every evening preceding the day of interment; while at Wrenbury the bell tolls every morning in the interval between decease and interment, and at ten o'clock for an hour on the day of the funeral, if requested. At Tarvin the bell is tolled the night before the funeral for persons above seven years of age, and on the morning for persons under seven; at Lower Peover, the evening before the funeral for an hour, from seven to eight for six months of the year, and from six to seven the other six months; at the end of the hour the six bells are tolled each three times for a male, twice for a female; whilst at Alderley the tolling is only for twenty minutes the preceding evening, when the same distinguishing strokes are given as at Peover. At Bredbury the tolling is in the evening before the funeral at eight o'clock, after which the distinguishing tolls of five for a child, seven for a woman, and nine for a man are given. At Acton the tolling takes place the preceding evening, after which, on the smaller bell, is given one stroke for a child, two for a woman, and three for a man. At Church Hulme a bell is tolled the night before the funeral for an hour, after which each of the six bells is struck three times, and three times round if the deceased be a male, either a child or man, and twice round if it be a female. At Tilston all the four bells are "knocked round" in succession, beginning with No. 4, three times if the death is that of a male, twice if that of a female, each bell being struck twelve or fifteen times in succession; and on the morning of the funeral, bell No. 1 is tolled for a certain time (according to circumstances) till the corpse is in sight, when all the bells are chimed till the procession stops at the lych gate. At Eastham the distinction is given by three times three for a male, and three times two for a female. At Bromborough a different introductory ringing to dis-

tinguish the sex, and then the age of the deceased in years is tolled; while at Davenham, the evening before the funeral, three strokes for a male and two for a female are given on the four bells, after which a number of single strokes are given amounting to the age of deceased.

At Audlem a peal of three or four bells is rung as soon as the funeral cortège is seen approaching. At Coppenhall the bell is tolled the evening before a funeral, and chimed in the morning when the body comes within a short distance of the church. At Wattenhall the tolling takes place on the removal of a body from any house on the green for interment, whether at the parish or any neighbouring church; and at Wybunbury the passing bell is not rung (I believe) except on the death of one of a family named Cobbe.

"Trentals or trigintals were a number of masses, to the tale of thirty, said on account, according to a certain order instituted by St. Gregory."—Ayliffe, *Parergon*.

"At Morn and Even, besides their anthems sweet,
Their peny Masses, and their Complynes meet,
Their Dirges, their *Trentals*, and their *Shrifts*,
Their *Memories*, their *Singings*, and their *Gifts*,"
Spenser's *Mother Hubbard's Tale*.

Chester.

ROBERT MORRIS.

Surely three times three tolls for a man, three times two for a woman, must have been explained in some of the former volumes of "N. & Q."

H. T. E.

An old homily for Trinity Sunday declares that the form of the Trinity was found in man; that Adam, our forefather of the earth, was the first person; Eve of Adam, the second person. Further, at the death of a man three bells were to be rung as his knell in worship of the Trinity, and two bells for a woman, as the second person of the Trinity. See Fosbroke, ed. 1843, p. 267; Hone's *Everyday Book*, vol. i. p. 724; also *Penny Cyclopædia*, vol. iv. p. 188.)

G. M. T.

SEGDOUNE, SEGGIDUN, ETC.

(4th S. vii. 390.)

As one who reads by what has been called "the false light of Celtic resemblances," I hardly think your correspondent ESPEDARE will be much edified with my views in regard to the names about which he desires my opinion. Sigge was a title of Odin, and was also a proper name borne by the Northmen. Segdoun, the site of the abbey of Kilwinning, Segdoun or Seggiedun* near Perth,

* The Northmen, after their conversion to Christianity, retained certain forms of their idolatrous worship. It is not impossible that Seggiedun may have designated the hill or eminence on which under this title they worshipped their god Odin.

now called Seggieden, seem to contain the Norsk personal name Sigge, and Scandinavian *dun* from the Gothic *idun*,* a mountain or precipice. Ferguson mentions the place called Siggethwaite,† for which he cites the authority of an ancient charter of Shap Abbey. *Thwaite*, Norwegian *thveit*, Danish *tved*, a piece of land cleared in a forest. In this we find an explanation of the terminal portion of the Pictish place-name *Porteviot*, absurdly called Celtic.‡ There is Sigtun in Sweden, probably derived from this appellative of Odin used as a personal name. "Garnock," Glengarnock,§ are also Norse. Many Scotch rivers are designated from personal names of the Northmen. Some rivers were named from the adjacent lands, more frequently place-names from the rivers. There are the Garry = Scand. personal name Gari, and Crummen = personal name *Krum*, and Old Norse *áin*, the river. ESPEDARE discourses of "ancient works of a Celtic race by no means uncommon in the district." Where are these, and by what evidence has their Celtic origin been determined?

Although not immediately related to the subject of inquiry, I would remark, in passing, a name mentioned by your correspondent, viz. "Edward Biorn," High Constable under David I.,|| this,

with scarcely any change, being the Scandinavian Biörn. J. Ck. R.

Cowel (*Interpreter*) gives Segedunum = Seghill, in Northumberland; Segelocum and Segelocum = Aulert and Littleborough, co. Nottingham; and Agle, co. Lincoln; and Sigtuna, Segorbe (*Syobriga*), Segovia, Segeberg, Siegburg, Seckingen. Seckenheim, are local names in Continental Europe. Some of these may be from A.-S. *sig*, *sege*, *sigor*, victory, triumph; O. Norsk *sigr*, Franc. et Alam. *sig*, Fries. et O. G. *sieg* (whence the proper names Sigimerus, Sigismundus, Siebertus, Sigericus). *Sige-dun* might be rendered "hill of victory"; but it is more probable that most of these geographical names are from a river name. Siegburg, in R. Prussia, is said to have its name from the river Sieg (anc. *Segus*). Conf. Siegen, in Westphalia, on the Sieg or Siegen; Siegenburg, in Bavaria; Siegelsbach, in Baden. Sieg, as a river name, may be etymologically the same name as *Tay*, the letters *t* and *s* and *y* and *g* being respectively interchangeable. R. S. CHARNOCK.

Gray's Inn.

P.S. *Sig* is the name of two rivers of Algeria; and *Siga* of a river and town of Mauritania.

THE ORIGIN OF ARCHBISHOP STAFFORD.

(4th S. vii. 253, 350.)

The register of Canterbury Cathedral records in its list of obits there celebrated, "4 non. Sept., Emma Stafford, mater Dñi Johannis Stafford, Archpi." Her name, then, was Stafford; and if the archbishop was a son of Sir Humphrey Stafford, he was apparently a legitimate one. Supposing, then, that Sir Humphrey Stafford was his father, which Sir Humphrey was it of the three who follow in succession?

Humphrey (1) married the daughter and heir of — Greinvil, and widow of John Cobham of Blakeburgh. She was dead July 12, 1420, and there is a presumption that her name was Katherine.

Humphrey (2), surnamed Silverhand, who died 1413, before Nov. 28, married Elizabeth, daughter of Robert Cefrewast, and widow of John Maltravers, junior; she died 1413, the same year as her husband.

Humphrey (3) married Elizabeth, daughter and coheir of Sir John Maltravers and Elizabeth above-named, between 1380 and 1398: she died after 1417, he in or about 1419.

John Stafford was consecrated Archbishop of Canterbury in 1443, succeeding Chichele, and died May 25, 1452. The evidence of dates tends to show that he was the son of No. 2 (if of this family at all); and that No. 2 must have had a former wife before Elizabeth Cefrewast is re-

* It is ridiculous to call a term Celtic which is found in every dialect of the Teutonic. The Goths, Teutons, Picts or early Scandinavians, Scandinavians proper (Danes and Northmen), and Anglo-Saxons (improperly so called), one and all used this word; the Goths and Picts apparently in the forms of *idun*, *dun*, and *dund*—the last identical with the Sanscrit, from which, or from some dialect nearly related, are descended the Greek, Gothic, and Slavonic: for example, the name of the rock (now removed) which gave its name to the town of Dundee was originally called *Dunde*=Sanskrit, Gothic, *dund*, and *e* or *a*, water, a river.

† There is also Seggie, Kinrossshire; Seggie, Fife; Seggiehole, Lanark; Seggat, Aberdeen; Seggiecrook, Banff.

‡ The name Teviotdale has obviously the same origin.

§ Mr. CHARNOCK tells us (see "N. & Q.," 4th S. iv. 522) that "the word *Glen* can have none other than a Celtic origin," a statement which I would counsel the reader to accept *cum grano salis*. Gothic and Icelandic *gil*, a ravine or fissure of a mountain, from Norse *gilja*, to open out, to tear asunder, Icelandic and Danish definite articles *hinn* (in composition *inn*), *en*, *Gil-inn*, *Gil-en*=the ravine, in the obsolete Gothic speech which mingles with the language called Welsh, *Gil-yn*. The old-fashioned natives of Forfarshire pronounce, or did so in time past, this word in two syllables, *Gil-en*; in England, and in the modern dialect of the Scottish Lowlands, modified to *Glen*. *Teste*: Glengonar, Glenlocher, Glenroy, Glenarklet, Glenfuir, and a host of others. Norse personal names, Gunnar, Loker, Hrói, Arnkell, Finn.

|| Mr. Cosmo Innes says that, long before this reign, high officers of state and attendants of the court were Saxon or Danish, of whom, among others during this king's reign and that of his brother Edgar, he gives the names Ulf, Hemming, Earnulf, Oter, Thor, Algar, Osbern, Cnut, Carl, Ogga, Swein, Eilav, Hwite, Alwin fitz Arkil, Osolf, Orm, Dodin, one and all Scandinavian.

dered certain from the consideration that No. 3 would otherwise have married his own sister. I have not seen Elizabeth Cefrewast called D'Aumarle before. How the younger Elizabeth Maltravers came to be called Dynham was apparently by confusing her with her sister; for Sir John Maltravers and Elizabeth Cefrewast had two daughters—Maude, who married (1) Sir Peter de la Mare, (2) 1398-1400, Sir John Dynham, and died *s. p.* 1409 or 1410, and Elizabeth Stafford. Elizabeth was originally affianced to John Lovel (*Rot. Pat.* 10 Ric. II. Part I.), and was unmarried Nov. 22, 1386 (*ib.*). A grant was made to Humphrey de Stafford and Elizabeth his wife, with remainder to Humphrey de Stafford le filz, and Elizabeth his wife, Oct. 1, 1397 (*Rot. Pat.* 21 Ric. II., Part I.). On Jan. 7, 1402, mention is made of "John Dynham, Chf, et Matilda ux' ejus," with the additional information that "Elizabeth, wife of Humphrey Stafford of Honke, Chf, holds of the heritage of the said Matilda" (*Rot. Pat.* 3 Hen. IV., Part I.). Another grant to Humphrey Stafford, mil., and Elizabeth his wife, appears Feb. 1, 1417 (*Rot. Pat.* 4 Hen. V.). On Nov. 28, 1413, we read of the elder Humphrey and Elizabeth as "jam mortui," and of the younger Humphrey as surviving (*ib.* 1 Hen. V., Part IV.). Lastly, the inquis. *p. m.* of Elizabeth, widow of Humphrey Stafford, was taken 14 Hen. IV.—1 Hen. V. [1413.]

Now, Humphrey (No. 2) can scarcely have had any wife after Elizabeth, seeing that she died in the same year as himself. Was Alice Beville a former wife? or was the former wife the Emma of whom we are in search?

If I do not occupy too much of your space, allow me two further remarks to P. A. L. The autograph of a Stafford—namely, Humphrey, created Duke of Buckingham in 1444, will be found in Cott. MS. Galba, B. 1, fol. 249. One of P. A. L.'s sentences has "exercised" me greatly. He says the document is "headed with the name of the Duke of Bedford (not John, the Regent in France, but his brother and successor as Governor of Normandy)." Will he kindly tell me whom he means by the words in italics? John Duke of Bedford had no brother of his own title.

HERMENTRUDE.

BURNS: "RIGHT GUDE-WILLIE WAUCHT."

(4th S. vii. 386.)

Not one of the numerous editors of Burns, and not one of his annotators, so far as I can see, have properly set up in type this familiar expression, which occurs nowhere else in Scottish song except in the world-famous "Auld Lang Syne" of Burns, "taken down from the singing of an old man."

It is a matter of very small moment whether the common Scotch word "waucht" be spelled

with *c* or *g*. I would prefer the *c* in this and similar words, as showing the more ancient style; but either way is quite proper. I might go over the whole alphabet, and select from each letter a word in the Scottish dialect with the same guttural sound, which may be spelled by using either *ch* or *gh*. For instance, *auchty* or *auhty* for eighty, *bauchle-shoon* or *baughle-shoon* for shoes worn out of shape, *claucht* or *claught* for caught hold of, *dicht* or *dight* for wipe up, *faucht* or *faught* for fought, and so on. The word *loch*, signifying lake, is often spelled *lough*, and the proper name Lachlan or McLachlan is just as often spelled *Laughlan* or *McLaughlan*.

My present object in writing is to point out to your readers that there is no such word in the Scottish dialect as "willie-waucht." True, it is invariably found so printed in all existing editions of Burns, including even that of the critical Dr. Hately Waddell; but this only shows how very ignorant modern Scotchmen are regarding the ancient dialect of their country. Had Burns lived to edit the printing of his own song, "Auld Lang Syne," the word "willie-waucht" would never have been seen nor heard tell of. It is not to be found in Jamieson's *Scottish Dictionary*. The word "waucht or waught," a copious drink, will be found there; and the word "gudewillie," with a good will, is there also. A "good-willie waught" therefore means a copious libation, taken with good will. The great error of editors and printers lies in absurdly placing the connecting hyphen between *willie* and *waucht* instead of between *gude* and *willie*. If an Englishman were to express in writing that he took a "willing drink" or a "hearty drink" of generous liquor on some happy occasion, he would never connect these words like Siamese twins, as printers have hitherto done in recording this rich phrase of Burns—"Gudewillie waught." In like manner it is perfectly unnecessary—nay, it is an error to do so in transcribing the phrase either in Scottish or German.

I have been favoured with a glance at the proof sheets of an edition of Burns shortly to proceed from the press of Mr. James McKie of Kilmar-nock, and I am happy to say that the poet's happy phrase, which forms the subject of this note, is there correctly printed.

I may state that in *Johnson's Museum*, where "Auld Lang Syne" first made its appearance a few months after the poet's death, the phrase is printed thus—"right gude-willie-waught." This is better than the usual rendering, but the last hyphen is a printer's error calculated to mislead the reader. The Scottish epithet "ill-willie," used as a prefix to man, woman, bairn, dog, &c., is quite as common as its converse "gude-willie."

WM. S. DOUGLAS.

Edinburgh.

I hardly think any Scot could mistake the meaning of "gude-willie waucht," however printed. In a general way English people neither understand nor try to understand vernacular Scotch. "He's rale gude willie" (he is really good-hearted) is a most common form of expression in the Lowlands of Scotland, and most persons born north of the Tweed know that "a gude waucht," without the intermediate term "willie," means a hearty drink. "Gude-willie waucht" suggests something more. It means a hearty drink accompanied with jovial feelings; in the slang of the day "awfully jolly," overflowing with a sort of drunken kindness engendered in those who having imbibed rather more than sufficient are disposed to be friendly with every body. Men become sentimental as the blood circulates with greater rapidity. "Auld Lang Syne" was seldom sung until "after men had well drunk," and just before the company broke up.

J. CK. R.

W. T. M.'s communication having been quoted into the *Glasgow Herald*, I replied to it at some length there in the first instance, and now beg very briefly to sum up the facts of the case for the information of your correspondent:—

1. There were originally three MS. copies of "Auld Lang Syne," in the hands respectively of Johnson, Thomson, and Currie. In their several editions the phrase stands thus—"gude-willie-waucht," "gude-willie-waucht," "gude willie-waucht." In Thomson's second edition, 1821, he seems to have revised his former reading, and adopted Currie's; at least I find the words quoted from him as they were printed by Currie, "gude willie-waucht." Whether the original MSS. agree or differ on this point, not having seen them, I cannot say; but these editions are the only public authorities we now have to rely upon, and although one editor might give a wrong reading, two would not, three could not.

2. Jamieson has been misquoted by your correspondent W. T. M. to some extent; and Jamieson himself has misquoted Burns. The extent of the misquotation may be ascertained on reference.

3. There are such words in Scotch as "ill-willie," "ill-deedie," &c., but no such word as "gude-willie." "Ill" is an adverb, and may be conjoined as above with adjectives; "gude" is an adjective itself, pure and simple, and cannot, or at least should not, be so conjoined with another adjective, as "willie" is. Burns certainly would not have committed such an error; and if any MS. of his should seem to justify that reading, it must have been, I should think, by mere accident.

4. "Willie," as an adjective, combined with "waucht" indicates the strongest will or determination to drink. "Hearty" is, perhaps, the English word we have for it; but it means

far more than hearty, and its combination with "waucht" is perfectly legitimate.

5. W. T. M. writes "richt" and "waucht" improperly. Burns did not use the letter *c* in such words; he knew the power of his own language, in all its details, better.

These being the simple facts of the case, I think proper to submit them in reply to W. T. M.; but beg leave, once for all, to decline any controversy on the subject, more especially with an anonymous correspondent.

P. HATELY WADDELL.

Elmgrove Place, Glasgow.

R. P. BONINGTON.

(4th S. vii. 141.)

To whose sterling worth may well be applied the lines of Corneille—

"Aux âmes bien nées,

"La valeur n'attend pas le nombre des années."

I think I can unhesitatingly affirm, having often been assured of it by some of his best friends—Baron Rivet, Mr. Montfort, Mr. A. Colin—that Bonington wrote his now-renowned name with one *n* only.

I was intimate, too, some forty years ago, with a French gentleman a long time resident in London—Mr. John Lewis Brown, jun., of Bordeaux, who was then the fortunate possessor of as many as 168 of the finest water-colour drawings by that admirable and fertile hand, and on none of them have I ever seen the name written otherwise. Not so, however, with spurious ones, of which, alas! but too many have been made "to satisfy the avidity of collectors, to remunerate the skill of copyists, and gratify the cupidity of dealers."

It was, if I mistake not, in 1838 I saw an exhibition in Regent Street wholly of Boningtons. I used to go there and study them for hours, "as if increase of appetite had grown by what it fed on." So much so that Bonington's father, who at the entrance delivered the catalogue and received the shilling fee, sensible of my admiration, at last refused to let me pay. He asked me to his lodgings, where he could show me many unfinished sketches by his dear departed son. With these were some copies by the father, likewise for sale, but so inferior!

Speaking of this gifted youth, may I be allowed to relate what once passed between him and the French historical painter Baron Gros, in whose studio our young Englishman learnt to draw from life, on his first arrival in Paris? After a while the master, dissatisfied with his new pupil's independent way of treating art, said to him one day in his rough and ready manner, "That's all nonsense; you are uselessly wasting your time your parents' money. You had better turn your mind to something else." Fancy poor Boning

with his *mens divisius*, hearing such a condemnation! However, a short time after, Gros happened to pass by a then well-known and handsome picture-dealer's shop, Mme. H—, who, unfortunately for the lovers of art, took too great a hold on dear Bonington's heart, for—

"She talk'd, she smil'd, his heart she wyl'd,
She charn'd his soul he wist na how;
And ay the stound, the deadly wound,
Cam fra her een sae bonnie blue."

There the baron saw in the shop window some very cleverly painted views of Rouen, Caen, and other towns of France and Belgium. He was much struck with their wonderfully bold touch and true effect of chiaroscuro; not less astonished was he on hearing from the fair vender that the author was no other than the young insulaire he had judged so severely. So the next day, sitting down on Bonington's stool, in the studio, by way of correcting his work after a living model, he looked up benevolently in his face (and he could do so when he liked, as much as anyone) and said, "J'ai vu hier, Rue de la Paix, de grands dessins, des intérieurs de villes en Normandie. On me dit que c'est de vous?" Bonington, with some trepidation, owned them as his. "Eh bien! mon garçon," retorted the master, "c'est bien, mais très-bien. Je vous en fais mon sincère compliment. Allons, allons, je vois que vous avez trouvé votre voie. Suivez-la;" and softening down his voice, and putting out his broad right hand to the astonished and delighted youth, he added: "Dorénavant, vous viendrez ici tant qu'il vous plaira, et je n'entends pas que cela vous coûte rien."

This I heard from an old camarade d'atelier of Bonington, who was present at the time.

I am sorry to say I am not acquainted with Bryan's *Dictionary of Painters*, and possibly the story may there be better told. I send it you *tale quale*. P. A. L.

FLAG OF THE NEW GERMAN EMPIRE.

(4th S. vii. 322, 416.)

I have no doubt that Mr. Woodward's account of the new flag is true, and the readers of "N. & Q." and of the nonsense which I quoted from *The Globe* and *The Times* will be obliged to him, as I am, for answering my query. I have not seen the correction in *The Guardian* to which W. J. L. refers.

Mi-Parti.—It is a very small matter; but I cannot agree with Mr. Woodward about Panwitz, and do not therefore think that I am mistaken. I have the *Wappenbuch* before me. The extreme uncertainty of engraving the horizontal line of division in shields makes it quite reasonable to suppose the division which we see in Panwitz to have been made to look *mi-parti* in error. Spener,

referring to this plate at the reference given by Mr. Woodward, certainly does not call it so. His marginal note is "Tripartita in partes inæquales." After saying "Non aliena ab hoc loco est illa divisio parræ in tres partes, quæ partes non omnino æquales facit," and giving instances, he goes on—

"Hujus exempla succurrunt illa, ut basi nigræ impositum caput dextrâ parte rubeat, sinistrâ argente splendat . . . et inverso tantum situ minii et argenti Weiters [Hass] Panwitz [Siles]."

He refers to the *Wappenbuch* plates.

After this, the continuator of Guillim puts in Panwitz as I quoted it at p. 322, not referring to the *Wappenbuch*, but giving authority later than the first issue of that work. I think Panwitz may be taken to be as Guillim gives it.

I have to add that I have found, since I wrote at p. 322, a note of my own, made many years ago, which I had forgotten, giving an example of *mi-parti* in England. It is, or was, for I saw it, in the spandrels of the porch of the old parsonage at Milverton, near Taunton. The shield was—Coupé, chief *mi-parti* sable and argent; in dexter side a flower of four leaves, gules and argent; in sinister a quatrefoil, or and sable; the base sable, a quatrefoil. I suppose the charge in the dexter side differed from the others.

I also have a book-plate, signed in handwriting with the name "Prosser," which shows *mi-parti*, all three areas being without tincture; in dexter chief a fleur-de-lys, in sinister a tower, in base the sea, and a sea-horse swimming pierced through the neck with an arrow—all proper. Burke does not give this coat. D. P.

Stuarts Lodge, Malvern Wells.

BRITISH SCYTHED CHARIOTS.

(4th S. vii. 95, 240, 332.)

I looked up this point some time since on reading a curious passage in Mr. Smiles' *Industrial Biography*, p. 13 (1863):—

"When the Romans invaded (Britain), the metal (iron) seems to have been already known to the tribes along the coast. . . . We must, however, regard the stories told of the ancient British chariots armed with swords or scythes as altogether apocryphal. The existence of iron in sufficient quantity to be used for such a purpose is incompatible with contemporary facts, and unsupported by a single vestige remaining to our time. The country was then mostly forest, and the roads did not as yet exist upon which chariots could be used; whilst iron was too scarce to be mounted as scythes upon chariots when the warriors themselves wanted it for swords. The orator Cicero, in a letter to Trebatius then serving with the army in Britain, sarcastically advised him to capture and convey one of these vehicles to Italy for exhibition; but we do not hear that any specimen of the British war chariot was ever seen in Rome."

Here is a notable confusion. The author is sure there was not enough iron for scythes—and rightly no doubt—and so he says there could not have

been any chariots, which is quite another thing. He simply cannot have consulted his authorities at all, and he certainly misquotes Cicero. It is quite impossible to discredit Cæsar's testimony about the chariot (*essedum*, *essedarii*), *B. G.* iv. 33; v. 19, for his statements are plain and precise, and upon a matter notorious to every man in his army. If such testimony may not be trusted, what may? But then Cæsar says nothing of scythes or iron. Almost precisely the same may be said of the testimony of Tacitus (*Agricola*, 35, 36), who calls the chariot *corinus*. He is a careful writer, and he must have known. He says (like Cæsar) "*covinari peditum se prælio miscuere*." He, too, mentions no scythes nor iron. The ordinary references for the *essedum*, *essedæ*, *essedarii* are Cicero, *Epp. Div.* vii. 6, 7; and *Epp. ad Atticum*, vi. 1 (end), and *Orat. Phil.* ii. 24; Virgil, *Georg.* iii. 204 (cf. Conington's note *ad loc.*); Persius, vi. 47; Propert. ii. 1, 86, and iii. 24, 5; Sil. Ital. iii. 337. What Cicero does say (*Epp. Div.* vii. 7) to Trebatius is: "I hear there is neither gold nor silver in Britain; if that be so, I advise you to catch an *essedum*, and drive back to me as soon as possible"; in another he says, "Take care you are not taken in by the charioteers in Britain," as if he knew all about them. Elsewhere he speaks of the chariots in Rome, of a man "*cum duobus essedis*"; "*tribunus in essedo*." The *covinus* is mentioned (Lucan, i. 426; Martial, 12, 24); he couples it with the *essedum* and *curruca* as a pleasure carriage; nowhere any mention of scythes or iron.

But Pomponius Mela (iii. 6, 5), the geographer, says, "*Covinos vocant quorum falcatis axibus utuntur*," and he is speaking of the Britons. He, I suppose, is responsible for the story. Surely his evidence is not good against the eye-witness Cæsar, nor against Tacitus. He compiled from books, and probably made a mistake by transferring the Eastern scythed chariots to the Britons. Livy (xxxvii. 41, 5) speaks of the "*falcate quadrigæ*" of Autolochus, and Xenophon (*Anab.* i. 7 and 8) says the king had 200 and Cyrus had twenty, *ἄρματα δρεπανηφόρα*, scythe-bearing chariots. These in the battle were soon *κατὰ πηλὸν* in the rout. The Greeks, he adds, "*opened out*" when they saw one coming; one man was knocked down as on "*a race-course*," and it was said that even he got no harm. If Livy and Xenophon have so much to say of the scythes, would Cæsar and Tacitus have omitted them if they had any existence? Diodorus Siculus (vi. 21) compares the British chariots to those which were said by tradition to have been used by the heroes in the Trojan war. Would not he have known these Eastern chariots, and have compared the British chariots to them, instead of the Homeric chariots, unless he had known that the British chariots had no scythes.

O. W. TANCOCK.

"EUGENE ARAM" (4th S. vii. 429).—Mr. Edward Lytton Bulwer's (now Lord Lytton) novel, *Eugene Aram*, appeared in fact after T. Hood's "*The Dream*," of which he said "*the *mens disimior* breathes through every line of it*"; but the novel's dedication to Sir Walter Scott bears date London, Dec. 22, 1831. It is probable, therefore, that it came out on January 1, 1832. I have before me an American edition, with an epistolary preface by the author, bearing the same date—London, Dec. 22, 1831. I bought it at Manila in 1832; so Lord Lytton can see his works made much way in a short time. His *Pelham* I read in America in 1828.

P. A. L.

LANCASHIRE WITCHES (4th S. vii. 237, 311, 417).—The Yorkshire ladies rejoice in the sobriquet of "*Yorkshire wenches*." Whilst participating two years since with the Archæological Institute in the hospitality of the Duke of Devonshire at Holker, I used the phrase "*Lancashire witches*" to a fair damsel who sat next to me. "Oh no! I am not a witch, I am a Yorkshire wench."

A. J. DUCKEN.

POPE'S EPITAPH ON SIR GODFREY KNELLER (4th S. vi. 176, 262).—Speaking of that of Raffælle, D. P. rightly says—

"But, in or about 1833, had been added another inscription commemorating the discovery of the body of Raffælle in September that year."

I have a lithograph, now rather a scarce one, made by Horace Vernet at Rome. He was at that time Director of the French Academy at the Villa Medici, and with his father, Carle Vernet, accompanied the pope and Cardinal Lambruschini to the Pantheon, where, under an altar, were discovered the mortal remains of the immortal d'Urbino.

P. A. L.

ON THE ABSENCE OF ANY FRENCH WORD FOR "TO RIDE" (4th S. vii. 431).—I venture to say MR. BLENKINSOPP is mistaken in supposing there is no French word for "*to ride*." We say *chevaucher*. "*Agnès laisse de chevaucher*," Volt. "*Chevaucher court ou long*"—"To ride with short or long stirrups."

Then, as to Frenchmen declining to ride with the hounds because they can only "*se promener à cheval*," I fancy Count d'Orsay would have protested. Ask Lord Chesterfield or Sir G. Grant, the president of the Royal Academy. And all I can say, as far as I am concerned, is, that the first time I ever followed the hounds was in 1823. I was then a mere lad. I kept on horseback from seven o'clock A.M. to seven P.M., returning home in the dark. I shall never forget how much I enjoyed myself that day, nor the *galop* I got—to use a French expression—from an uncle of mine (not an Englishman), who, thinking I must have fallen in some ditch, sent grooms and coachman to seek the country after me. And when he saw me he

said: "If you do not mind yourself, I wish you would mind my horses." His wife, on the other hand (a thorough English woman), thought I had shown some spunk, and gave me an encouraging look. Then again, we may be "volatile," and probably are; still methinks we can "stand" a good deal after all. See what we are going through in France since a year: first that horrible German war, and secondly this still more horrible social war. Who would have believed it? And we may well say with H. Heine:—

"Und ich glaubt' ich trag es nimmer,
Und ich glaubt' ich trag es nie,
Und ich hab' es doch getragen,
Aber, frag mich nur nicht wie!"

P. A. L.

JUDICIAL OATHS (4th S. vii. 209, 354, 440.)—I beg that G. will forgive me for misapprehending his meaning, and for my unnecessary remarks on the subject. What he meant is now plain, but he must suffer me to say that it was not quite so before, or I could scarcely have so completely misunderstood him. The weapon which he used was capable of cutting two ways, and I should have held my peace had he indicated a little more clearly, to begin with, which side he intended to employ.

HERMENTRUDE.

CRESTS (4th S. vii. 257, 353, 443.)—With regard to the crest on the Rev. John Richards' tomb (1068-9) I am inclined to think it cannot be taken "as proof of holy writ." I knew a gentleman, lately deceased, who, having no crest of his own, adopted that of his wife's family on his plate and carriages, notwithstanding the objections started by the latter, because, thought he, it looked well. On his tomb has been engraved his coat of arms with *this crest*, and no doubt some hundred years hence this will likewise be given as a case in point.

P. A. L.

GEORGE LONDON (4th S. vii. 235, 335, 444.)—I am glad to be able to answer that Rebecca, first wife of Richard Woodward (married about 1704), was a daughter of George London; and if you will refer to No. 520 of the *Journal of Horticulture* for the present year you will find a long notice of George London, relating many incidents of his life, the part he took in effecting the escape of the Princess Anne to Nottingham, and also a copy of his autograph. It also states that London was buried in Fulham church in the grave of his second wife.

ROBERT HOGG.

99, St. George's Road, Pimlico.

ST. WULFRAN (4th S. vii. 162, 260, 335, 444.) The life of St. Wulfran contained in the Cotton MS. Otho. D. viii., was consulted by me when I wrote the note concerning this saint in my *English Church Furniture*, p. 88. It is a life of the Archbishop of Sens, and has been much injured by the fire of 1731.

EDWARD PEACOCK.

GNATS versus MOSQUITOES (4th S. vii. 352, 416.) Our ancestors took wise precautions to preserve their bodies from the assaults of these pests—*e. g.* among the goods of the Abbey of Sawtre there was found at the dissolution in the "New Chamber.—The bedstedd with a net for knattes." (*Archæologia*, xliii. 240.)

EDWARD PEACOCK.

The fact of mosquitoes being imported in ships I have myself witnessed. I recollect when passing the Straits of Salayer, the captain causing the lid of a large water-cask on deck to be opened for our use—we had hitherto had no mosquitoes on board—when, lo and behold, myriads of these nefarious insects sallied forth, and from that moment we had no rest. They must have been bred spontaneously in the water.

P. A. L.

I have occasionally seen insects in the South of England which were identical in appearance with the mosquito of the East, but I never experienced their sting. The latter is inflicted by a minute proboscis, through which, in attacking the human subject, the insect both injects poison and withdraws blood, wherewith, if crushed at such a time, the little vampire is usually found to be gorged. This power of drawing so thick a fluid as human blood through a microscopic tube, not exceeding in diameter a human hair, is one of nature's innumerable marvels. It was stated in *The Times* of July 27, 1868, that the use of wild rosemary will keep off mosquitoes.

C. W. M.

MARGARET FENDLES: LADY MORTIMER (4th S. vii. 12, 223, 318, 437.)—After TEWARS's excellent reply no question need be raised any more as to Margaret Fendles. I had pointed out (p. 318) that Fendles was an impossible name, and that the *Nobles* gave no name from which it could have been reduced by English ingenuity or blundering; but that Fienles, which must soon have gained a *d* in England, brought us very near to Fendles. This turns out to be the real name, with the alternative of Fiennes, which I suggested. I had not access to Vredius nor to the *Trophées* to which LORD GORT obligingly refers. It still remains to inquire as to the arms. Fienles, or Fiennes, carries the coat given by Vredius. But I mentioned (pp. 318-9) that this was not the coat of the Anglo-Norman Fiennes family. In England they certainly bore three lions rampant. Can TEWARS say what coat was borne by Ingram de Fiennes, who married Sibella, daughter of Faramus de Bolonia, and with her had the manor of Clapham?

D. P.

Stuarts Lodge, Malvern Wells.

DEDICATIONS OF CHURCHES (4th S. vii. 388, 480.) These are given in Ecton's *Thesaurus* and Browne Willis's *Parochiale Anglicanum*. The Bishop's Registers should be consulted where these works fail. MACKENZIE E. C. WALCOTT, B.D., F.S.A.

CHILDREN'S GAMES (4th S. vii. 141, 271, 415).—

"How many miles to Babylon?"
 "Three score miles and ten."
 "Can we get there by candle-light?"
 "Yes, and back again."
 "Hold up the gates as high as the sky,
 And let King George and his train pass by!"

The above lines were those of my childhood, which was passed in London, Hereford, and Canterbury. I cannot remember, therefore, in what county I first learnt them.

E. A. D.

Torquay.

SUNDIALS (4th S. vii. 324, 399).—A very interesting article on sundials will be found in the *Leisure Hour* for June 1, 1870. W. MARSH.
 7, Red Lion Square.

"ANIMA CRISTI" (4th S. vii. 322, 374).—Whoever was the author of this prayer, it certainly was not S. Ignatius; for in a collection of prayers which I have bound up with a 32mo copy of the *Sarum Breviary* (Pars Hyemalis, A.D. 1520), it is given as an "oratio post elevationem" to the saying, of which "conceduntur iij dies indulgentiarum a Joanne papa xxij." As John XXII. was Pope from 1316 to 1334, the prayer is at least two centuries older than S. Ignatius. Whether the comparative nearness of this pope to S. Thomas Aquinas (died 1274), and the fact that it was he who canonized the saint, suffice to establish the latter's authorship of the prayer, I must leave others to determine. I have heard, though I cannot say on what authority, an English origin assigned to it. But it seems to me much more probable that both S. Ignatius and Pope John should be acquainted with the production of the great Dominican than with a peculiarly English prayer. With all deference to F. C. H., I would suggest that Jesuit reluctance to adopt Dominican compositions is *nihil ad rem*. If S. Ignatius picked up the prayer somewhere, and placed it, as he did, in his book of *Spiritual Exercises*, its popularity with the Jesuits is easily accounted for. It is more difficult to reconcile its comparative disuse among the Dominicans with the authorship of S. Thomas.

SARISBURIENSIS.

DEVONSHIRE WORDS (4th S. vii. 429).—1. *Clome* (crookery), perhaps another orthography of *loam*. [Grose gives *cloam*, coarse earthenware. *Ern.*; and Halliwell *cloam*, earthenware, Devon; *clomer*, a maker of earthenware; *clume-buzza*, an earthen pan.]

2. *Mauud* (a hamper), i. q. the Scottish *maund* = a hand-basket, from A.-S. *mand*; Dan. *id.*

3. *Seam* (of hay or straw), from the French *semm*; Lat. *summa* for *sauma*, *saugma*, *sagma*, *σάγμα*, from *σάρω*, to load. In Essex a seam of corn is eight bushels. Blount renders *summa avenæ*, "a seam or horse-load of oats."

R. S. CHARNOCK.

Gray's Inn.

WILLIAM BALIOL (4th S. vii. 302, 432).—Alexander de Baliol, elder brother of the King of Scotland, who died 1277-8, married Alianora de Genouere, "the king's cousin," who survived him. (*Calendarium Genealogicum*, pp. 261, 744; *Rot. Pat.* 7 Edw. I.) She was apparently the daughter of Peter de Geneville, or Pierre de Genève, a blood relation of Queen Eleanor of Provence through her mother, Beatrice of Savoy. The other Alexander de Baliol, whom Anglo-Saxon calls Sir Alexander of Cavers, married Isabel, elder daughter and coheir of Richard Fitzroy de Chilham (natural son of King John) and Roisia de Doror, heiress of Chilham. She was widow of David de Strabolgi, Earl of Athole, and died at Chilham Castle in 1292. There is, therefore, nothing strange in her burial in the Undercroft of Canterbury Cathedral, where her obit was annually kept on April 17 (*Register of Christ Church, Canterbury*, Arundel MS. 68). She left issue two sons—John de Strabolgi and Alexander de Baliol. Sir Alexander of Cavers was living on April 8, 1298, when he was "journeying to Scotland in the king's service" (*Rot. Pat.* 26 Edw. I.) I thought both these Alexanders were brothers of John Baliol. Who was Clementia de Balliol, precentrix of Elveston Abbey, and afterwards abbess? Her election was confirmed by mandate of Edward I., Sept. 22, 1294 (*Rot. Pat.* 22 Edw. I.) HERMENTAEL.

FITZSTRATHERNE (4th S. ii. 392, 451).—A person bearing this name has been inquired about in "N. & Q.," and is thus written about in the scandalous chronicle of a Miss Cary, 1825, 3 vols. 8vo, London:—

"The son of a grave-digger at the Orkneys . . . he stated himself to be the son of the Duke of Kent. Mr. Fitzstrathorne says he is in partnership with Mr. Knight, a solicitor. He 'can imitate any handwriting, and he forged the letter to which Her Majesty's [Queen Charlotte's] name was affixed; that letter was, and I am still positively assured is, in the hands of Mr. Knight. Mr. Fitzstrathorne having recently suspected that some of his misdeeds are likely to be made public, said it matters not what a man's name is while he is virtuous and his conduct is correct. His assumed claim to the blood of royalty is best explained by stating that his mother was never out of Scotland, and, with the exception of His Majesty upon a recent occasion, not one of the royal family has ever been there.'"—Vol. iii. App. xvii.

BOMBET.

OLD SONGS AND BALLADS (4th S. vi. 47, 311, vii. 398).—I can fully endorse MR. JACKSON'S assertion as to the wretched doggrel, not to say filthiness, of many of the original songs to the melodies employed by Burns and Moore. Doubtless some few are harmless enough, but as a rule they are better consigned to that oblivion which they now enjoy. I have a pretty good sprinkling of old song-books on my shelves, and should be happy to convince any one, by personal inspection of the truth of what I most unhesitatingly say.

The ideas of our grandfathers and grandmothers as to what was presentable and what was not, differed considerably from ours upon the same point. I do not think that we should allow our children free access to the pages of Allan Ramsay's *Tea-Table Miscellany*, yet the editor expressly says in his preface:—

"In my Composition and Collection I have kept out all smut and ribaldry, that the modest voice and ears of the fair singer might meet with no affront."

Some few of the originals of Moore's Melodies are preserved in translations from the Irish. I may instance Walsh's version of "The Twisting of the Rope" in Lover's *Lyrics of Ireland*, p. 319.

With regard to many of the tunes mentioned by MR. BLAIR, they were originally dance tunes, and have no *old* words. This can not only be proved from various sources, but is evident from the structure of the melodies themselves, which shows that they were composed for some instrument.

The oldest Scotch tunes are to be found in the Skene MS. (See Daune's *Ancient Scottish Melodies*.) The earliest Irish tunes (if we exclude two or three trivial collections of dance tunes of the middle of the last century) are those noted down by Mr. William Bunting, and which supplied Moore with the music for his celebrated *Melodies*. Had it not been for Bunting and the late Dr. Petrie (who gave the poet a few tunes), the memory of the Irish music would have been but little more than as a departed dream, never to be satisfactorily realised.

EDWARD F. RIMBAULT.

SYDNEY GODOLPHIN (4th S. vii. 364, 462).—The poet of this name was surely the brother of the Lord Treasurer, "a young gentleman of incomparable parts," according to Clarendon, who gives him a very high character, both in his *Life* and in the *History of the Rebellion*. He was born in Cornwall in 1609 or 1610, and was educated at Exeter College, Oxford. As he was killed at the attack of Chagford, in Devonshire, Jan. 1642-3, he can hardly be called (supposing it to be him) "one of the wits and poets of Charles II.'s reign." He translated the fourth book of the *Aeneid*, in which he was assisted by Waller. It was printed in 1658, and included in Dryden's *Miscellanies* (edit. 1716, iv. 134.) Many of his lyrics are preserved in MS. They are remarkable for prettiness of thought, if not for great vigour of expression.

EDWARD F. RIMBAULT.

SIR JOHN POWELL (4th S. vii. 465).—If MR. FRERE has no objection, I will answer his query, as perhaps the author of *Eminent Welshmen* may not see "N. & Q." The following extract is taken from Dr. Thomas Rees' *Description of South Wales*, p. 382:—

"At a short distance to the westward of Laugharne are the remains of *Boadway House*, the seat of Sir John

Powell, one of the judges of the Court of King's Bench, who presided at the trial of the seven bishops, in the reign of James II. The part he took on this occasion against the Court caused his dismissal from his situation. He died in 1696 at the age of sixty-three, and was buried in the church at Laugharne, where is a monument erected to his memory. The inscription states:—

"*Strenuus ecclesie defensor fuerit. Testes ii septem Apostolici Prasules, quos, ob Christi fidem fortiter vindicatum, ad ipsius Tribunal accitos intrepidus absolvit.*"

Such is the only notice I have seen of this upright judge. If MR. FRERE or any other reader of "N. & Q." would like to test the accuracy of the above, his shortest course will be to stop on the South Wales Railway at Ferryside, to cross over to Llanstephan by boat, to walk two miles, when he will find himself in view of Laugharne Castle, and an old man ready to carry him on his back across the river.

T. S.

AYRES, FRERE, AND FRIAR, SURNAMES (4th S. vii. 386, 447).—I think MR. ROGER indicates the true source of the above names, seeing that there is an English form in the surname *Are*, north of England, and Scotch *Air* and Icelandic *Areson*. Bishop John Areson at Hoolum established the first printing-press in Iceland.

N. S. A.

Trinity House.

KNEELING IN PRAYER (4th S. vii. 437).—A Concordance would have satisfied C. A. W. that so far from kneeling being a feudal custom which came in about the eighth century, we are exhorted in Psalm xcv. to "kneel before the Lord our Maker," that Solomon knelt, and that Daniel knelt three times a day. I admit "to fall down before" is a commoner Scripture phrase than to kneel; but that standing was the only Jewish posture no Scripture reader will, I think, allow.

P. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

Scottish Liturgies of the Reign of James VI. The Booke of Common Prayer and Administration of the Sacraments, with other Rites and Ceremonies of the Church of Scotland, as it was sett downe at first, before the Change thereof made by ye Archb. of Canterburie, and sent back to Scotland. (From a MS. in the British Museum.) Also an earlier Draft prepared before the Troubles caused by the Articles of Perth. (From a MS. in the Advocates' Library). Edited with an Introduction and Notes by the Rev. W. Sprott, B.A. (Edmonston and Douglas.)

This ample title-page shows so fully the nature and contents of this little volume and its bearing upon the history of the Episcopal Church in Scotland, as to render any detailed account of it unnecessary. Our readers are aware that, after the Reformation, the Prayer Book of Edward the Sixth was used in public worship by the Church of Scotland until it was superseded by the Book of Common Order, or Knox's Liturgy. In 1601 other

changes were contemplated, and the progress of these changes is well told in the Editor's introduction to the Liturgy which he has printed in the volume before us. That Liturgy was discovered in the British Museum by the Rev. Alexander Irwin, and described and parts of it printed by him in *The British Magazine* for 1845-6. For its publication in its present form, with the accompanying letters throwing light upon the preparation of the Prayer Book of 1637, Mr. Sprott deserves the thanks of all who desire to study the history of the Church in Scotland.

The Works of Alexander Pope. New Edition, including several Hundred unpublished Letters, and other new Materials collected in part by the late Right Hon. John Wilson Croker. With Introductions and Notes by the Rev. Whitwell Elwin. Vol. VII. Correspondence, Vol. II. With Portraits, and other Illustrations. (Murray.)

This new and important edition of the writings of the Bard of Twickenham makes steady and most satisfactory progress. Four out of the eight volumes of which it is to consist are now published. The one before us is the second of the "Correspondence," and contains, first, one hundred and fifty-six letters to and from Swift and others, from 1718 to 1741; next, four letters between Pope and Bolingbroke; thirty letters between Pope and Gay, dated between 1712 and 1732; eight letters between Pope and Parnell, from 1711 to 1717; and lastly, eighteen letters between Pope and Dr. and George Arbuthnot, from 1711 to 1743,—and of all these letters, it must be remembered, there are a great number which either in whole or in part are not in the edition of Roscoe. The volume may not perhaps contain so much new matter as some of those which have preceded it, but it is marked by the same careful editing and full and judicious illustration.

MR. ASHBEE'S OCCASIONAL FAC-SIMILE REPRINTS.—We have already brought under the notice of our readers several of the series of Reprints of short printed tracts of a miscellaneous character, which Mr. Ashbee has produced in fac-simile with a success which makes them, to all intents and purposes, satisfactory substitutes for the original. We have now five more of them before us, namely:—*The Debate and Strife between Somer and Wynter*, from the original black-letter tract, "Imprinted by Lawrens Andrew." 2. *Treatyse of this Galant with the Maryage of the Boane of Bilyngsgate unto London Stone*, also in black-letter. 3. *A New Play called Canterburie, his Change of Diet*, &c., from the original published in 1611. 4. *A Certain Relation of the Hoofed Gentlewoman called Mistris Fismaker, Skinner*, &c. 1620; and 5. and last, *The Merry Conceited Humours of Bottom the Weaver*, from Kirkman's edition of 1661. We believe if the literary history of this droll was thoroughly investigated, it would throw considerable light upon a curious chapter in the history of the English Drama. Our readers need scarcely be reminded that these reprints, which are limited to 100 copies, are to be procured for shillings where the original tracts would cost pounds.

ROYAL INSTITUTION OF GREAT BRITAIN.—At the general monthly meeting on Monday, Sir Frederick Pollock, M.A., Vice-President, in the chair, Mr. Silas Kemball Cook, Miss Elinor Martin, Mr. Charles Bland Radcliffe, M.D., and Mrs. Radcliffe were elected members.

PARIS.—It is reported that nearly all the missing pieces of the Colonne Vendôme have been recovered, and that it will be no very difficult matter to bring about its complete restoration. Meanwhile a discussion has arisen, says *The Times*' special correspondent, "as to what to do with the ruins—which shall be rebuilt, which pulled down, and which left standing. One proposal, which finds favour,

is to pull down all that remains of the Tuilleries, and so open up the Louvre to the Champs Elysées without a break in the vista, laying out the space now occupied by the Palace in a public garden. The universal sentiment is to enclose the Hôtel de Ville in a square, and let it stand a magnificent ruin and illustration of the manner in which the most advanced philosophical and philanthropic ideas of the present age find their highest expression and ultimate development."

THE château of the Marquis Laplace at Arcueil Cachan, which escaped the Prussians, has been plundered by a band of housebreakers from the Moutfettard district. The manuscripts of the celebrated astronomer were thrown into the Bièvre, from which the original of *The Mechanism of the Heavens*, in the author's handwriting, has subsequently been fished out. The library, which was rich in rare books, souvenirs, and works of art, has been looted and devastated.—*Guardian*.

By a fire at Alexandria, Virginia, on the 19th ult. was destroyed the old Court-house of Fairfax county, erected of imported bricks in 1748. In this building the British troops were barracked after the capture of Fort Mifflin in 1754, and from it the forces of Braddock marched to their memorable defeat in 1755. For fifty years it was familiar with the footsteps of George Washington, and under its roof he cast his last vote in 1799. The old Alexandria Museum, which contained many relics of Washington, was burnt, but the relics were saved.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

CAGLIOTRO, RIMER DER MERKWÜRDIGSTEN ABENTHRECKEN
UNTERS JAHRENDREISS. 1790.
MÉMOIRES AUTHENTIQUES DE CAGLIOTRO. 1790.
EIN PAAR TIEFTEILE AUS DEM BRIEFEN DER WAHREHEIT, AN-
GEHOSEN VON DEM FREIEN THAUMATURGEN CAGLIOTRO. 1790.
CAGLIOTRO IM WAHREHEIT. 1790. Of the French edition entitled
"Cagliostro d'aujourd'hui à Paris."
EST CAGLIOTRO CHEF DER ILLUMINATEN? 1790.
LÉTTRE DE COMTE DE MIRABEAU SUR CAGLIOTRO ET LAVATER.
1790.
LIBER MEMORIALIS DE CAGLIOTRO, DUM ENSET ROBORETTI. Of
the German translation.
Wanted by Mr. William E. A. A. Com. 3, Joynton Street, Strand, London, who will be thankful for early offers.

RECEUIL DE STAMPEUR DU CABINET DE DUC DE CHOISEUL. 1771.
Miscellaneous and English MSS.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, N.E.

THE LIFE OF DON JUAN DE CASTRO, THE FOURTH VICE-ROY OF
INDIA, by Jacint Frey de Andrade. Translated by Sir P. Wyche.
London, 1661.

Wanted by Col. Ellis, Stantons, near Exeter.

Notices to Correspondents.

JOAN OF ARC.—When referring MR. NOBLE RADCLIFFE (anti, p. 409) to M. Delepierre's privately printed *Doute Historique* for information respecting Joan of Arc, we omitted to state that the essay is published in that gentleman's interesting volume, entitled *Historical Difficulties and Contested Events*, reviewed in "N. & Q." of April, 1868, 4th S. i. 331.

A. H. BATES (Edgbaston.) A more correct version of *Jekyll's* "Tears of the Crucifix" appeared in "N. & Q." 1st S. x. 172.

ERRATA.—4th S. vii. p. 479, col. i. line 19 from bottom (of text) dele " = "; *ibid.* col. last line (of note,) *for* "vocal" read "vowel."

LONDON, SATURDAY, JUNE 17, 1871.

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Notes.

GÖTZ VON BERLICHINGEN.

Götz or Gottfried von Berlichingen, or Berleschingen, surnamed "of the Iron Hand," is best known to us by Göthe's drama or Sir Walter Scott's translation of it. Very lately the well-known philologist, Dr. W. H. J. Bleek, has discovered a very interesting historical document relating to him in the shape of an inscription at the end of an old manuscript volume in the Grey Library in Cape Town. The manuscript volume in question is a very curious one, "written in the fourteenth century." I quote the words of Dr. Bleek:—

"It contains lessons from the Gospels, and is highly illuminated with very quaint miniatures and initials in gold and colours. The present binding is evidently original, and from the word 'Amorbach,' which appears four times on the stamped cover, indicates that the volume formerly belonged to the Convent of Amorbach or Ammerbach in the Odenwald, now the residence of the Prince of Leiningen, a near relative of Queen Victoria's."

The inscription in question fixes the precise time during the peasant war of his presence at Amorbach. A parchment leaf attached to the end cover of this volume, in the writing of the first part of the sixteenth century, bears the following inscription:—

"Anno do. 1525 facta est desolatio huius libri, auro argento gemisque tecti, in uigilia Philippi & Jacobi a quodam nobilitaria (sic) titulo insignito Götz de Berlichingen nomine et alio rusticane fecit antesignano Georgio a Ballenbergh lanio arte, factis uero et actibus homine perfido, latrone, et proprii honoris prodigo, cleri, nobilitatis, ac proprii domini, contra evangelicas tocius quoque naturalis legis sanctiones persecutore infestissimo, ecclesiarum insuper et religiosorum locorum devastatore et exterminatore atrocissimo."

gen nomine et alio rusticane fecit antesignano Georgio a Ballenbergh lanio arte, factis uero et actibus homine perfido, latrone, et proprii honoris prodigo, cleri, nobilitatis, ac proprii domini, contra evangelicas tocius quoque naturalis legis sanctiones persecutore infestissimo, ecclesiarum insuper et religiosorum locorum devastatore et exterminatore atrocissimo."

"In the year 1525, on the eve of Philip and James, there took place the spoliation of this book, which was covered with gold, silver, and jewels, by one who was made conspicuous by the title of nobility, Götz of Berlichingen by name, and another leader of the rustic mob, George of Ballenberg, a butcher by trade, but in his deeds and actions a perfidious fellow, a robber, careless of his own honour, a most inimical persecutor of the clergy, nobility and of his own lord, contrary to the ordinances of the Gospel and those of every natural law; also a most atrocious spoiler and destroyer of churches and all religious places."

This fixes April 30, 1525, as the date of the visit of Götz and the insurgent peasants to the Convent of Amorbach.

The volume in question is now mounted on brass ornaments, evidently antique, and probably of the date immediately following its spoliation.

It is probable, however, from the very tenor of the denunciation, that it was the work, not of Götz, but of the Metzler or Butcher George of Ballenberg of Göthe's drama. Götz was but the nominal captain or chief of the insurgents, and must have been at Amorbach almost immediately after he had accepted the captaincy; for, having met the insurgents at Gundelsheim, he was on the following day at Bachen forced to put himself at their head. Thence they proceeded through Amorbach, Mittenberg, &c., on their way to Wursburg.

The above interesting particulars are condensed from a communication by Dr. Bleek to the *Cape Magazine*, and may be worthy of a corner in "N. & Q."

H. HALL.
Portsmouth.

A PRINTER'S ERROR.

The third edition of my *Mythology of Greece and Italy* was printed *verbatim* from the second, except where additions were made in MS. My surprise, therefore, was great when, under the head of "Fortune," in the mythology of Italy, for "altars and fanes" I found "altars and games." It was a puzzle to me for years. At last it struck me that, as in the compositor's case the type is arranged in boxes, each box containing the type of one letter, and as the compositor works mechanically, he may stretch too far or not far enough, and so take up the letter before or after the one he requires, and the reader seeing the error may make the correction in the wrong place: thus *fane* may have become *game*, which the reader changed to *game*. On inquiry I found I was right, and that this is a constant source of error.

Now there are six places in Shakespeare thus corrupted, and curious enough they have all been corrected, and rightly, by myself and others—a sure proof, by the way, that emendation, when acting under a true critical sense, is no mere haphazard work. The places are as follows:—

"Or for loue's sake, a word that *loues* all men."
Love's Lab. Act IV. Sc. 3.

Here Hammer properly read *moues*, and to our shame be it said, no editor seems to have followed him.

"A mother, and a mistress, and a friend."
All's Well, Act I. Sc. 1.

Here at the first glance I saw that the right word was *lover*, but I supposed that a part of it had been effaced, and the printer supplied the want. I now see that the compositor and the reader made the ordinary mistake.

"To me she speaks; she *moues* me for her theme."
Com. of Errors, Act II. Sc. 2.

Here I saw plainly that the word was *loves*, which the context proves to be right.

"My birth-place *haue* I, and my love's upon."
Cor. Act IV. Sc. 4.

Will it be believed that the obvious correction *hate* was left for Stevens?—*u* and *v*, being used promiscuously, were in the same box.

"And the *swaggering* upspring reela."
Hamlet, Act I. Sc. 4.

For *t* the compositor took up *u* or *v*, which the reader changed to *w*.

"Salt Cleopatra, soften thy *wand* lip."
Ant. and Cleop. Act II. Sc. 1.

As Cleopatra's dark skin is frequently referred to, the right word must be *tand* (*tann'd*), of which the compositor made *wand* or *wand*, and the reader changed it to *wand* (*won'd*).

Surely emendation is no mere guesswork.
THOS. KIGHTLEY.

LORD ERSKINE.—I extract the following from an autobiographical *Memoir of Thomas Hardy*, whose trial on a charge of high treason in 1794, and his acquittal after nine days' investigation, are well known. Spoken of by Mr., afterwards Lord Chancellor Erskine, his counsel, the memoir states:—

"One disappointment in the legacy way is particularly worthy of remark. A gentleman of large fortune in Derbyshire, of the name of Kant, soon after the State Trials in 1794, made his will, and in testimony of his approbation of the ability, patriotic exertions, and splendid eloquence displayed by Mr. Erskine in his defence of Hardy, bequeathed him an estate worth upwards of thirty thousand pounds. Hardy himself was also handsomely mentioned in the will, to which Mr. Kant afterwards added a codicil. He died about seven years afterwards, and his attorney came up to London with the will enclosed in a letter written by the gentleman himself at the time of making it. After Mr. Erskine had read the letter he

asked the attorney if he had taken the proper legal steps to make the codicil valid? He replied 'No.' Then said Mr. Erskine, 'By God, you have lost me the estate.' Mr. Erskine sent for Hardy a few days afterwards, told him what had happened, and said that the will was void through the ignorance or villainy of a stupid country attorney."

Not having heard that this deplorable fact is mentioned elsewhere, or that it is at all known generally, it humbly appears to me to merit insertion in "N. & Q." G.
Edinburgh.

STEEL ENGRAVING.—A correspondent recently suggested (4th S. vii. 334) the photographing the old inns and manor houses of England before we lose them for ever. May I amend the suggestion, and propose that some one with the means and the taste should undertake a series of good engravings? Experience has not yet decided whether photography will stand the ravages of time; but, apart from this question, I have little hesitation in saying that photography ought not to beat the engraver out of the field. Yet read this paragraph, cut from our local paper:—

"The art of steel engraving is dying out amongst us, the youngest line engraver now in England being said to be over forty, and without a pupil. The various applications of photography have successfully taken its place."

It strikes me with alarm. Rather than let it be so, I would devote my leisure to learning the art. To neglect it will be a disgrace to us, and I do hope that the statement I have quoted is exaggerated. WALTHAM.

"HIBBITS."—My little boy went out walking in Devon with his nurse, a genuine specimen of the county, and came home highly excited because he had seen "two *hibbits*" on a roadside bank. Perhaps it is worth noting that this wonderful word, which greatly puzzled me, is the West Country mode of pronouncing *effel*—i. e. a little *eft* or *neft*. PELLAGIO.

LONDON IN OCTOBER.—The late Lord Murray—John Archibald Murray, the Scottish judge—thus writes to a friend:—

"I am much disposed to maintain what most people will think a great paradox, that there is no season of the year when you may see London society to so much advantage as this time (October) or late in summer. My objection to the late season in summer is that the heat is excessive; but it is only then or in autumn that you see what I call society—small parties and the same people whom you like or are disposed to cultivate from day to day. In April and May there are so many people in town that it distracts me, and I go out to dinner every day so fatigued that I am unable to attend to anything that passes in conversation, and have not sufficient animal spirits to take a share in it."

Had the good-humoured accomplished judge been more abstemious at table he would have felt less discomfort.

TWENTY POINTS OF PLETY.—The following, which, I think, ought to find a place in "N. & Q."

is a short account of our duty to God and our neighbour. It was written in 1557 by one "Thomas Leisler, a good man":—

1. To pray to God continually.
2. To learn to know Him rightfully.
3. To honour God in Trinity,
The Trinity in unity,
The Father in His majesty,
The Son in His humanity,
The Holy Ghost's benignity;
Three persons, one in Deity.
4. To serve Him alway, guilelessly.
5. To ask Him all things, heartfully.
6. To praise Him in all company.
7. To love Him alway, heartily.
8. To dread Him alway, Christianly.
9. To ask Him mercy, penitently.
10. To trust Him alway, faithfully.
11. To obey Him alway, willingly.
12. To abide Him alway, patiently.
13. To thank Him alway, thankfully.
14. To live here alway, virtuously.
15. To use thy neighbour honestly.
16. To look for death still, presently.
17. To help the poor, in misery.
18. To hope for heaven's felicity.
19. To have faith, hope, and charity.
20. To count this life but vanity.

BE POINTS OF CHRISTIANITY.

Some information about the author would be acceptable. THOS. RATCLIFFE.

MRS. HARRIET CLARKE, AGED 106.—The enclosed from the *Sunday Times* of May 28 deserves a place in "N. & Q." :—

"FUNERAL OF A LADY 106 YEARS OF AGE.—On Monday morning the mortal remains of Mrs. Harriet Clarke, widow of Mr. Thomas Clarke, formerly of Marylebone, were interred in Kensal Green Cemetery, near the grave of Tom Hood. The deceased resided at Northwold, and had attained the remarkable age of 106 years."

M. H.

[What reason is there for supposing that Mrs. Clarke was 106? We fear it is useless to ask what evidence there is of the reputed fact.—Ed. "N. & Q."]

MEMORIAL BELLS AT ST. DUNSTON'S, STEPNEY. Inscriptions on the church bells of St. Dunstan's, Stepney. On the treble :—

"Cast by Mess. Mears & Son, London, Fecit, 1806. George Harper, D.D., Rector. Mathew Easum, Robert Turner, Wm Wade, Wm Thomson, Geo. Everitt, Churchwardens."

Second bell, third bell, fourth bell, fifth bell the same inscription.

Sixth bell :—

"To the Pious Memory of M^{rs} Priscia Coborn, a liberal Benefactress to the Seamen's Widows of the Parish of St. Dunstan's, Stepney. J. Mears & Son Fecit, 1806."

Seventh bell :—

"The following inscription was upon the sixth bell of the late peal :—

"'Virginis egregie vocor, campana marie, 1609.' T. Mears & Son Fecit, 1806."

Eighth bell :—

"To the Honour of the Volunteers of the Parish of Saint Dunstan's Stepney, the Ratcliff Corps commanded by John Bowcott, Esq., Major, M. C. O. T., by Wm Thomson, Esq., Leut-Col^l, the Poplar & Blackwall, by John Wells, Esq., Leut Col^l, 1806."

Ninth bell :—

"Instituted to the Honour of Sir Charles Wager, K. N. T., First Lord of the Admiralty, 1729, Patron to the Stepney or Cockney Feast at Ratcliff in the Year 1674, & discontinued 1784. John Mathews, Treasurer, T. Mears & Son Fecit, 1806."

Tenor bell :—

"The late Tenor (Weight, 49 Cw^t) was given to the Priory of the Holy Trinity, Duke's Place, Aldgate, by Nicholas Chadworth, renewed by Thomas Marson, 1386, was sold with three others by Sir Thomas Audley to the Parish of Saint Dunstan's, Stepney, about the Year 1540, recast, 1602, 1764, and 1799, the late peal of eight Bells were Recast into Ten by T. Mears & Son, 1806, in presence of Geo. Harper, D.D., Rector, Rev^d Thomas Thirlwall, Lecturer, Mathew Easum, Rob^t Turner, Wm Wade, Geo. Everitt, Churchwardens. J^{no} Curtis, Esq.; J^{no} Edwards, Esq.; Jeremiah Snow, Esq.; John Paulin, Esq.; Mr James Barnfield, W. M. Simons, Mathew Warton, Surveyor; John Salter, Vestry Clerk.—Weight, 31 cw^t, Key D."

W. W.

TAPESTRY PORTRAITS.—At a sale of ancient effects that lately took place at Stunbridge Esles, Hants, there was sold a very handsome piece of domestic tapestry, worked on white satin, showing faded gold and white beads. This was described in catalogue as—

"Tapestry Needlework, representing Charles II. and his Queen in the character of a Shepherd and Shepherdess, date about 1670."

This curious specimen of needlework may now be seen exhibited in the shop window of a bookseller in Bemond Street, Southampton, and attracts the attention of all those interested in this bygone accomplishment. It is an elaborate production. E. H.

Nelson Square, S.E.

MAY DAY AT OXFORD.—The following account (taken from *The Times*) of this time-honoured custom appears to me to deserve a corner for preservation in "N. & Q." :—

"The ancient custom of chanting a hymn on the top of Magdalen College tower, Oxford, was duly observed yesterday morning at five o'clock by the choir, under the direction of the organist, Dr. Stainer. For this service the sum of 10*l*. is received out of the rectory of Symbrydige in Gloucestershire. Tradition informs us that, previously to the Reformation, a requiem mass was celebrated on the top of this tower every May-day morning, at an early hour, for the repose of the soul of Henry VII."

J. S. UDAL.

Queries.

"AGREEING TO DIFFER."—When did this phrase first come into use? There is an idea somewhat similar in Sir Philip Sidney's romance, the *Countess of Pembroke's Arcadia*, in book i. of which the noble author observes:—

"Between these two personages (*i. e.* Dametas and Miso), who never agreed in any humour but in disagreeing, is issued forth Mistress Mopsa, a woman fit to participate of both their perfections."

ERR.

ALCESTIS.—From what version of the story of Alcestis did Mr. Leighton take his picture—"Hercules wrestling with Death for the Body of Alcestis"? The critics refer to Euripides, and *The Spectator*, one of the highest authorities on art, says:—

"Mr. Leighton has ventured, with the best result, to represent the overthrow of Death as produced by the most scientific cross-buttock, and enforced by an irresistible twist of the right foot. The remaining groups are too numerous, or too little massed together, although graceful in themselves and generally pretty in sentiment. Alcestis herself, yet sleeping the sleep of death, is fairly well portrayed; but there is no one the mind can accept as a clearly satisfactory personification of *Admetus*, on whose account all these things were done. Some have objected (*after refreshing their memories regarding the myth*) that Apollo is not present. But he could hardly with decency look on, while his own bargain with Death (*viz.* that if *Admetus* lived some one should die for him) was being broken by a deity of inferior power."—*Spectator*, May 27, 1871.

Those who object to the absence of Apollo have not "refreshed their memories" with the play, in which he comes on with Death to speak the prologue, and appears no more. Death ends it by showing the sword with which he intends to cut the lock of Alcestis' hair (v. 70), and I suppose does so, as she dies at v. 401. After that, he has no more business with her "body." She is dead before Hercules arrives. He asks where her tomb is, and says he will go there and watch for Death coming to drink the blood of the victims:—

Κῆπερ λαχέσας αὐτὸν ἐξ ἔδρας σὺβελς
Μάρψω, κύκλον δὲ περιβαλὼν χερσὶν ἑμαῖν,
Ὅκ' ἔστιν ὅστις αἰτὸν ἐξαίρῃσεται
Μογούντα πλευρά, πρὶν γυναῖκ' ἐμοὶ μεθῆ.

vv. 862-5.

It is plain that *γυναῖκα* does not signify "body," as he says, if Death do not come, he will go to Hades and intercede to bring Alcestis back. When he returns with her, he tells how he seized Death at the tomb (v. 1161). The picture represents the wrestling as before the royal household. Had *Admetus* been present, the beautiful scene with the veiled Alcestis would have been lost.

I believe that Mr. Leighton is an accomplished scholar, and no journal is less likely to be mistaken on classical matters than *The Spectator*: so

I infer that the picture is not from Euripides, and ask, from whom? H. B. C.

U. U. Club.

"ARTHUR'S SLOW WAIN" (Scott's *Lay*, canto i. v. 17.)—Why is the constellation of the Great Bear called "Arthur's Wain"? I know what Miss Yonge (*Christian Names*, i. 125) and Owen (quoted by Southey in introduction to *King Arthur*, i. vii.) say about it; but the information they give is not satisfactory. C. W. S.

BUMBO: CLOD BEEF.—In an hotel bill of 1769 I find—

	s.	d.
"Clod beef about 40 lbs., charged only 20 lbs.	5	10
Bumbo	1	0

In another bill, about the same date, "a clod of beef" is mentioned. What part of the ox was meant? And what was Bumbo?

J. M. COWPER.

[*Bumbo* we take to be *Rumbo*, a nautical drink. Sir Walter Scott says: "He intruded himself on the awful presence of Hawkins the boatswain, and Derrick the quarter-master, who were regaling themselves with a can of *rumbo*, after the fatiguing duty of the day." (*The Pirate*, ch. xxxix.)—*Clod* is the coarse part of the neck of an ox.]

COLLECTION FOR A HISTORY OF INNS, ETC.—An "Extensive and Curious Collection of Manuscripts, Drawings, Engravings, Newspaper Cuttings, for a History of Inns, Taverns, and Coffee-Houses, to be sold in one lot by Messrs. Southgate & Barrett, 22, Fleet Street, on Monday, May 27, 1859" (see *The Athenæum*, May 21, 1859). Being very anxious to inspect the above collection, I should feel greatly obliged if you, or any reader of "N. & Q.," can tell me where it can now be seen, as I cannot find anything relating to the subject in the British Museum Library. W. D.

"EX LUCE LUCELLUM."—I cut the following from the *Evening Standard* of May 1:—

"'EX LUCE LUCELLUM.'—'The Man About Town,' in the *Sporting Gazette*, says:—'Many as are the retorts which have followed and been founded on Mr. Lowe's now memorable *ex luce lucellum*, perhaps the most bitter is that which asserts that it is not original! I am assured by a venerable "Man About Town," one who has not quite forgotten his well-stored lore and the politics of the last generation, that he perfectly remembers the phrase being appended as a motto to a satirical coat of arms devised for Mr. Pitt on that minister creating, or rather increasing, the window tax. My informant adds that he is almost sure that he once bought a copy of that coat, duly coloured, for sixpence! It is, however, very possible that Mr. Lowe never heard of the former squib, and that his classical fancy hit upon the idea quite as original as the satirist of 1784.'"

Perhaps Mr. Reid will kindly tell us whether the caricature referred to is contained in the collection of which he has charge at the British Museum. R. B. P.

[Mr. Reid informs us that nothing of the kind occurs among the caricatures of 1784-5; nor is there any else]

to it in the General Index to the collection of satirical prints.]

ANCIENT ENIGMA. — I offer a curious old enigma for solution to the ingenious readers of "N. & Q." :—

"Cadaver nec habet suum sepulchrum ;
Sepulchrum nec habet suum cadaver ;
Sepulchrum tamen et cadaver intus."

In English thus :—

"A corpse, without a sepulchre ;
A sepulchre, without a corpse ;
And yet a sepulchre and corpse within."

F. C. H.

FLEMISH FISHERMEN SETTLED IN ENGLAND.—In Smiles' *Huguenots* I find the observation that—

"Colonies of Flemish fishermen having settled during the reign of Henry II. at Brighton, Newhaven, and other places along the South Coast, their lineage is still traceable there in local words, names, and places."

Can any of your Sussex readers give any instances of these ?

A. S.

"THE GARDEN OF THE SOUL."—The history of this work is somewhat obscure. It bears the name of Richard Challoner, Bishop of Dobra, Vicar Apostolic of the London district, who died on January 12, 1781. The book, however, is neither noticed by James Barnard in his *Life of Richard Challoner* (1784), nor in any bibliographical account of Challoner's works. The earliest English edition in the British Museum has the date of 1703, and was published twelve years after the death of Dr. Challoner. In 1859 there appeared at Vannes—

"Le Jardin de l'Âme, ou Choix des Méditations de Challoner, pour tous les dimanches et les principales fêtes de l'année. Traduit de l'Anglais par l'abbé Bourdy, 32mo."

Is there an earlier French translation of this work ?

J. Y.

"THE GRECIAN BEND."—I would ask my medical brethren what is, or rather was, the true Grecian bend ["N. & Q." 4th S. vii. 123] ? I am sure that it was not the ungainly forward stoop which is assumed at the present day, and which clearly originates in the hips or loins, or both combined. My belief is, that it was a natural and national peculiarity in the conformation of the cervical or humeral (neck or shoulders) portion of the spinal column; throwing the head a little more in advance of the bust than is usual with our modern ladies, but at the same time curving it gracefully downwards. In a population of 30,000 I only know one young lady who in my opinion has this true Grecian bend; and I need scarcely say that it is neither the result of art nor affectation.

M. D.

HEBREWS ix. 16.—The Committee on the Revision of the English Bible is respectfully requested to consider the following suggestion :—

At Hebrews ix. 16 the word διαβεβαιον might, without great violence, mean the victim which attests the covenant. We should then read :—

"For where a covenant is, there must also of necessity be the death of that which attests the covenant. For a covenant is of force over the dead, since it never has force while that which attests it is living."

This makes as clear as sunlight a passage which the ordinary rendering makes inexplicable.

JASPER S. McILVAINE.

Am. Pres'n Mission, Peking, China.

[The late Dean Alford, in his *New Testament newly compared with the Original Greek, and revised, 1869*, gives the passage in question as follows :—"For where a testament is, there must also of necessity be implied the death of him that made it. For a testament is of force in the case of the dead, seeing that it is of no strength at all while he that made it is alive."]

JOHN KINGSLOW, THE RECLUSE.—Particulars are requested respecting the life of John Kingslow, who is said to have been the first recluse who lived in the Hermitage founded within Shene Monastery in 1416, and whether any record or work exists containing any account of his life.

HUBERT SMITH.

St. Leonard's, Bridgnorth.

SAMUEL MAUNDER.—Can you give me any information respecting Samuel Maunder ?—a name familiar to most people as the author or compiler of some half dozen very useful Treasuries, but I have never seen in print any details of his life, where or when born, and the date of his decease. A new edition of the *Biographical Treasury* has lately been published, but no mention is made of the original projector. Surely his name deserves some notice, however brief, in that interesting volume ?

WM. WRIGHT.

31, Pepler Road, Old Kent Road.

[Samuel Maunder was the brother-in-law of William Pincock (who married his sister), and had the chief hand in the preparation of the long series of *Catechisms* for schools to which Pincock's name is attached, and to him the youth of England are largely indebted for their instruction. If just and good actions, a modest self-estimate and firm integrity, an absolute devotedness to literature in its best sense for educating the mass of the people, "small sweet and blossom in the dust," so long shall the memory of Samuel Maunder be cherished throughout the British Empire. He died at his house in Gibson Square, Islington, on April 30, 1842. There is a brief notice of him in Cates's *Dictionary of Biography*, ed. 1867, p. 726.]

MACAULAY AND CARLYLE.—Who is the author of the following parallel between Macaulay and Carlyle :—

"To sum up the leading characteristics of these two great authors, I should say that, whilst Macaulay is perhaps the greater *writer*, Carlyle is beyond all question the more profound *thinker*. Macaulay's writings, with all their brilliancy, are nevertheless of the earth, earthy; whilst those of Carlyle are illuminated by a heavenly light, which makes his books the fountain of life that they are to many a weary and struggling pilgrim. Macaulay writes like a transcendently talented man of the

world; Carlyle like a man who 'looks before and after,' and 'hears the roll of the ages.' Macaulay seldom gets beyond the outside of a character, whilst Carlyle pierces to the very heart. As an example of my meaning, I need only compare Macaulay's brilliant essay on Johnson with Carlyle's on the same subject. Macaulay has given us an admirable picture of Johnson's *outward* man, but of Johnson's *heart* he knew nothing. Let us, however, read Carlyle's essay attentively, and we at once see that Carlyle both knew and understood Johnson."

JONATHAN BOUTCHIER.

MEDALLIC QUERY.—Could any of your correspondents kindly give me some information about a couple of silver medals which I have lately added to my collection? The first is a little larger and heavier than a halfcrown piece, and has on the obverse the three-quarter busts of a young woman and an aged man: the former is represented as suckling the latter, who is in a very emaciated condition. In the background is a strongly-barred prison window. The legend (which begins with a five-pointed star, as a sort of mint-mark) is—"★ I . was . in . prison . and . ye . came . unto . me .". On the reverse are several trumpets or bugles, across them being laid an open music-book. The name "Joseph Parry" is inscribed in the outer circle. I would be glad to know what is the connection between the obverse and reverse of this medal, or what in the first instance led to its being struck? I have also a specimen in copper precisely similar, except as regards the name that is engraved on the reverse.

The second medal which I shall be obliged for information about has on the obverse a full-length figure of Erin, represented with a bold defiant air, holding in her right hand a sheathed sword, while her left hand rests on a harp. An Irish wolf-dog sits beside her: over all being the legend, "The Order of Liberators." In the exergue (in two lines) are the words "Ireland as she ought to be"; the whole surrounded by a double wreath of shamrocks. On the reverse, standing on a rock, is a large cross, with the legend, "In hoc signo vinces," overhead. To the left of the cross is a pole, with a cap (of liberty?) thereon; to the right are three hands joined, the words "Erin go bragh," in Irish characters, being in the exergue. In the distance is a sun-burst, the rays of which occupy the field of the medal. A double wreath of shamrocks surrounds the entire, as on the obverse. This medal is about the size and weight of a crown piece, and is of rather coarse workmanship.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

MILTON'S FOLK LORE.—The vitality of our common folk lore is well known to those who have only cursorily considered the subject; and when this has been enshrined in our best poets, the chances are that it will remain unchanged for many centuries. Milton has a choice morsel in his first sonnet, and it will be interesting to ascer-

tain through "N. & Q." in how many counties this piece of love lore still exists. When addressing the nightingale, he says:—

"Thy liquid notes that close the eve of day,
First heard before the shallow cuckoo's bill,
Portend success in love. O! if Love's will
Has linked that amorous power to thy soft lay,
Now timely sing, ere the rude bird of hate
Foretell my hopeless doom in some grove nigh."

In *L'Allegro* he tells of the doings of "Fair May," the "Friar's Lantern," or "Will with the Wisp"; and the "drudging Goblin,"—in terms all but identical with those by which their pranks would be described in Lancashire and Yorkshire at the present time by the peasants in "the undisturbed nooks and corners" of these counties. So far as I know, we have no visits from the nightingale so far north; and hence I hope some of the "south-country" correspondents will state whether Milton's love-token is still extant.

T. T. W.

MONOLITH AT MEARNS.—On the high ground which, I believe, is the southern boundary of the parish of Mearns, in the county of Renfrew, close to the avenue which runs from the Rouken estate to Capel Rig, there is a monolith, as far as I can reckon, about 5ft. 9in. high, or more. The northern and southern sides are rudely sculptured, and divided into two sections, each filled with a rude ornament resembling a plait of three. The eastern and western sides have been apparently ornamented, but are more indistinct: a very deep groove is on the eastern side. This interesting stone is in a cornfield, carefully fenced in. Can any antiquary give me any information respecting its history? Dimensions, as far as I could guess: height, 5ft. 9in. by 6ft.; breadth on north and west sides, 3ft.; breadth on north and south, 1ft. Slopes irregularly from base towards the summit. T. T. W.

ANCIENT RIDDLES.—Some years ago an old friend of mine bought, at a book stall in London, a MS. Medical Receipt Book of the fifteenth century. The volume had once belonged to, and bore the book-plate of, "Sir Francis Fust, Bart. 1602." While looking over this quaint relic after it came into my friend's possession, I discovered on the last leaf two attempts at rhyme, written I should say about the date of the Reformation, but certainly not later than the reign of Mary. One is still very distinct, and runs as follows:—

"The benety of the nyght ys shee,
of humors mother all that be,
and lyke wyse lady of the seys,
that tyme doth mesure as she deys;
the sonn she follows every where,
and she ys changer of the ever.
this ladys name fayne would I know
that dwells so high & rules so low."

This, I take it, is clearly an enigma, and the answer to it I understand to be "the moon." The

other lines, perhaps by an older scribe, are written at the lower left-hand corner of the same leaf. This corner, owing to exposure to the air and the friction consequent on frequent turning over the leaves with apparently not-over-clean hands, is almost illegible. I submit the following as an approximate reading, but must not guarantee every letter, the writing is so very indistinct:—

"Crist cross much sowte of them that byde
fast by y^e flode of holle fle,
shal on daye they sent Petrys syde
and grouell in y^e neder lee."

This also seems to be a riddle, but if so I cannot suggest the answer. Some of your readers may be able to do so. R. E. T.

THE SEPTUAGINT.—Will you tell me which is the best work published on the LXX. version, and all questions connected with it? W. A. B. C.

[As our margin will not admit of a lengthened discussion on this recondite subject, we must refer our correspondent to a valuable list of works on the Septuagint by Dr. Malcom, in his *Theological Index*, pp. 416, 417, Boston, U.S., 1868, 8vo; and to the Preface to Sir Lancelot Charles Lee Brenton's English translation. Consult also Dr. William Smith's *Dictionary of the Bible*, i. 211-213; iii. 1200-1216, and Horne's *Introduction to the Holy Scriptures*, ed. 1846, ii. 203-216, 328-338; v. 53-58. Articles on the Septuagint have appeared in "N. & Q." 4th S. iv. 307, 379; v. 419, 476, 524; vi. 38.]

THOMAS SIMON.—Where is now preserved the original manuscript of Oliver Cromwell's appointment of Thomas Simon to the office of chief engraver and medal-maker, dated July 9, 1656? It is printed in Gough's edition of Vertue's *Works of Simon*, from a MS. on vellum in the library of Thomas Astle, Esq. (p. 86), containing the "Inrollements of Instruments of State, Grants of Offices, &c., from June 24, 1654, to the Death of Oliver Cromwell," and also during the "Protectorate of Richard Cromwell, and the administration of the Parliament."

HENRY W. HENFREY.

Markham House, Brighton.

JAMES SMITH OF WHITEHILL.—This personage was "Overseer of His Majesty's Work" in Scotland in 1680, and achieved some notoriety as an inventor of machines for supplying towns with water, about which he petitioned the Scotch Parliament on several occasions (see *Acts Parl. Scot.*, Chambers's *Domestic Annals*, &c.). I shall be glad if you will allow me to ask a question respecting him, not with the view of saving myself any trouble in searching, but only because I have exhausted every source of information in print or MS. without finding what I am in search of. The following are some of the principal facts respecting him, which I have succeeded in excavating. He must have been born c. 1646-50; for he was married before 1680 to Janet, daughter of Robert Mylne of Balfarg, the "King's Master

Mason." About 1680 he purchased the estate of Whitehill, in the parish of Inveresk, near Edinburgh, from the Prestons, and also portions of land at Parkend and the Magdalen-Bridge in the same parish; and received a grant of arms (Azure three flames of fire, or; on a chief argent, a thistle, vert) from the Lord Lyon of Scotland. He possessed at this time a tenement in Niddry's Wynd in Edinburgh. In 1696 he is assignee *quā* creditor in the testament-dative of one Mr. James Smyth, secretary to the Earl of Perth, who died about this time. In 1701 he is the "cautioner" for Miss Marianna Smith, apparently his daughter, on her marriage; and two years later he buys another piece of land at Parkend. In 1705 he had a son born, named Gilbert. The next year he sold part of Whitehill, but lays out some money to repair his "dykes" at Parkend. In 1713 his daughter Bella was married to one Gilbert Smith in Edinburgh; and thirteen years later he assigns the remainder of his property of Whitehill to his son-in-law Gilbert, in security for a debt of 305*l.* sterling. He was dead in 1720, leaving two surviving sons, Gilbert and Clematrick.

Can any one give me any information respecting his birth, parentage, or relations? What was the relationship, if any, between him and Mr. James, the secretary to Lord Perth? F. M. S.

SNOP.—What is the correct word to express the sound made by a billiard or a croquet ball striking another? In the Western counties we should call it *snop*, a term that would with equal propriety be applied to the noise of a shoemaker's hammer. Such words as *click*, *clash*, *crack*, *clap*, *ring*, *rap*, none of them convey the same definite idea as *snop*. Since the description in *The Times* of the fight between Sayers and his American antagonist, a very valuable provincial word, *thud*, has been adopted into our vocabulary; and I humbly suggest that, with our poverty in terms of sound, we should draw upon our country cousins for more of them. R. C. A. PRIOR.

"THE SONG OF SOLOMON."—The metrical paraphrases of this mysterious song are as numerous as the versions of the Psalms of David, and a bibliographical list would be curious and interesting.

Here is one, probably unknown:—"Sacred Eclogues, or the Songs of Solomon. Paraphrased by L. Laurance. Revis'd by F. L. 1693."—a manuscript apparently prepared for the press. Mr. L. is profuse in introductory matter: "To the well-affected Reader": "To the Hydra-headed Vulgar"; and "The Translator's Invocation" (for his "Sacred Eclogues" are from "that famous French poet, Remy Belleau"),—all in the comic vein. Under the second flattering designation the author appears to aim at his critics, and here is the style of his defiance:—

"Ye stupid Asses of dull Midas brood,
In rudeness learned, and in learning rude,
Hands off, I say, profane not this my book
With y^r vile touch, presume not once to look
O'er this leaf, for y^r infectious breath
Breaths nought but poisons and detracting death.

'Tis not to you y^r I my lines commend,
Or do I crave y^r favour to befriend
This sacred Poem; snarle, do, barke and bite;
Use, use y^r utmost of y^r hate and spite,
Spitt forth the venom of y^r sordid brains;
Whip, jerk, and lash it wth invective strains.
You cannot wrong it, for the whole world knows
It's slander-proof, and can repulse y^r blows:
It's full of precious worth, no common thing.
The Penman was no other y^e a King.
Then do not wrong y^e Lord's Annoyed so,
As base aspersions on his works to throw;
Shew more respect, forbear, 'tis Holy Writt,
No wanton fancy of a capering witt;
Ask tam'd Belleau, who held it so divine,
Who in sweet numbers hath transpos'd each line.
He'll say no less, for his ear-charming lyre
Confirms as much; whose strains I do attire
In English garb; yet if so be my quill
Come short of his, 'tis want of art not will.
Then cease y^r lawling, Furies, reprehend
In milder terms, and the next time we'll mend."

My query: Is the book in print? A. G.

BISHOP JEREMY TAYLOR.—I have lately seen inquiries in the "N. & Q." for descendants of Bishop Jeremy Taylor. My object is not to answer those inquiries, but to make an inquiry myself. A Christopher Taylor, son of a James Taylor, ironmonger in Dublin (who was dead in 1728), was bound apprentice in 1728 to a grocer in London, and became himself a grocer, having a shop in Gracechurch Street. He was born in 1717, and in 1737 (or thereabouts) married Anne, the eldest daughter of Sir Edward Hales, Bart. of the city of Lincoln.

Christopher Taylor resided in the parish of St. Magnus, London Bridge, and had a large family. His eldest son, also named Christopher, was rector of Selborne when White, the historian of Selborne, was curate there. The family is now extinct in the male line.

I should mention that Christopher Taylor, the father, became clerk of the hospital of St. Bartholomew, and died there at the age of fifty.

There has been a notion in the family that Christopher Taylor descended from the bishop. Can any of the readers of "N. & Q." say whether there is any reason to believe that the tradition is true or not?

CECIL MONRO.

Conservative Club, S.W.

SELBY FAMILY.—Can any reader of "N. & Q." give me particulars of the early life and parentage of Charles Selby, the actor? If so, I shall be much obliged by communications addressed to H. A. BAINBRIDGE, 24, Russell Road, Kensington, W.

Replies.

HOOD SCREENS IN SUFFOLK CHURCHES.

(4th S. vii. 143, 267.)

I am indebted to Hamlet Watling, Esq. of Stonham, for the following description of hood-field screen. There are five panels remaining, which are painted SS. Mark, Luke, John, Matthew, Mary Magdalene.

S. Mark is vested in a full white mantle, underdress of green; his right-hand points to a scroll on which is written CV. NATVS REX IN IN BEHELEM JUDE. The background is of gold with the "Vesica," on which is IHS in monogram. At the head of this saint the background is blue with gold stars, with SANCTVS MARCVS in old English letters.

S. Matthew, holding a pen in his right hand, is vested in carmine mantle, green underdress, and in left hand, MACTVET AD EVM DISCIPAL being written thereon; the background same as last, but black diaper in squares, and SANCTVS MATTHEVS in old English letters.

S. John is of a youthful countenance, hair of reddish brown, vested in white mantle, red undergarment; he holds an open book in his left hand. At the dexter corner below is an eagle of gold colour; background same as others, embossed gold, on which is painted SANCTA JOHANNES.

S. Luke has a gold nimbus; the mantle of green lined white, the undergarment of a bright orange. At the dexter corner below is the head of an ox. This saint bears a scroll, on which is written MISSVS EST GABRIEL.

S. Mary Magdalene. This figure is the finest specimen of screen painting in Suffolk. Her head is surrounded by a nimbus with radiating rays, the headdress of rich green; in front a band of jewels, in the centre a quatrefoil-like ornament of precious stones. The mantle of rich rose colour lined green, looped up on the right side by a cord; the underdress is of gold colour, and richly embroidered with red flowers. In her right hand she holds the pot of ointment, richly jewelled with pearls and emeralds, and surmounted with a cross of pearls; the background is inscribed SANCTA MAGD.

Mr. Watling points out the great similarity between the figures of this screen and the illuminations in the Bible, once the property of the abbey at Bury, now at Pembroke College, Cambridge, and considers that this proves this to be the work of the monks at Bury or Thetford.

Bedfield.—The screen is boarded up, but a Davy's MSS. on Suffolk is the following:—

ROBTVS DENI, ALICIA VX.

JOHNS MAYNUGH.

JOELL. P.P.T.A. BABYCHIE. P.P.T.A.

Badwell Ash.—The following from Davy's MSS. relates to this screen, now entirely destroyed:—

Orate... pro... niabus... Johes... Boker...
et... mme... fil... mvin... hvc....

Note. On the buttresses of this church are the tools of a blacksmith designed in flintwork, with the letter B repeated many times. Doubtless this B is the initial of the benefactor to the church, perhaps of the name of Boker, as on the screen.

Barningham contained a good screen. On the beam was painted—

FLAGELLAT EST IHS SCA TRINITA VN DEVD
SEPVLIVS EST. IHS.

Sapiston.—No trace of this screen now remains. There were some thirty years ago two panels remaining, one containing a painting of a bishop in full pontificals; from his mouth this legend—*ADORAMYS E DME ET BENEDICIMYS TIBI.* The other panel represented a congregation in prayer; from the mouth of one was written—*QVIA PER SCAM CRVCEM TVAM REDEMISTI MYNDVM,* the background diapered with IHS in monogram, and M with a crown on the top.

In my next I will describe Ufford, Hitcham, and others from information sent to me direct from many clergy and gentry in Suffolk, to whom I am deeply indebted for their kindness in answering so fully.

W. MARSH.

7, Red Lion Square.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK.*

(4th S. vi. *passim*: vii. 40, 172, 245, 308, 410.)

I am now in a position, having the engraving by my side, to complete my reply to the strictures of F. C. H., which I shall do as briefly as possible. First, as to the altar, or head of the bed. With me such details are decided by precedents. I have examined twenty mediæval examples of beds from the ninth to the fifteenth century, with almost an equal number of altars, and find that the fall of drapery in the painting is like the latter; and I have only one instance of the former which at all resembles it, and that rather remotely. Unhappily, the upper part being effaced, it is now impossible to decide absolutely either way. It is important to note that the effaced portion shows a substratum of painting, and this coincides in character with that panelled work beneath the figure holding the scroll. This, with the form resembling a stump of a tree of a bright red colour, and also the bright red "post" to which F. C. H. refers as being part of the bedstead, is so different in its manipulation, proportion of parts, colours, &c., to the rest, that it must all be referred to a previous decoration beneath. It is obvious that such has

existed, and it complicates the explanation of the details. The base of the bedstead F. C. H. says "apparently" fits into this post; that is to say, we have a scarlet post to a stone-coloured base. A very original combination! But to my eyes it does not fit in, for there is a gap between, showing a diapered pattern, somewhat similar to that of the "covering" of which I shall now speak. This F. C. H., in a tone of authority, declares to be "a screen of wood or other solid substance painted in diaper." It is therefore inevitable that the bed must, for the greater part, be behind the screen. So an artist, representing a death-bed, places all but the head behind a screen. In the whole range of art there will not be found a parallel. Now as to the "chalice." Here I entirely agree with F. C. H.'s observations. If the form given in the engraving is a correct delineation, there is no chalice; neither, by that same evidence, is there a shield, for its shape is at least a hundred and fifty years too late; nor, by the same rule, is it "a piece of embroidery" belonging to the figure behind. The "cope," with all deference, is no cope. It is difficult to imagine how such a conclusion could be arrived at. A cope is open in front, and is fastened by a morse on the breast. This is not so, but is indeed a chasuble, F. C. H.'s experience notwithstanding—one of the period, however, ample in folds, falling down over the arms beyond the elbow, and showing also an indication of the amice above it. It is a matter to be decided by the evidence of examples. All the rest of the figure thus attired is obscure. Now as to the absence of the nimbus, F. C. H. says it equally militates against my "theory;" at the same time he tells you it is often omitted. Now the objection is a just one, and although against my views, I will not allow of a fallacious argument. The "nimbus" is omitted by some schools late in mediæval art, but in the thirteenth century it is not so; and the total absence of it in the Starston painting is very remarkable. I was not unaware of this weak point, but thought I had a good argument in this case. Unless, however, I can fortify it by good precedent, I shall allow it to stand against me.

Having replied to those objections I considered most material, I now proceed to the legend of St. Mary Magdalene. F. C. H. tells you I profess to "take this from an old German account." My "German account" was one of many, and was only alluded to. He then proceeds to state that "no one was present at that (her death) but the bishop," and that it was in his church and not in an oratory. He then italicises a passage of mine relating to the congregation of the clergy, with the evident intention of showing a want of good faith on my part, and that the passage was my invention. Were F. C. H. the only one to be considered, I should disdain to reply, but you

* Concluded from p. 409.

readers require it. Thus then shall my authority (*Sermones Dormi securè*) answer:—

"Convocato igitur universo clero et predicto sacerdote Maria Magdalena corpus et sanguinem cum multa inundatione lachrymarum ab episcopo suscepit: deinde prostrata ante altare sanctissima ejus anima ad dominum migravit: et angeli ejus animam cum hymnis et canticis in celum perduxerunt: in ejus exitu tantus suavis odor ibidem remansit: ut per septem dies ab ingredientibus oratorium sentiret," &c.

Any comment is unnecessary, as I shall leave your readers now to judge between us. As regards Martha's death, &c., I counsel F. C. H. to further research; for I am not called upon to give authorities to one who has so indiscreetly challenged my veracity. Should I pursue the subject, I shall not fail to substantiate what I have uttered.

The rest of F. C. H.'s remarks refer to the observation of the *unities*. Now, are they not constantly, even upon principle, I would say, violated in legendary art? It is well known it is so? Nor is there any subject in which the *unities* are more violated than in the "Death of the Virgin" and the "Assumption," as any one can convince himself of by the smallest amount of research. I have left many points urged by F. C. H. unnoticed because I am really indifferent to the issue, and also consider them of secondary importance. It is not my "theory," nor that of F. C. H. which is of consequence, but *truth*, which is only to be obtained by the collision and expression of opinion.

J. G. WALLER.

68, Bolsover Street, W.

"JACK" BURTON.

(4th S. vii. 321, 350, 442.)

Your correspondent EDWARD ROWDEN is in error when he speaks of the celebrated Miss *Rose* Burton, daughter of Dr. Burton, Canon of Christ Church, better known by the name of "Jack"—her name was "Rachel." I was very well acquainted both with her and her father. I should think she never, in youth, was more than "good looking and fresh." She was certainly very clever. Her misfortune was to have chiefly lived in the society of men. She used to have frequent encounters of wit with the late Lord Dudley, Caning, and others, in which she sustained her part well. Her verses were nearly all antirical. I have copies of several: one is addressed to the Hon. Charles Bagot, "My Apology on his objecting to the Manners of a certain Nobleman, whom I attempted to vindicate." One of the stanzas runs thus:—

"Then, shocking to the ear refined,
When'er he's pleased, he speaks his mind;
And not like you and Moore,
Displeased with every thing you see,
From plays and balls and concerts flee,
And vote them all a bore."

Another is addressed (conveying ironical compliments) to Lord Garlies, and every verse ends with "Lord Galloway's son." The last stanza is the following:—

"In a word, then, this youth has so gained on my best,
That if fate, cruel fate, should ordain us to part,
In the world I'll not tarry, but quickly turn um,
And in prayers end my life, for Lord Galloway's son."

All her verses are signed "Rachael Burton." Dire feuds existed between Rachel and Lady Pegge, the wife of Dr. Pegge, afterwards knighted, and Regius Professor of Medicine. When the Oxford Volunteer corps were formed of the citizens and members of the University, and Rachel and Lady Mackworth presented the heroes with colours, Rachel produced the following squib, which I send you as it is short:—

"THE RIVAL COLOURS."

(*Miss Burton loquiter.*)

"Twice twenty sons of peers, in bright array,
Formed a proud line, and bore my flags away;
Seized my gay banners with a decent pride,
And swore to keep them, fighting by their side;
For these, they cry, we every toil will bear—
And bravery and beauty filled the air."

(*Lady Mackworth loquiter.*)

"Twice twenty tradesmen formed into a row,
Made at my feet a fine and comely show;
A son of Galen, stationed at their head,
Who swears he'll strike the sons of Gallia dead;
Not all your nobles, in the front or rear,
Can fell a Frenchman with a greater fear:
For, panic-struck, at once they sure would stop,
If shown the phials in my captain's shop;
And, coward-like, would scamper in a trice,
If threatened e'en with Major Pegge's advice."

"R. B."

You have conjured up the remembrances of more than half a century. I have a caricature drawing too of her, very like; but that I will not send you. She was a sight to see at the declaration of the poll at Lord Grenville's election as Chancellor, in 1800, embracing the doctors of her party in the midnight convocation. Her father, too, a very worthy man, was an original. She had a younger sister, who married a Fellow of Magdalen (I think), of which body her uncle Jenner was a member.

H. W. L.

Rome.

POETRY OF THE CLOUDS.

(4th S. vii. 319, 397.)

The following passages from *Antony and Cleopatra*, if known to De Quincey, might have caused him materially to modify his extravagant notion of Wordsworth's poetry. Shakespeare seems to have exhausted the subject in a single passage, and one can hardly imagine how this passage, so much to the point, could escape the recollection of De Quincey:—

"Sometimes we see a cloud that's dragonish;
A vapour sometime like a bear or lion,
A tower'd citadel, a pendent rock,
A forked mountain, or blue promontory
With trees upon't, that nod unto the world,
And mock our eyes with air: thou hast seen these
signs;

They are black vesper's pageants."

"That which is now a horse, even with a thought
The rack dissolves."

But other poets have not been unobservant of
cloud scenery, and I have no doubt the following
extracts can be largely added to. Milton, in
Paradise Lost, has the following:—

"Such a frown
Each cast at the other, as when two black clouds
With heav'n's artillery fraught, come rattling on
Over the Caspian, then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid air."

Book ii. l. 714-8.

In *Comus* we find—

"Did a sable cloud
Turn forth her silver lining on the night."

And in his ode "On the Morning of Christ's
Nativity":—

"So, when the sun in bed,
Curtailed with cloudy red,
Pillows his chin upon an orient wave."

In Quarles' *Emblems* we find:—

"To dissolve a rock
Of marble clouds into a morning shower."

Book v. 5.

And in his *Hieroglyphics* (xiv. 1):—

"Bright Titan's hair;
Whose western wardrobe now begins t'unfold
Her purples, fringed with gold
To clothe his ev'ning glory."†

Beattie, in the *Minstrel* (Book i.), has the fol-
lowing passage:—

"Of when the winter storm had ceased to rave,
He roam'd the snowy waste at even, to view
The cloud stupendous, from th' Atlantic wave
High-towering, sail along th' horizon blue:
Where, 'midst the changeful scenery, ever new,
Fancy a thousand wondrous forms descries,
More wildly great than ever pencil drew:
Rocks, torrents, gulfs, and shapes of giant size,
And glitt'ring cliffs on cliffs, and fiery ramparts rise."

Young, in his *Night Thoughts* (ix. l. 554-7) has,
as follows:—

"Clouds, in heav'n's loom
Wrought through varieties of shape and shade,
In ample folds of drapery divine,
Thy flowing mantle form."

* Imitated by Young:—

"Once I beheld a sun, a sun which gilt
That sable cloud, and turned it all to gold."

Night Thoughts, vii. l. 815.

† See Collins's *Ode to Evening*:—

"The bright-hair'd sun
Sits in yon western tent, whose cloudy skirts,
With brede ethereal wove
O'erhang his wavy bed."

But it is to Shelley, with his exquisite fancy
and felicity of description, we must award the
palm as the poet of the clouds. A cluster of de-
lightful passages are found in the opening lines
of his *Queen Mab* (book ii.), from which I may
select the following:—

"the billowy clouds
Edged with intolerable radiancy,
Towering like rocks of jet,
Crowned with a diamond wreath."

"Far clouds of feathery gold,
Shaded with deepest purple, gleam
Like islands on a dark blue sea."

"Golden islands,
Gleaming in yon flood of light."

"feathery curtains,
Stretching o'er the sun's bright couch."

"fertile golden islands,
Floating on a silver sea."

And in a poem entitled *The Cloud*:—

"With wings folded I rest, on mine airy nest,
And still as a brooding dove."

But it would occupy too much space here to
quote all the passages one finds in Shelley relat-
ing to this subject. If MR. COTTERILL will read
The Witch of Atlas, he will find other passages to
add to his list; and he will also be rewarded in
reading *Marianno's Dream, A Vision of the Sea*,
and *Evening*. T. McGRATH.

REALM.

(4th S. iii. v. vi, *passim*; vii. 370.)

It is with some reluctance that I return to
this discussion, inasmuch as MR. CHANCE, instead
of meeting the main argument, still dwells on
irrelevant points. The real question is, whether
the *u* found in *realme* of the sixteenth century
is intrusive or organic. I have shown by re-
ference to the analogies of the French language,
and in conformity with all the philological autho-
rities—Diez, Burguy, Scheler, Brachet, &c.—that
it is the *l*, and not the *u*, that is intrusive—the *u*
which in this class of words is organic, simply
representing the softening of the *l*—as, *e. g.*, in *haut*,
from *altus*. Until MR. CHANCE can prove that
this automatic phenomenon was not a feature of
the earliest French, it is quite beside the question
to quote instances from later times, when theories
had superseded natural laws, and the language
had become corrupted, to show that *l* appeared
alongside of the organic *u*. The fact is not
disputed, but it is maintained that it was due
to the scribe's ignorance of the original laws of
formation, to a fantastic spirit of innovation, or
to an absurd ambition to mend what required no
mending. This is the real question between me and
MR. CHANCE. Whether the word *chevals* was spelt
chevar, *chevais*, or *chevaux*, is really no part of the
argument. The first form is probably the earliest

in point of time. Subsequently, or even contemporaneously—for the point is doubtful—*x* was used (see Burguy, i. 91) as a contraction of *ls* or *us*, hence *chevax*; then the proper meaning of the *x* being misunderstood, it was frequently employed for simple *s*, and hence *chevaux* = *chevaus*. So in regard to *dols* or *duls* (which I do not deny to be a variant of the word, though I have not seen it), also found as *dous*, *doz*, with the feminine forms *dulce*, *duce*, *douse*, *donce*, it is evident that there is no trace of the insertion of *o* [or *u*] before the *l* dropped." The organic *l* is simply superseded by an organic *u*, or *ls* is contracted into *z* = *s*. In no one of these forms *chevaus*, *chevaux*, *chevar*, *doz*, &c. is *u* "interpolated." *Dolz*, quoted by MR. CHANCE from Machault, is really a case in point, and can only be explained, as I have before shown, by considering the *dou* as a phonetic spelling of the fourteenth century (at which time *u* had universally become *ou*), of *du*. I have in the preceding remarks designedly gone over ground already trodden in order to keep the real point of the argument from being lost in irrelevant discussion.

MR. CHANCE, in quoting from Ampère, seems not to be aware that Ampère is simply stating Fallot's views, not his own. Ampère's book, though very interesting in many respects, is of no authority on dialects. It appears to me that MR. CHANCE has not examined for himself Fallot's and Burguy's elaborate discussions of the matters which he treats in his last paper. If I have been "inaccurate" and "positive" in representing their views, no one will regret these faults more than myself; but I refrain from entering on them again, as bearing only very remotely on the question before us, and leading to an interminable controversy on old French dialects. I simply beg to remark in reference to Wace's works as specimens of Norman French, that the best judges are of opinion that they very inadequately represent that dialect.* Fallot says (p. 466) of the *Roman de Rou*, "Le dialecte de Normandie y est mélangé en bien des parties; il y a de longs fragments où il n'en reste que fort peu de traces," and he states his opinion that "la copie n'est pas ancienne: on ne voit plus la correction et la rigide observation des règles qui caractérisent les bons manuscrits." Indeed, if Wace's writings are compared with genuine Anglo-Norman texts, such as *Charlemagne*, *The Conquest of Ireland*, and *The Life of Edward the Confessor*, it will be seen

at once that Wace is no Anglo-Norman writer in the proper sense of the term. Ampère's opinion to the contrary is of no value.

I remark, with some surprise, that MR. CHANCE seems to consider that the Scottish *cant* for *salt*, *maul* for *malt*, &c. confirm his hypothesis. They appear to me to confute it.

MR. CHANCE will probably pronounce me *crave* because I decline to go through his cases in detail, and defend, as I best could, my "inaccuracies." I am well content, however, to give him the benefit of such a victory, and simply ask him to render it complete by refuting the propositions at the close of my last paper (4th S. vi. 390.)

J. PAINE,

Kildare Gardens.

MARRIAGES OF ENGLISH PRINCESSES.

(4th S. vii. 203, 289, 300, 397.)

If one of the most famous belles and accomplished women of the fourteenth century—the who was pronounced in Committee of the whole House of Court ladies to be "*la mieux dantant et mieux chantant*"—could read the list of JOHN NEPOS, her train of rayed bandekyn would stand on end in indignation at the presumption that it could be complete without her. He will allow me to present him to the Lady Elizabeth of Lancaster, second sister of Henry IV., who bestowed her hand in succession on three British subjects. She married (1) in 1379-80, John Hastings, of his line third and last Earl of Pembroke, from whom she was divorced; (2) about 1384, John de Holand, Earl of Huntingdon and Duke of Exeter, beheaded Jan. 7, 1400; (3) in 1400-1, John Cornwall, Lord Fanhope. Elizabeth died Nov. 24, 1425. Her first and third marriages were issueless, but by the second she was the mother of three sons and two daughters. The Registers of John of Gaunt, her father, record numerous items of provision for the comfort and dignity of "*nre fille de Penbrok*"; and her brother, King Henry, exhibited in a characteristic manner his attachment to this his favourite sister by a grant dated Dec. 13, 1400, bestowing upon her an exquisite collection of the goods of her deceased and attainted husband the Duke of Exeter: to wit, one old bed of bandekyn, with a old celer and tester of silk, seventeen anchor carpets, eleven towels, and "*manutergia vna et fracta*," an old pewter basin, and sundry other valuables of the like character. Any one who wishes to peruse his majesty's noble list of gifts to his sister will find it in *Rot. Pat.* 2 H. IV., Part 1. I ought to add that he gave her other things better worth having on later occasions.

There are two other princesses whose claims to appearance on the list should at least be taken into consideration. Mary, daughter of Edward III.

* Those who desire to know what the characteristics of Anglo-Norman were may be referred to a paper by the present writer in the *Transactions of the Philological Society*, 1868-9, "The Norman Element in the Spoken and written English of the Twelfth, Thirteenth, and Fourteenth Centuries, and in our Provincial Dialects (with an Examination of Chaucer's use of the final *e*.)" Part I. Pronunciation, pp. 352-449.

married Jean de Bretagne, Duke of Bretagne and Count of Dreux, who had been Earl of Richmond, and though he had resigned his earldom before marriage, he nevertheless continued a British subject, and received a second grant of the earldom in 1398. Again, Mary, daughter of George III., in marrying her cousin William Duke of Gloucester, surely married a British subject, though a prince.

HERMENTAUBE.

Gundreda, married to William de Warrenne, Earl of Surrey, from which union is descended the house of Howard, is included by some historians and genealogists amongst the daughters of William the Conqueror.

A. S.

OID, "METAM," XIII. 254: "BENIGNIOR."

(4th S. vii. 455.)

Planudes translates the passage:—

οὐ τοίνυν τοῖς Ἰπποῦς ὑπὲρ τῆς κατασκοπήσεως γέρας ὁ παλῆμος ἤρπασε, τούτου μοι τὰ ὅπλα ἀπαγορεύσατε, καὶ ἀγαθέτερος ὁ Αἴας δοκεῖτω.

Boissonade says in a note:—

"Latina, fueritque benignior Ajax," valde sunt obscura, sensus forsitan hic est:—ipse Ajax vobis, si arma negaveritis, poterit esse benignior, nec ea mihi recusare: tantum mihi est in ea juris."

Voss translates:

"Schlagt denn Waffen mir ab, und essei der verdienere Ajax."

The obscurity of the passage is shown by the violent efforts to mend it. Muretus proposes "ferat hæc ut dignior Ajax," and Koeppenius substitutes Hector for Ajax. I agree with Mr. King that there is "a manifest sneer in the words," and I offer a very moderate alteration—

"Arma negare mihi: fueritque benignior Ajax?"

I quote from Lemaire's edition, tomes iv. and v. Paris, 1822.

C. U. Club.

H. B. C.

"Cujus equos pretium pro nocte poposcerat hostis, Arma negare mihi, fueritque benignior Ajax."

Mr. King deserves great praise for his solicitude regarding accuracy in this passage, as well as in all other parts, of his version of the *Metamorphoses*, and for his modesty in requesting the judgment of others on a point on which he is so well able to judge for himself. In my opinion he has given a very satisfactory sense of the word *benignior* in his translation. It signifies, I consider, "better pleased, better satisfied, more kindly disposed towards you." *Fuerit* is taken by the Delphin editor and others in an imperative sense, as in *Sall. Jug. c. 31*:—

"Sed sane fuerit regni paratio plebi sua restituere; quicquid sine sanguine civium ulcisci nequitur, jure factum sit."—(Let the restoration of their rights to the

people have been an aspiration to sovereignty; let that which cannot be avenged without shedding the blood of citizens have been done with justice.")

The sense of Ovid's words will then be, "and let Ajax (by this means—when this is done—when the arms have been given him) have been, or have become, better contented"; or they may be turned optatively, "may Ajax have thus been (rendered) more favourably disposed." But it may be considered whether *fuerit* may not be taken as a future, "and (perhaps) Ajax will by this means have become better inclined towards you," that is, "will be in better temper with you." There is no doubt, as Mr. King observes, a sneer or sarcasm in the words of Ulysses: "Refuse me the arms of him whose horses the enemy had demanded as his reward, and then, possibly, Ajax will feel more friendly towards you!" The Delphin editor, who is at all times a weak staff to lean on, goes away from the sense with his *sit melius de vobis meritis*; but he was fully sensible of the irony. In taking *benignior* in the sense which I have suggested, and in which indeed Mr. King had already taken it, no violence is done to the word, but it is kept to its ordinary signification, "kind," such as it has in *Hor. Sat. i. 2, 4*, to which Mr. King refers.

J. S. W.

According to the old Homeric account of the contest between Ajax and Ulysses for the arms of Achilles, Ulysses obtained them by the fraud practised by the Atreidae. See Sophocles' *Ajar*, 1135, and Pindar's *Nemean*, viii. 26-32, who says:

"By secret ballots the Danaï paid court to Ulysses; and so Ajax, deprived of the golden armour, grappled with slaughter. Yet very different were the wounds they gave the enemies on their warm flesh, when rebuffed by the man-repelling lance, partly in fighting over Achilles when newly slain, and in other hard struggles on death-dealing days."

Now the object of Ovid was to remove the coarse device of fraud, and, without denying that Ajax was stronger and braver than Ulysses, to prove by argument that Ulysses was the more meritorious. We must, therefore, understand the ingenious argument put by Ovid into the mouth of Ulysses.

If the steeds of the Trojans' ally, Rhesus, had not been captured by the Greeks "before they had tasted the fodder of Troy, or drank of the river Xanthus" (*Æneid*, i. 400-73), or (Euripides' *Rhesus*, 498-500) if the Greeks did not obtain the Palladium, or statue of Pallas, which the Trojans possessed, Ilium would have been surrounded by a charm which all the prowess and valour of Ajax and Achilles could not break through. Ulysses planned and performed the capture of the horses (see the *Rhesus*) by learning the watch-word of Rhesus' men; and, disguised as a beggar, he made his way into Ilium and stole the Palladium. This

latter exploit was the subject of the old epic called "The Vagrant."

Consequently the argument of Ulysses is; Ajax, although stronger and braver than I, has never removed any difficulty without the removal of which Ilium could not be captured; I have removed two; in the face of these facts, will you esteem Ajax *benignior*, "a greater benefactor," than I? THOS. L'ESTRANGE.

SEX-DIAL INSCRIPTIONS (4th S. vii. 255, 377.)—The following inscription is engraved on a dial projecting from the eill of the library window at Arley Hall, Cheshire:—

"May the dread book at our last trial,
When open spread, be like this dial;
May Heaven forbear to mark therein
The hours made dark by deeds of sin;
Those only in that record write
Which virtue like the sun makes bright."

ANON.

"Vado e vengo ogni giorno;
Ma tu andrai senza ritorno."

By some accident the letters *n* and *g* in the third word are transposed. It should have been printed *vegno*.

It may be a bold thing for an Englishman to find fault with an inscription in Italian, set up in an Italian city, but has not the little word *ne* here been omitted, which would have given the second line thus—

"Ma tu n'andrai senza ritorno,"

i. e.—

"I go away and come again every day,
But thou (the reader) shalt go away and never return."

The other inscription—

"Pereunt et imputantur,"

appears, amongst other places, under the Inner Temple clock, under that in All Souls College, Oxford, and (I think) of the Cathedral at Exeter. It is so truly religious and Christian—i. e. "Though hours slip by us idly and unprofitably, but are carefully written up against us"—that upon once asking an excellent scholar where he thought it was to be found, he replied without hesitation that he supposed in Lactantius! It is, however (who would think it?), in Martial—

"Ad Julium Martialem.

"Nunc vivit sibi neuter heu, bonosque
Soles effugere, atque abire sentit;
Qui nobis pereunt, et imputantur."

Martialis Epig. v. 21. 11.

But this is not the only extraordinary passage in Martial's writings, who, although he can be not unfrequently naughty and dirty, has in the following lines to the memory of Alcimus, his youthful slave, so completely expressed in their fullest extent all the tenderness and delicacy of the

Grecian muse, that I am sure the Editor will be disposed to forgive me for calling attention to them, by causing them to be reprinted in his pages:—

"Ad Alcimum.

"Alcime, quem raptum domino crescentibus annis
Labicana levi respice velat humus.
Accipe non Phario nutantia pondera saxo,
Quæ cineri vanus dat ruitura labor,
Sed fragiles bnxos, et opacæ palmittis umbræ,
Quæque virent lacrymis humida prata meis.
Accipe, care puer, nostri monumenta laboris:
Hic tibi perpetuo tempore vivet honor,
Cum mihi supremos Lachesis perverit annos,
Haud aliter cineres mando jacere meos."

Epig. l. c.

W. L.

PASLEY OR PASLEWE (4th S. vii. 210, 354.)—I am much obliged to HERMENTRUDE for her very kind correction of the error—Whalley is, of course, the abbey meant. I am under the impression that there was a Sir Christopher Pasley, Knt., in the seventeenth century. Probably I have seen it in some old Lancashire charters relating to Coekersand Abbey once lent me by a friend, whose ancestors, it seems, had possession of some of its land at the dissolution. I should, however, be glad of a solution of this register mystery—the marriage or burial in 1639 of "Henrietta Maria . . . Christopher Pasley . . . et h. of Tarbock"—as appears in the transcripts of Hayton parish church. I may remark that from 1617 to 1643 the vellum leaves have been cut (evidently ages since) from the register, and about the same period the transcripts at Chester appear very much obliterated by other means that damp or vermin. It may be by accident, but a story of generations hangs to facts—relating to the loss of a manor in the neighbourhood, and which adds considerable interest to this register question—romantic and antiquarian.

I should also feel exceedingly obliged to my correspondent who could inform me of the title-page and date of a book written, I believe, the last or beginning of this century by a Mr. Tarbock on "Carpentry." I believe such a book was catalogued for sale within this last quarter.

T. HELARY.

BISMARCK ANTICIPATED: "STEWING IN THEIR OWN GRAVY" (4th S. vii. 187, 272, 372.)—Your correspondent J. A. C. (p. 272) is right in his conjecture that this saying (in different forms) will be found in "the domains of leathender." If he will turn to Plautus's play of *Trinummus* he will find in the first act the parasite Enicospus lamenting to himself the miserable state of that class of men when their entertainers are gone to the country, and parasites have no dinner to eat comparing them to snails shut up in their shells &c. He says:—

"Quasi qudm cælester cochleas in occulto latent,
Sue sibi anteo nunt, res si non cadit :
Item parasiti rebus prolati latent
In occulto, miseri uictitant suco suo,
Dum ruri rurant homines quos liguriant."

Act I. ver. 80 to 84, ed. Teubner.

As Plautus is the most ancient Latin author extant, having lived above 2000 years ago, unless the idea be found also in some more ancient Greek author or in the Old Testament, we may, I presume, consider him the source from which it originated; at least as the first author in whom the idea is found, though he may have taken it from the Greek Anaxandrides.

It does not necessarily follow that an idea found in a succession of authors has been adopted by the later from the earlier; and this one may have been as original with Bismarck as with the first that used it.

Would it not be well to record in "N. & Q." on what occasion the great statesman employed it?

RICHARD BARRINGTON.

CHILDREN'S GAMES (4th S. vii. 141, 271, 415.) The following version of the Babylon (?) rhyme, appertenant to a girl's play, was picked up many years ago in Chorlton-upon-Medlock, Manchester:—

"Query. 'How many miles to Burslem?'

"Ans. 'Three score an' ten.'

"Query. 'Can I get there by candlelight?'

"Ans. 'Yes, and back again.'

"Open the gates as wide as you can,

And let King Charles and his family through."

See also Halliwell's *Nursery Rhymes*, No. 328. Halliwell also includes a stanza of the "Green Gravel" song or noning among his relics (No. 651), but the following Gorton version, as played by the school-girls thirty-five years ago, is the most complete we have seen:—

"Green gravel, green gravel, the grass is so green,

The fairest young damsel that ever was seen.

'O Mary, O Mary your true love is dead!

He sent you a letter to turn round your head.'

'O mother, O mother, do you think it is true?'

'O yes, O yes, and what shall I do!

I'll wash you in milk, and dress you in silk,

An' write down your name with a gold pen and ink.'"

JOHN HIGSON.

Lees, near Oldham.

"THE WIND HAS A LANGUAGE," ETC. (4th S. vii. 365, 463.)—This poem is to be found in *Hone's Everyday Book* (1830, p. 1285). From the sentimental melancholy of the manner I should imagine it was written by L. E. L. or some clever imitator of that poetess (in spite of all the strong-minded spinsters, I hold to this useful word). The verses are signed "Improvisatrice." J. L. misquotes the third line. He should delete the "And."

WALTER THORNBURY.

Dorking.

* Or whatever the girl's name was.

COOKES: COOKSEY: COOKE (4th S. vii. 11, 310.) I am afraid the book to which Sp. has referred your correspondent will afford him but little information. It is stated in p. 17 that Thomas Archer "married Agnes, daughter of Sir Walter Coke of Cokesey, in the county of Worcester, and granddaughter of Hugh Cokesey"; but Coke should be Cokesey. There are numerous errors* of a like description in the book: "Hatfield, co. Herts." should be "Hatfield, co. Hereford"; "Bancroft" should be "Beacroft," &c.

Your correspondent will find a carefully compiled pedigree of Cooksey of Cooksey in a recent number of the *Herald and Genealogist*; but I feel sure that any attempt to graft the Cookes family upon that stock will be a signal failure.

H. S. G.

ANOTHER OLD JENKINS (4th S. vii. 320.)—I have waited to see whether some one with more information than I have would say something about John Jenkins of Coddington. I write now to assure A. O. that no "hoax has been played off upon the *Worcester Journal*," and in the hope that further details may be sent to "N. & Q." by some one else. It is believed in the neighbourhood that John Jenkins did reach the age specified. He had been well known as approaching the age, and had attracted attention by his protracted life. A daughter of his is living, and is said to be eighty-five. But the following statement, if it can be confirmed, will go very far to settle the question of Jenkins's age. In or about 1770 a new bell was hung in the tower of Colwall church, a place adjoining to Coddington, both being on the Herefordshire side of the Malvern Hills. Jenkins constantly affirmed that he was put into this bell at the time of its being hung in the tower. Modern bells are usually dated. Is any bell in Colwall dated about 1770? I hope the subject will not be allowed to drop without further inquiry. D. P.

Stuarts Lodge, Malvern Wells.

FRANCIS: JUNIUS AND THE SEALS (4th S. vii. 452.)—F. M., who is looking into the curious question of the seals used by Junius, may be glad to be referred to a passage in which that writer speaks of the care which an anonymous writer would observe with respect to the seals he used. It is in the *Private Letters to Woodfall*, No. 10 (Bohn's edition, ii. 23):—

"I shall be glad to see the packet you speak of. It cannot come from the Cavendishes, though there be no end of them. They would not be so silly as to put their arms on the cover."

F. J.

* It is stated on p. 10 that in Coughton church are eight shields of Throckmorton "on their rich monument," in all of which are quartered the arms of Archer. This is an error. The three arrows in these shields are the arms of Bourn.

ORIGIN OF THE SURNAME CUNNINGHAM (4th S. iii. iv., *passim*; vii. 221, 347.)—I am much obliged by ESPEDARE's correction of my reading in the extract from Dundonald Kirk-Session records. Not having made up my mind as to which is the correct theory of the origin of this name, I had no intention of reopening a discussion already sufficiently protracted, much less did I mean to make the extraordinary suppositions so clearly shown by ESPEDARE to be untenable. I wished merely to give what seemed to me a new fact, viz., the occurrence of the word *conyngan*, where it could only signify "a place where rabbits abound." Perhaps I was a little too credulous in believing I had found a new word; for on again referring to the MS., with the additional light afforded by ESPEDARE, it appears I should have quoted "*in corsbies conyngan*"—either that or *conyngair*. As however the former of these words is unknown hitherto, it is more likely that ESPEDARE is right, and that I should have written *conyngair*. As to the earlier forms of the name, to which ESPEDARE kindly directs me, although I admit that he is here on the right track, I need scarcely point out how little satisfaction can be derived from such different forms as *Canonan* and *Incuneningum*, given by writers so nearly contemporary as Taliesin and Bode. Does ESPEDARE know that the chapel of Corsbie was used for divine service long after the Reformation?

W. F. (2).

"THE THUNDERER" (4th S. vii. 456.)—In one of the leading articles of *The Times*, the writer said, "We thundered out," &c., referring to a former article. Hence the appellation of "The Thunderer" was applied to the paper. The writer of the article may have been Capt. Sterling; of that I know nothing, nor can I recollect its subject.

D.

HOGAN (4th S. vii. 430, 481.)—Bailey says *hogan-mogan* is a corruption of *hough-magedige*, high and mighty, *Belg.* Supposing the word to have the double sense of *altus*, we should get the "deep drinking," an every-day expression. There is an old Greek word, ὄρνυ = ὀρεαῖος, which, but for the *soft* instead of the *rough* breathing, might suggest a derivation. Could the first use of the word, however, be traced to Warwickshire, this difficulty might be surmounted. Every one has heard of "drinking the sea dry."

EDMUND TEW, M.A.

REV. R. C. MATURIN OF "BARREL-ORGAN FAME" (4th S. vii. 454.)—The allusion of *The Athenæum*, in speaking of this gentleman as of "barrel-organ fame," is to a stanza in some sportive verses of Dr. Maginn on Lord Byron's *Don Juan*; they are entitled "*Don Juan Unread*," and are a parody on Wordsworth's "Yarrow Unvisited":—

"Let Colburn's town-bred cattle snuff
The sweets of Lady Morgan;
Let Maturin to amorous themes
Attune his barrel-organ;
We will not hear them, will not read
The parson or the granny;
And, I dare say, as bad as they,
Or worse, is Don Giovanni."

The whole piece may be seen in Murray's seventeen-volume edition of Byron, vol. xv. p. 39.

J. S. W.

MRS. MARY CHURCHILL (4th S. vii. 234, 417.) I have received from a learned friend a confirmation of the reply given by your correspondent MELCOMBE respecting this lady. She was the daughter of Mrs. Margaret Allen, whose monument at Glanville's Wootton is surmounted by the following coats of arms: "A chevron between three leopards' heads erased, impaling in a bordure six lions passant guardant 3, 2, and 1," which may probably lead to the discovery of who she was.

Mrs. Mary Churchill made her will in 1675, wherein she desires to be buried near her late husband John Churchill, if her son-in-law, Sir Winston Churchill, will give permission; but if not, then near her mother, Mrs. Margaret Allen. She was, therefore, undoubtedly the second wife of John Churchill, grandfather of the great Duke of Marlborough.

My friend adds—and I know of nobody more experienced in such matters—that the pedigree of the duke are the most mendacious he has ever met with, being all apparently taken from one drawn up for himself by the heralds.

Any light that can be thrown upon the subject by your useful pages would be very acceptable for the next part of the new edition of Hutchins.

C. W. BINGHAM.

JOHN DYER (4th S. vii. 232, 353, 443.)—JAYDEE surely does not suppose that Dyer, a learned clergyman, was ignorant of the English language and its grammatical construction! Had "lies" been used it must have rhymed with "eyes," and the poet would have found a sibilant termination to each line. To avoid this his nymph has *one eye*, and we have a very excusable bit of bad grammar. JAYDEE is acquainted with Shakespeare. Has he ever examined the first verse of "Hark, the lark"? or if he patronises Pope, what is his opinion of the grammar in the verse "Thou Great First-cause," &c.? Any ornithologist can inform JAYDEE that there are different sorts of *linnets*. Amongst them is the *green linnet*,* which probably is what Dyer meant, or he might mean the bird known as the "*yellow yowring*," which, I believe, is one of the *linnet* tribe. If Dyer has erred in his ornithology, which I do not admit, or if he has committed a grammatical error, which I

* I think that Ebenezer Elliot has a green linnet.

do admit, I assert that such blemishes do not detract from his merits as a poet. What does JAY-DEE think of the "there let him lay" of Byron?

STEPHEN JACKSON.

SAMPLERS (4th S. vii. 405.)—The embroidery at Bacton is mentioned in "N. & Q.," Dec. 19, 1868, p. 579. This is doubtless what your correspondent alludes to.

W. MARSH.

7, Red Lion Square.

GORSE (4th S. vii. 323, 379, 467.)—The eve of May Day was formerly known as "Mischief Night" throughout South Lancashire, and prior to the epoch of the "new policeman," many were the strange pranks, rude practical jokes, and mortifying depredations committed. But there was also another custom, certainly in some respects more poetical, but liable to be made equally as annoying. This was the depositing on the threshold, or affixing to the door-handle, sprigs or branches of certain shrubs and trees, as emblematical of the traits of character of some damsels there residing. As might be expected, early on May morning the young women would arise not only to lave their blooming faces in "May dew," and to beautify themselves for twelve months to come, but also to ascertain what compliments their suitors had paid them. But alas, it often happened that some mischievous lad or rival female had "laid something at their door" not pleasant to moralise upon. The popular reading of these vernal symbols bore no relationship to any fancied resemblance between them and the personal characteristics of the persons honoured, but were formed out of an attempt to rhyme. The following are the chief:—

Sprig of quicken (or wicken)=my dear (or sweet) chicken.

Sprig of oak=fond of a joke.

" owl (i. e. alder)=a scowler (scolder).

" ash=a sweaver rash.

" nut (hazel)=a slut.

" thorn=scorn.

" bramble=likes to ramble.

" holly=great folly.

" gorse in full bloom=a w—at noon.

JOHN HIGSON.

Lees, near Oldham.

THE DOCTRINE OF CELTICISM (4th S. vii. 349.)—Your correspondent BILBO says, "the doctrine of Celticism seems to me a species of popular delusion." In Scotland we hold Celticism to be a great fact. It is established by a variety of proofs that need not be entered into here. Nay, more, there is reason to think that there is a much greater amount of Celtic blood among Englishmen than is commonly supposed. But my chief object here is to refer to the popular notion that the fair or blond race, in the British Isles, denotes only a Teutonic ancestry, and that the dark races

are the Celts. This is not supported by ethnological authorities.

Nott and Gliddon, in *Types of Mankind*, after an analysis of the works of Thierry and Edwards, conclude that—

"Ancient Gaul was occupied, some 1500 years B.C., by at least two distinctly marked Caucasian races—the Celts and the Iberians: the one fair-skinned and light-haired, and the other a dark race."

Bodichon, in his *Études sur l'Algérie*, places the Celts (whom he divides into Gaelic, Belgic, and Cymric) in his great division entitled "The Blond Race." Professor Huxley, in his lecture at St. George's Hall (March, 1870), coincides with the above statements, and emphatically says—

"Tall stature, fair hair, and blue eyes, in a native of Britain, are no evidence of his descent rather from the primary Celtic-speaking, than from the immigrant Teutonic-speaking element of our population, or the reverse. He is as likely to be a Celt as a Teuton; a Teuton as a Celt."—Report in *Pall Mall Gazette*.

Whence, then, the dark races in the British Isles? There, as in other parts of the West of Europe, they are descendants of the Iberians, who seem to have been spread over Europe before the arrival of the Celts. Alfred Maury, late librarian to the French Institute, says:—

"These Iberians—a nation lively and impressionable, vain and stirring—may well have infused into the Celtic blood that element of restlessness and levity which one perceives in the Gauls, but which is alien, on the contrary, to the true Celt."

Professor Huxley adopts the same view as to our dark races, that they are of Iberian descent; referring, as authorities, to Thurnam and De Belloquet.

I must add, for the information of BILBO and your English readers, that in Scotland, without adhering to them slavishly, we look upon George Chalmers, Dr. Daniel Wilson, and Dr. John Stuart as gentlemen who have done good service in Scottish history and antiquities, and whose views on these subjects are entitled to respectful consideration.

H. R.

Dunbar.

"THIRTY DAYS HATH SEPTEMBER" (4th S. vii. 386, 404.)—Your correspondent J. P., who refers for an early example of these "memorial lines" to my edition of Chaucer's *Treatise on the Astrolabe*, and who seems to regret that the extract from Stevin's MS. should have been confined to the one line quoted, may be pleased to have a transcript of all four lines, as follows:—

"Thirtie daies hath September,

April, June, and November;

Februarie twentie and eight alone,

And all the rest have thirtie and one."

This example is certainly not later in date than 1555, and may be a year or two earlier.

A. E. BRAE.

Leeds.

ST. VALENTINE (4th S. vi. 570; vii. 132.)—

"Ut moriens viveret, vixit ut moriturus."

reminds me of the following distich, which my master wrote in my *Stammbuch* when I left school in Germany (1821):—

"Lebe jetzt wie wenn du stirbst
Wünschen wirst gelebt zu haben."

P. A. L.

MARY QUEEN OF SCOTS' IMPRISONMENTS (4th S. vii. 451.)—Does DR. GATTY mean that Mary Stuart was never in charge of Elizabeth Shrewsbury at Hardwicke Hall; and that the chamber, bed, and arras shown there are all a myth as far as Marie Stuart is concerned? W. D.

"COMES TO GRIEF" (4th S. vii. 429.—I fancy that it is quite within my own memory that this slang phrase has obtained currency. I have always regarded it as an adaptation of those most solemn words in Isaiah liii. 10, "He hath put him to grief"; and have eschewed and reprobated it accordingly.

It is certainly not twenty years ago, that I remember a friend of mine—and by no means a strait-laced one—who expressed to me his horror at hearing it at a bishop's table from the lips of one of his daughters. C. W. B.

PURITAN CHANGES OF NAMES (4th S. vii. 430.) Were my memory better, I am sure I could give other quotations. The following is from the first act of Jonson's *Bartholomew Fair*:—

"John. He was a baker, sir, but he does dream now, and see visions; he has given over his trade.

Quar. . . . his Christen-name is Zeal-of-the-land.

John. Yes, sir, Zeal-of-the-land Busy.

Wine. How! what a name's this?

John. Oh, they have all such names, sir; he was witness for Win here (they will not be called god-fathers), and named her Win-the-fight; you thought her name had been Winnifred, did you not?

Wine. I did indeed.

John. He would ha' thought himself a stark reprobate if it had."

Some years ago the name of an omnibus proprietor in Sheffield was pointed out to me as being the contracted unification of one of these Puritan names, but what the contraction is, or what the original name was, I now forget. B. N.

"DRUM": AN EVENING PARTY (4th S. vii. 453.) I presume the origin of the term "drum," as applied to an evening party, is merely from the circumstance of the company being assembled or *drummed* together, as soldiers are by the military instrument of music in question. In reference, however, to this particular application of the word "drum," the following quotation from Fielding's *Tom Jones* may not be without interest. It seems to show that at the period when that work was first published (1749) the phrase was of recent introduction in England, and not much known beyond the bounds of London:—

"That lady [Sophia Western] was most unluckily to dine this very day with her aunt Western, and in the afternoon they were all three, by appointment, to go together to the opera, and thence to Lady Thomas Hatcher's drum. . . . Having in this chapter mentioned a 'drum,'—a word which our posterity, I hoped, will not understand in the sense it is here applied—we shall, notwithstanding our present haste, stop a moment to describe the entertainment, and the rather, we can in a moment describe it.

"A drum, then, is an assembly of well-dressed persons of both sexes, most of whom play at cards, and the rest do nothing at all; while the mistress of the house performs the part of the landlady at an inn, and like the landlady of an inn, prides herself on the number of her guests, though she doth not always, like her, get anything by it.

"No wonder, then, as so much spirits must be required to support any vivacity in these scenes of dulness, that we hear persons of fashion eternally complaining of the want of them, a complaint confined entirely to upper life. How insupportable must we imagine this round of impediments to have been to Sophia at this time!"—*Tom Jones*, book xvii. chap. vi.

We have improved somewhat, I doubt not, since the days of Fielding, but a cynic might even now find some points of resemblance between the fashionable entertainments of the present time and those of our ancestors as described above. I think the term *kettledrum* is now the one more in vogue than *drum*, but Fielding's anticipation has scarcely been realised. D. B.

Compare Dutch *drom*, "crowd": *drommed verzamelen*, "to crowd together." A *crowded* party, a rout. A. H.

NUMISMATIC (4th S. vii. 473.)—The following notes on the numismatics of the French Republic of 1870-71 may be worth inserting in addition to the communication of P. A. L. on "La République."

A bronze ten-centimes piece is said to have been struck, bearing—obverse, a balloon with two flags and rigging: "République Française." Reverse, "1870" in the centre, with the legend "Gouvernement de la Défense Nationale."

Also, in the *Illustrated London News* for March 11, 1871, is engraved a small gilt medal commemorating the meeting of the French National Assembly at Bordeaux. On the obverse are the arms of the city, crowned with a laurel crown, and surrounded by a wreath of laurel and oak. Above is the inscription "Assemblée Nationale à Bordeaux, 12 février 1871." Reverse, the following words in four lines: "Élection du 8 février 1871."

I have not yet been successful in obtaining the originals of these pieces, and therefore I cannot guarantee the entire accuracy of the above descriptions.

HENRY W. HESTER

15, Eaton Place, Brighton.

WALPOLE'S NAIL-BRUSH (4th S. vii. 416) take it that Major Dales' meaning, alth

figuratively expressed, was that Walpole had not kept his hands clean in office, which undoubtedly he had not. It was, at the time when Walpole was expelled, a very rare thing for a man in office to do so.

I have not seen Major Dales' work, and do not know whether the name and rank are, or whether either is, assumed; but Major Dales wrote in 1809, and I have very considerable doubts whether nail-brushes were in use in 1712. I think that was the date of the expulsion, not 1710.

JAMES KNOWLES.

LINCOLNSHIRE: DRINKING SONG (4th S. vii. 454).—I think that K. P. D. E. is mistaken in supposing the lines he quotes to have been part of a drinking-song. I remember a similar verse in vogue, as he says, at the beginning of the present century. But it was merely a single verse which used to be tacked on, rather profanely, to the national anthem, "God save the King," and prayed gifts for his majesty, which I always heard thus particularised:—

"Send him roast beef in store;
When that's gone send him more,
And the key of the cellar door.
God save the king."

F. C. H.

SHEERWORT (4th S. vii. 25, 151, 244, 332, 463.) The plant I mentioned as bearing this name is certainly not the *Cardamine hirsuta*, nor any other *Cardamine*. This plant I knew before I was five years old. What I described is the *Arabis*, but I did not call it *Italiana*: it is what Withering calls "Turkey-pod" and "wall-cress." My authority for calling it sheerwort was an old but very intelligent native of Dorsetshire, who recognised the specimen I showed him as common in that county, and eaten as a salad by the gypsies. I will send MR. BRITEN a slip of the plant now in blossom in my garden.

F. C. H.

WHAT IS A BARROW? (4th S. vii. 474).—The meaning of the *barrow* on the corporate seal of the town of Droitwich is exactly explained in the following quotation from Kennett MS. Lansd. 1033, given in Halliwell's *Dict. Arch. Words*:—

"At Nantwich and Droitwich the conical baskets wherein they put the salt to let the water drain from it are called barrows. A barrow contained about six pecks."

JOHN PINCOT, JUN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shakespeare's *Euphuism*. By William Lowes Hushon, of Gray's Inn, Barrister-at-Law, &c. (Longmans.)

Mr. Hushon has already published many small books on a Great Subject—Shakespeare; but among them not

one more amusing or instructive than the present, in which he applies Lyly's well-known work to the illustration of the Great Master. The *Euphuism* was published before Shakespeare began to write for the stage; and, as it has been said "that all the ladies of the time were Lyly's scholars, she who spoke not Euphuism being as little regarded at court as if she could not speak French," it is reasonable to believe that Lyly could not have been without his influence on Shakespeare; and the object of the present volume is to show that the origin of many of his famous passages are to be found in the *Euphuism*, and that Shakespeare and Lyly have often the same thoughts, use the same language and phrases, and play upon the same words.

History of English Poetry from the Twelfth to the Close of the Sixteenth Century. By Thomas Warton, D.D., Fellow of Trin. Coll. Oxford, Professor of Poetry in the University of Oxford. With a Preface by Richard Price, and *Notes Variorum*, Edited by W. Carew Hazlitt. With new Notes and other Additions by Sir Frederick Madden, K.H., F.R.S.; Thomas Wright, M.A., F.S.A.; W. Aldis Wright, M.A.; Rev. Walter W. Skeat, M.A.; Richard Morris, LL.D.; F. J. Furnival, M.A., and the Editor. With Indexes of Names and Places. In Four Volumes. (Reeves & Turner.)

In much the same spirit in which Falstaff declared of himself, "I am not only witty in myself, but the cause that wit is in other men," the Oxford Professor of Poetry might claim the credit of being not only learned himself, but the means of calling forth the learning of others; for Warton's invaluable *History of English Poetry* has assuredly been the means of drawing forth much curious illustration of the subject from other scholars, which but for it might otherwise never have been given to the world. The first edition of Warton's celebrated work appeared at intervals between 1774 and 1781; and when it was reprinted in 1824 under the editorship of that accomplished scholar Mr. Richard Price, the value of his work was greatly enhanced by the liberal use made by him of the illustrations of Joseph Ritson, Dr. Ashbee, Mr. Park, that ripe and rare scholar Francis Douce, and other eminent antiquaries. Sixteen years served to exhaust Mr. Price's edition, and in 1840 it was reproduced under the superintendence of the printer, the late Richard Taylor, a man of no ordinary learning. This edition in like manner received a large accession of valuable notes from Sir Frederick Madden, the late John Mitchell Kemble, the Rev. R. Garnett of the British Museum, Mr. Thomas Wright, and other students of our early literature. The present edition presents the same claims to public favour. Mr. Hazlitt's own labours upon it are supplemented by many of the best scholars and philologists of the present day; Sir Frederick Madden brings his varied stores of learning to bear on the illustration and correction of Warton. So does Mr. Thomas Wright, who contributes a Dissertation on the "Romance of the Seven Sages"; the Rev. Walter W. Skeat—than whom no one is so competent—has revised and partly rewritten Warton's account of Peter Ploughman; whilst Mr. Aldis Wright, Dr. Richard Morris, Mr. Furnival, and many other gentlemen have laboured zealously in their several special departments to promote Mr. Hazlitt's object of producing an edition of *The History of English Poetry* which should be worthy of Warton, and do justice to the present state of English scholarship so far as relates to this interesting subject.

REPARATION OF ST. ALBAN'S ABBEY.—All true antiquaries will rejoice to learn that reparation, not restoration, is the object of the committee, presided over by Lord Verulam. The arrangements for the public meet-

ing, to be held on Thursday, to promote such *reparation*, are going on satisfactorily, and will, we hope, produce a good result. It is not generally remembered that this abbey, of royal foundation, has at intervals since the Reformation received the considerate care of various sovereigns. In A.D. 1612, for example, from James I., by brief—"That monarch took a personal view of the structure as he made his progress into the North, 'and out of his princely zeal and pious inclination to preserve so antient a monument and memorable witness of the first conversion of this kingdom from Paganisme to Christianity, granted a brief for collections to be made throughout England and Wales for the speedy repair of the same.'"—(Old MS.)

1681. Charles II., by brief.

1689. William and Mary by grant out of certain ecclesiastical funds.

1721. George I., by brief.

1764. George III., by brief.

1832. William IV., by voluntary contributions, raised under his auspices.

The example thus set will, we dare say, not be lost sight on the present occasion.

ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN.—

The preliminary arrangements have been made for the congress of this society, to be held this year, towards the latter end of July, at Cardiff. The Marquis of Bute will be president; the Duke of Bedford, Lord Tredegar, the Earl of Cawdor, Mr. C. R. Mansel Talbot, M.P., and the Bishop of Llandaff, the local patrons.

THE Official Reports of the various sections of the London International Exhibition are already nearly completed. Part I. of the Fine Arts Division, comprising Painting in Oil, by Sir Coutts Lindsay; Painting in Water Colour, by Mr. S. Redgrave; Miscellaneous Painting, by Sir M. Digby Wyatt; and Mosaics and Stained Glass, by Mr. T. Gambier Parry, will appear in a few days. Lord Houghton is the general editor. The Reports are to be published by Messrs. J. M. Johnson and Sons, and will be sold in the Exhibition at popular prices.

LINCOLN CATHEDRAL LIBRARY.—Dr. Jeremie, the present Dean, has presented upwards of a thousand works to the cathedral library. Great improvements have lately been made in this library. The whole collection, which contains many rare and valuable books and manuscripts, is now open to all the clergy of the diocese, and a catalogue, very carefully drawn up by the Librarian, has been published.

THE remains of Ugo Foscolo, the celebrated Italian poet and patriot, were last Wednesday week disinterred at Chiswick churchyard, in the presence of the Italian Minister and a number of distinguished Italians, for the purpose of being removed to Italy, to be reinterred in the church of La Santa Croce, at Florence. Although the body has been under ground for forty-four years the form was intact and the features still perfect.

THE late Mrs. Charles Maclaren, widow of Charles Maclaren, at one time editor of *The Scotsman*, has bequeathed 2,500*l.* to found a scholarship connected with the University of Edinburgh, to be called "The Charles Maclaren Scholarship."

ARCHÆOLOGICAL DISCOVERIES AT FINKLEY.—Dr. J. Stevens, of St. Mary Bourne, Hants, has just discovered a Roman villa at Finkley, Sir C. Hoare's site of Vin-domis. It is situated 400 yards west of the Portway. There are, he says, at least three others close by.

THE ACADEMIE FRANÇAISE resumed its sittings on Tuesday; its Dictionary will appear this year.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BREWICK'S DANCE OF DEATH. 1st Edition.
VIEWS OF READING ABBEY CHURCHES. Vol. II.
HOOKE'S ORLANDO FURIOSO. Vol. III. 8vo. Verner and Hood, 1799.

* Letters stating particulars and lowest price, carriage free, to be sent to Mr. SMITH, Publisher, "NOTES AND QUERIES," 42, Wellington Street, Strand, W.C.

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Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

CHARLES ROBERTS, LL.D.—*Sir Andrew Agnew, Bart. died on April 12, 1849. (Gent. Mag. June, 1849, p. 647.)*

W. (Keswick, Cumberland.)—*Will W. let us know where a communication will find him?*

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ERRATUM.—4th S. vii. p. 353, col. ii. line 24 from bottom, for "Euganian" read "Euganean."

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LONDON, SATURDAY, JUNE 24, 1871.

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Notes.

INS OF TERINA AND NUCERIA IN
BRUTTIUM.

reached the site where these ancient cities
 posed to have been placed, from the direc-
 Cosenza, the capital of one of the Cala-
 having passed the night at the small village
 o, which overlooks a beautiful wooded
 but which I found from the official au-
 to be only a deceitful cloak of brigandage,
 t I was in fact exemplifying the saying of
 (*Car. ii. l. 7*)—

"Incedis per ignes
 Suppositos cineri doloso."

least dangerous course, I was advised to
 traight for the coast, walking along the
 f the Savuto, the ancient Sabbatus, and I
 e more inclined to do this, as it brought
 the spot where I knew these ancient cities
 posed to have been situated. Road there
 ne, but I passed without much difficulty
 he bed of the Savuto, which rises in the
 nd of La Sila from a fissure in the hill, at
 alled La Fontana del Labro, and becomes
 a large stream. In the beginning of May
 a considerable body of water, and in the
 season it must be quite impassable. Henry,
 son of Frederick II., was drowned in at-
 ing to cross the river, and on looking at its

winter channel I could believe that such an
 accident could easily take place. After a fatiguing
 walk, and, I confess, with considerable trepidation,
 I got safely to the village of Nocera, which
 is believed by some to represent the ancient Nuc-
 eria, only known to us by its coins, which
 have the Greek inscription ΝΟΥΚΡΙΝΑΝ. The coins
 have on the obverse a head of Apollo crowned
 with laurel; on the reverse a lion's head; and
 what is curious, those of Terina differ in no respect
 but in the epigraph, which is ΤΕΡΙΝΑ and ΤΕΡΙ-
 ΝΑΙΩΝ.

The village of Nocera is prettily situated on
 the declivity of a hill a short distance from the
 banks of the Savuto, which falls into the sea
 some three miles further down. This is the first
 interruption in that mountain ridge, which be-
 gins a little north of Paola. The valley is about
 a mile in breadth, when the mountains again rise
 suddenly to a considerable height, and are wooded
 to the top. Nothing could exceed the beauty
 of the spot, and it may very well be the site
 of an ancient village; but though I made diligent
 inquiry of the intelligent inhabitants, both lay
 and clerical, I could hear of no ancient remains
 that had ever been discovered at Nocera. Yet the
 modern name and the ancient coins render it dif-
 ficult not to believe that some such city must have
 been placed in this neighbourhood. Next morning
 I proceeded with the Syndic of Nocera, who had
 promised to show me the ruins of an ancient city
 about three miles distant, close to the sea. We
 passed down the left bank of the Savuto till we
 reached a spot called *Torro del Piano*, where it
 was evident that the extreme point of the hill had
 been levelled. A few bricks were scattered here
 and there, while the foundations of houses were
 clearly to be traced. What, however, showed the
 importance of the city was the aqueduct, which
 had conveyed water to it from the Savuto, and
 which is still to be seen in tolerable preservation.
 May not this, therefore, be the site of the ancient
 Nuceria, as we know the piratical attacks of the
 Saracens during the Middle Ages drove the in-
 habitants on the coast to seek safer positions in
 the interior? and it might be thus that the present
 Nocera took its rise. It may be asked, if this
 be so, where are we to find the position of Terina.
 We know it to have been a city of considerable
 note, as it gave name to the bay now known as
 Sta. Euphemis, being called by Thucydides (vi.
 104) τῆς Τερινάων κόλπον, where Gylippus the
 Lacedæmonian, B.C. 413, was driven by adverse
 winds from the coast of Sicily. Strabo (vi. 255)
 informs us that it was destroyed by Hannibal
 about B.C. 203, when he could no longer retain it,
 and it probably never recovered from this blow,
 though it is mentioned by Pliny and Ptolemy.

I think we must go some twelve miles farther
 south to look for the ruins of Terina, to the neck

name to the bay, but it will be observed that the bay was called in later times, after Terina, in a great measure disappeared from history. Hipponiates, from the city of Hipponium or Vibo, the modern *Monte-leone*, which is nearly at an equal distance from the sea. In fact it would receive its name from the largest city within a moderate distance of the coast; Terina in earlier times, and Vibo latterly, seem to have been the case. The village of Tiriolo is situated on a steep declivity of the Apennines, where the mountains of the Sila come to an abrupt close, and where the plains of Maida are found, famed for the battle of July 4, 1806, between the English troops under Sir John Stuart and the French under General Regnier. The ruins of the ancient city are a mile below the present village, and are of considerable size. If this be not Terina, we know of no other ancient city in this neighbourhood. It was here that a bronze tablet was found in 1640, on which is inscribed a decree of the Roman senate, B.C. 186, against a society devoted to the worship of Bacchus, which had excited their alarm from the licentious and profligate character of its devotees. This decree is referred to by Livy (xxxix. 18) and it is surprising that a copy of it should have been found in this remote part of Italy in the ruin of a town respecting whose name there should be any doubt. This tablet is to be seen in the Royal Museum of Vienna, and its enacting clauses are found to be the following:—

"CENSURE . HOMINES . PLOVS . V . QVIVORSEI .
VIREI . ATQVE . MVLIERES . SACRA . NE .
QVISQVAM . FECISSE . VELET . NEVE . INTER .
IRAI . VIREI . PLOVS . DVORVS . MVLIERIBVS .
PLOVS . TRIBVS . ADVISSE . VELET."

The present inhabitants of Tiriolo are a race of sturdy mountaineers, and its women were particularly striking for their beauty.

rather like that of the ophicleides one hears they suit Gregorians capitally.' Mr. Field, Braybrooke, gives the dimensions of this t. 3in. in length, and 2ft. 1in. across the t. has no slide like a telescope. Are the Gregorians prepared to adopt Mr. Sutton's

quite certain that these instruments in order to make the most of the voice of a village vocalist, whether in "leadingly by singing the melody, or in lead-ly." When these trumpets were in use, tunes for village psalmody were part arranged with the melody as a then those who sang by ear could t up, whether boys, women, or men; h as could read music or had a sense there was a second treble or counter-") part, and also a bass part. How-umpets may have been used, we may that the trumpeter would be in his y in such passages as the bit of bass mbridge New," or in Clarke's psalm, "a pleasant thing to stand," where "cedar" comes in. I have under- n Lincolnshire the chief bass singer attempted to pronounce the words at ted all the energies of body, soul, and enunciation of the notes. J. T. F. U, Durham.

ING IN KEIGHTLEY'S EDITION OF MILTON'S POEMS.

y great surprise, in looking over my ty after they had been published, I as no note on the well-known — "spiritual creatures walk the earth," &c.

Par. Lost, iv. 677.

I should have left it so is an utter , and it at last struck me that, as I es on small paper, the leaf containing been lost at the printing-office, and l by the printer or by myself. To evil as far as possible, I have added g paragraph in MS. to the section on y in my *Life, &c. of Milton* :—

(and evil angels were, according to Mil- only animated and rational beings in a God resolved to create the world, and irth, its centre, the first human pair. It , surprise to meet in *Paradise Lost* the two ges. In the first, speaking of the stars, he

orlds they seemed, or happy isles,esperian gardens famed of old,lds and groves and flowery vales,y isles, but who dwell happy there,ot to inquire."—iii. 567.

8 :—

spiritual creatures walk the earthi when we wake and when we sleep;h ceaseless praise his works behold,d night."—iv. 677.

"The first of these is an instance of what we have already noticed, the poet's halting between the Ptolemaic and Copernican systems; the second is a remarkable proof of the power the imagination possesses of over-riding and controlling the other mental faculties. Milton's imagination being full of a well-known beautiful passage in Hesiod,* he resolved to imitate and surpass it, utterly forgetful of how completely it was at variance with his whole system of pneumatology. What could he have replied, if asked who or what those spiritual creatures were, or where they came from? But this question never seems to have entered his own mind, or those of his commentators. It may, no doubt, be said that they were good angels (see v. 547); but these were the residents of heaven alone, which thus rarely if ever left, unless when dispatched on special errands."

Having thus cured as well as I could the only defect of any importance to be found in my *Poems of Milton*, I venture to claim for it the character given it by one of our most distinguished pre-lates, that of being by far the best edition of an English classic in the language.

The beautiful Variorum Edition of Shakespeare now coming out at Philadelphia, U. S., will display the number, variety, and value of my notes and emendations as compared with those of my predecessors; and I feel convinced that for many years to come my name will appear in constant union with those of our two (may I not say three?) greatest poets.

A parasitic immortality! it may invidiously be said. Even be it so: it contents me. I have, however, written other works which may be read for many a year to come. THOMAS KEIGHTLEY.

A PLAGIARISM.

Whilst recently perusing a book containing selections from Flemish authors (*Leesoefeningen voor de Jeugd*, by K. F. Stallaert, Ghent, 1865), I found an alleged incident in the life of Louis van Male, Count of Flanders, as having occurred in 1351 at the French court of John the Good, where the burgomasters and sheriffs of Bruges, Ghent, and Ypres had presented themselves, with their count, to pay homage to the new king on the occasion of his coronation. It is therein recorded (p. 47) that at the grand tourney held in commemoration of the event, Louis, who was a stately knight, carried off all the honours. Notwithstanding the magnificent display of the surroundings of royalty at the festive board on the same evening, the narrative proceeds, there was something, however, which displeased the natives of Bruges: it was their seats, which, whether simply of wood or not so costly as those they had been used to, seemed to make them uncomfortable. Perhaps they had hardly imagined, at the French court, that they were too common for Flemings.

"It was enough; the men of Bruges spread their splendid thickly gold-covered scarlet mantles upon their

* See Hesiod, *Æpy*, 120.

seats, and following the advice of Simoen van Aartryke, their burgomaster, left them there upon their departure. This astonished the king as well as all his courtiers and guests; and messengers were sent after them to inform them of what had been forgotten. But Simoen spake smilingly to the polite master of ceremonies: 'Friend, when we Flemings leave the dining-table we never carry away our seats with us.'

Now it happens that this tale is told of Robert of Normandy in his travels, some hundreds of years before, to the Holy Land. Maistre Wace, the Norman *trouvère*, in his metrical chronicles follows the duke to Constantinople, where the emperor gave him an invitation to meet him at his palace, but never as much as offered him a chair. The following lines, given as an English version of the passage referred to, are taken (I believe) from *Blackwood's Magazine* for August, 1836:—

"Then from his shoulders off he drew
His mantle; on the ground he threw
It down, and sat himself thereon.
The converse ended, when each one
Rose to depart, he left it there.
One of the Greeks, with courteous care,
Reminded him, and to him brought
That mantle rich and fair ywrought,
That he might put it on; but he
Replied—with true nobilitie—
'Where I have left it let it lay, [sic]
I carry not my seat away.'"

History is said to repeat itself, but I cannot think the two pictures a coincidence. The only question is, under how many forms and under what varied circumstances has the incident been misrecited?

Jersey.

H. W. R.

BOSWELL'S LIFE OF JOHNSON.—There is an error in Boswell which neither Croker nor any later commentator has, I think, detected. The dates of the various epochs of the career of the great conversational gladiator of the last century are the very vertebrae of his Life. Now one of the chief of these dates Boswell has evidently set down incorrectly. At page 30 of the 1860 edition, Boswell, in his list of Johnson's London residences, writes "Staple Inn, 1758," whereas in page 118 he inserts a letter of Johnson's to Mrs. Lucy Porter, dated March 23, 1759, which contains the following conclusive passage:—

"I have this day moved my things, and you are now to direct to me at *Staple Inn, London*, &c. . . . I am going to publish a little story book (*Rasselas*), which I will send you when it is out."

In 1759 Johnson was fifty years old. His mother had been buried on the 23rd of January of the same year. *Rasselas* was written in March 1759, and published in April. Johnson received 100*l.* for the first edition, and 25*l.* for the second. He told Reynolds that he wrote it in seven consecutive evenings. With the 100*l.* Johnson, like

a good son, defrayed the expense of his mother's funeral, and paid off some small debts she had incurred in Lichfield. Voltaire's *Candide*, also a protest against the comfortable doctrines of optimism, appeared about a month before *Rasselas*, but Johnson had not seen it. Two passages in *Rasselas*, alluding to the death of the author's mother, always seem to me peculiarly touching illustrations of what a tender heart the big bear-like man had. The first is in chapter xlv., where Imlac the sage says: "I have neither mother to be delighted with the reputation of her son, nor wife to partake the honours of her husband." In another place Imlac says: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvarying testimony of all ages and of all nations."

Johnson, at the time he was in Staple Inn, was carrying on the *Idler*, which he began April 15, 1758, and ended April 5, 1760. He seems to have left Staple Inn in December 1759, for Gray's Inn. It was as nearly as possible, too, about the same time that Johnson formed the acquaintance of Goldsmith, then a bookseller's hack in Green-arbour Court, Old Bailey. In 1760 he had chambers at No. 1, Inner Temple Lane, and in 1777 he went to Bolt Court. I feel a new pleasure in passing along Holborn when I think of Johnson reading the proofs of *Rasselas* or writing the *Idler* in his chambers in Staple Inn.

WALTER THORNBURY.

5, Furnival's Inn.

ABSALOM AND ACHITOPHEL.—In a note to the following lines, which occur in the well-known description of Shaftesbury (Achitophel)—

"David for him his tuneful harp had strung,
And Heaven had wanted one immortal song,"

Mr. Christie, the editor of the "Globe Edition" of Dryden, makes the following singular remark:—

"This arrogant boast, which has been justified, could only have been made in an anonymous publication."

Surely this is entirely to mistake Dryden's allusion. The poet has been drawing (whether justly or the reverse is not here the question) a most severe portrait of Shaftesbury, and goes on to say that had he been as loyal a subject as he was an upright judge, David would have composed a psalm in his honour, and Heaven (to whose glory David's psalms are without exception devoted) would have been without at least one of the number.

It is true that on this explanation, equally with Mr. Christie's, the allegory halts; for Charles II., who represents David in the satire, was not in the habit of addressing hymns to the Almighty; but such occasional lapses are quite in Dryden's manner; and it is certainly most improbable that, arrogant or not, Dryden should speak of a satirical

poem as one by the writing of which "Heaven" could be either pleased or honoured.

I shall be glad to know if any more plausible explanation of the passage has been suggested. Sir Walter Scott's edition, like many others, passes over the difficulty, "*siccissimis pedibus*."

Temple.

ALFRED AINGER.

MARY, QUEEN OF SCOTS.—A tragedy on this ever-attractive theme has just appeared in Germany, the author's name Lothar Erse, a native of Austria. The scene of action is placed, not in England, but in Scotland; and Mary is not represented as in prison, but as a reigning sovereign. The play is said to possess decided dramatic power, and was received, on its representation in Weimar, with great applause. In the present dearth of native dramatic talent, here is a fine subject for our playwrights to work from; and I freely throw out the hint, as suggested to me by a favourable critique in a German periodical.

JOHN MACRAY.

BIFFIN AND PIFFIN.—As I was walking some two or three years ago through the streets of Cambridge with my wife, we noticed in a grocer's shop some pears flattened out and dried after the manner of biffins. "What do they call them, I wonder," said my wife. "Piffins of course," I replied, jokingly. We went into the shop and asked. "Piffins, ma'am," was the reply, to my great amusement. The originator of these dried pears had evidently followed exactly the same train of thought that I myself had. Dried apples are called *biffins*: the word *pear* begins with a *p*: therefore dried pears should be called *piffins*. No logic—but concise and convenient. And so the word has passed into the English language. It is the fashion now-a-days for philologists to deny that a word can be manufactured in this way out of two or more other words,* and the word *piffin* is therefore valuable as showing how conventionally a word may sometimes be formed. If *piffin* has thus been formed in our own days, is it not possible that a few words may have been thus formed in former days? And if so, this mode of word-formation, utterly illogical and irrational (if I may coin the word) as it is, should be borne in mind as possible.

I know one other instance in which a word has been manufactured in a similar manner. A young lady of my acquaintance has for her Christian names Jane Emma, and for some little time she was called Jane Emma. Some one, however, soon discovered that Jane Emma was rather long,

* Thus the word *Jehovah* is commonly believed by the Jews to have been similarly made up out of the past, present, participle and future of the Hebrew verb *hayah* or *hovah*; and this conventional derivation is regarded as altogether impossible, and ridiculed by Hebrew scholars of the modern school.

and that Jemma would answer the purpose equally well. The idea found favour, and now no intimate friend of the young lady ever calls her anything else but Jemma*; and if she ever marries and has daughters, I doubt not but that one of them will be christened Jemma, and then some day the origin of this name may be a puzzle to her descendants and to other people also.

F. CHANCE.

DARWIN'S THEORY IN JAVA.—

"Hundreds of anecdotes are told concerning these 'doubles' of the Javanese. If you question a native on the subject, there is not one who will not tell you, 'The monkeys are men just like ourselves, but they are much cleverer, and have never chosen to speak, so that they might not be made to work.'—*A Voyage Round the World*, by M. De Beavoir.

This is precisely the opinion, and expressed too in the same words, which is attributed to the natives of India by Europeans. But because in Hindu mythology there happens to be a monkey-god, there is no reason why such a belief should be attributed to them. They are scarcely sufficiently enlightened to entertain it seriously. Perhaps travellers do not give semi-civilised orientals sufficient credit for their satirical talents. There may be many a Dumas† in Java. S.

Queries.

ENGRAVING OF ANNE OF DENMARK.

I have recently met with an engraved portrait of Queen Elizabeth (?) three-quarter length. As I am desirous of knowing if it is of any value, I will endeavour to describe it. The size of the engraving is 10 by 8½ in. The face is certainly not young; the hair in rolls, leaving the forehead bare. Between the fifth and sixth rolls, which are transverse in their direction and powdered, are what seem to be short rolls of a darker colour, so disposed as to resemble an embattled coronet, and quite at the back is a dark feather; on the left side is a long, narrow, tapering plait of hair with the ends free. She wears a necklace of three rows, and a locket appended to them. On each side of the neck is a broad, embroidered, ribbed, reverted ruff. The low dress has a rosette on each shoulder, and one in the centre; on the left arm is a scarf with very broad ends of fringe. The long sleeves end each in a deep richly embroidered reverted cuff; on each wrist is a triple

* My wife, who is a relation of the young lady, tells me that the name is now always spelled Gemma. This makes its origin still more obscure and puzzling, for there is a genuine Italian woman's name Gemma.—See Miss Yonge's *Hist. of Christian Names*.

† Dumas being asked by a rude fellow (with reference to his complexion) who his father was, replied "A monkey."—"And your grandfather?"—"A monkey, sir."—"Where begins where yours ends."

row of beads; in the left hand is a handkerchief, and in the right a fan (?) of three large ostrich feathers fixed in a handle. The waist is long, ending in a hoop. Unfortunately the dress has been daubed over with dull red paint. At the bottom of the engraving are the following two verses of eight lines each, placed side by side, in manuscript characters. There is no date, but this inscription:—"Sould by John Ouerton at the White Horse neere the Fountaine Tauerne without Newgate. Are to be sould by . . .," * Peter Stent."

Before the first verse is a large A, and after the second a large C, done in pale green water-colour.

"Thee to invite, the great God sent a starre,
Whose friend and neerest kyn good Princes are,
For though they run the race of men and dye,
Death seems but to refine their Majestie:
So did the Queene from hence her court remove,
And left the Earth to bee enthron'd above;
There she is chang'd, not dead—no good Prince dies,
But as the day sunne, onely setts to rise.

"And now that cloud of death is ouer blowne,
To heav'n her native soyle, her soule is flowne
Where her Redeemer lives, with him to raigne,
Millions of Angells waiting on the traine;
No more, as here, half mortall, half devine,
But in pure glory in her sphere to shine,
From whence shee sends a brighter lustre downe
Then Cæsars locke, or Ariadnes crowne."

T. P. FERNIE.

[The engraving of which MR. FERNIE has furnished us with a rough tracing is Anne of Denmark. A fine impression, but without the large letters A. C. and the line beginning "Sould," is in the British Museum. It is thus described in Granger (ed. 1824), ii. 9:—

"In a rich dress, large feather fan in her left hand, sixteen English verses, 'Thee to invite,' &c. No name of engraver, &c.; small sheet; rare."

Judging by the style and extremely delicate working of the face, it is very probably the work of Pass.]

BIRCH FAMILY.—In the church of South Thoresby, Lincolnshire, is a tablet to the memory of the Rev. Thomas Birch, who died in 1808, and who had been rector there for upwards of fifty years. I should feel obliged to any of the numerous readers of "N. & Q." if they could give any account of the ancestors of the above. Mr. Birch left, I believe, five sons—viz. Thomas, Jonathan, William, Neville, and Charles. Any information of the descendants of these would likewise be esteemed a favour.

F. M. DAYKIN.

43, Glasshouse Street, Nottingham.

THE BOCASE TREE.—In Farming Woods, Rockingham Forest, Northamptonshire, stands an old stone about three feet high, with the following inscription:—

"Here in this place stood Bocase tree."

If you would give any information about "Bocase tree" you would greatly oblige F. R. A. Thrapston.

[The bocase tree signifies probably the chestnut-tree, from the old French word *bochasse*, a wild chestnut. (See

* An erasure here.

Cotgrave's Dictionary.) In Anglo-Saxon *boc* or *bocce*, in modern Swedish *bok*, denote a beech-tree; but the common root in all these is evidently the same as in the French *bois*, a wood, *bocage*, a grove of trees, and the English *wood*, which is doubtless merely a metathesis of letters. The word *book* also comes from the same source, from the circumstance of thin layers of wood or bark having in former times been the materials on which records of any kind were kept. From the primary signification of the root in *boc* or *bochasse*, the word by a natural law of metonymy came to be applied to particular trees as well as to wood in general. What this signification originally really was would be difficult to pronounce on positively, and at least would entail a lengthened and wearisome disquisition. Bescherelle derives *bois* from the Greek *βόσκω*, to graze, from woods being the pasture grounds of cattle; but this explanation, though it doubtless carries some truth, is manifestly imperfect. In "N. & Q." 2nd S. viii. 498, will also be found some conjectures as to the origin of the Bocase tree.]

BUCKLEY, AT OXFORD.—Some years ago there was a young man at the University of Oxford of the name of Buckley, who gave promise of great eminence in classical and general literature, had his life been spared; but he was cut off, by fever, I believe, before he had reached his thirtieth year. He was indefatigable in editing new and improved editions of standard school and college books, and I am anxious to procure a list of all that he did in this way. Can any of your readers assist me?

Young Buckley was a *protégé* of the well-known Greek scholar, George Burges.

QUERIST.

[The Rev. Theodore Alois William Buckley, M.A., late one of the chaplains of Christ Church, Oxford, was born July 27, 1825, and died Jan. 30, 1856. He was buried in Woking cemetery with this inscription on his tomb:—

"The love of learning made thee early known,
But Death as early struck the flower half-blown."

The works he edited or translated attest his diligence, accuracy, and accomplishments as a classical scholar. A list of them (too long for quotation) is printed in the *Genl. Mag.* for March, 1856, with some account of his personal history.]

"**CANDOR ILLÆSUS.**"—What family used the motto "Candor illæsus" in the early part of the seventeenth century, say from 1620 to 1630?

GEO. WILLIAMS.

DANDY ROLLS.—I am a maker of dandy rolls. Can any of your correspondents tell me the meaning or derivation of the adjective in this case? I suppose its application is not anterior to the making of paper by machine.

E. AMES.

ENGLISH BIBLE.—Will one of your learned correspondents be so kind as to favour me with dates of the editions of the English Bible published in the reign of King James I. ? and also to inform me which is the most authentic history of the English Bible?

E. GRIFFITHS.

Molleston House.

[The following list of the English Bible printed temp. James I. is taken from Bohn's *Lowndes* and the Catalogues of the British Museum:—Lond. 4to, black letter,

4to and 8vo; 1605, Lond. black letter, 4to; 1606, Lond. 4to and 8vo; 1607, Lond. fol.; 1607-8, Lond. 4to; 1608, Lond. 4to and 8vo; 1609, Lond. 4to; 1610, Lond. fol., 4to, and 8vo; Edinb. fol.; Dway, 2 vols. 4to; 1610-11, Lond. 4to; 1611-1613, the Authorised, Lond. fol., 4to, 8vo, and 12mo; 1612, the Royal, 4to; 1613, Lond. fol. and 4to; 1613-14, Lond. 4to; 1614, Lond. 8vo; 1615, Lond. 4to; 1616, Lond. fol.; 1617, Lond. fol., 8vo, and 12mo; 1618, Lond. 12mo; 1619, Lond. 4to and 8vo; 1620, Lond. 12mo; 1621, Lond. 4to and 8vo; 1622, Lond. 4to; 1622-3, Lond. 4to; 1625, Lond. 4to. Consult also the Lists by Pettigrew, Cotton, and Lea Wilson.

The standard work on *The History of the Bible* is that by Thomas Stackhouse, especially the editions corrected and improved by Dr. George Gleig (Lond. 3 vols. 4to, 1817), and that by Dr. Dewar (Glasgow, roy. 8vo, 1838, 1846, 1850). The following works may also be profitably consulted:—(1.) *A General Survey of the History of the Canon of the New Testament during the first four Centuries*, by B. F. Westcott, M.A. 1855, 8vo; and by the same author (2.) *A General View of the History of the English Bible*, 1868, 8vo. To which may be added Dr. Wm. Smith's *Student's Old and New Testament History*, 2 vols. 1855-6.]

"THE FOUR LAST THINGS."—A late acquisition to my library is *Poems on the Four Last Things*: viz. *Death, Judgment, Hell, Heaven*, 12mo, pp. 122, Betsworth, 1706. In the catalogue of the collection it came from it is called Green's; but on looking up that name I find the *Four Last Things* of the Rev. T. Greene, Bishop of Ely, are in prose. John Bunyan wrote a book in verse under the title, but it is not his; nor is it *The Four Last Things* of Dr. Trapp. "The Author to his Booke, in Imitation of Ovid," introduces himself and work in thirty-two lines, beginning—

"Go, little book, whilst I lament
My wretched fate and banishment,"—

and ending—

"but keep my name
From the malicious breath of Fame."

A prohibition which, considering the time of day, the possessor of the secret may without any breach of confidence now reveal. A. G.

HELIOGABALUS.—Upon what occasion was it that, or for what purpose did, "Heliogabalus collect ten thousand pounds weight of cobwebs in Rome"? as I have just found stated on the authority of Lampridius in an edition of the works of Horace. W. P.

[The following passage occurs in the life of Heliogabalus by Lampridius:—"Jocabatur sane ita cum servis, ut eos juberet millena pondo sibi araneorum deferre, proposito premio; collegisque dicebat decem millia pondo araneorum, dicens et hinc intelligendum quam magna esset Roma."]

HERALDIC.—Can any readers of "N. & Q." inform me to whom the crest of a lion rampant holding an olive branch in his mouth belongs? also a coat of arms with a coronet and two chevrons? Also, I am desirous of ascertaining antecedents of a family named Greenoway living near London 1630 to 1640. The family was con-

nected with that of Millet. Any information respecting the above will greatly oblige H. A. BAINBRIDGE, 24, Russell Road, Kensington.

HORE.—I shall be much obliged if any of your correspondents, learned in ritual matters, can tell me in what part or parts of a MS. Book of Hours to look for the differences which distinguish one Use from another, as the Use of Sarum from the Use of Rome or Paris. I have one before me in which there are no words such as we frequently find—"Incipit Hore b. v. M. secundum usum Romanæ curiæ," or the like. The workmanship is apparently French; of the few saints which the Calendar contains there are none but St. Edmund the king which are, I suppose, distinctively British; but the fact that there are large miniatures of St. George and the martyrdom of St. Thomas of Canterbury might lead one to conjecture that if one knew where to look for the proof the volume might be found to be a Sarum one.

HENRY H. GIBBS.

[We are indebted to a kind friend for the following reply to our correspondent's query:—

"The particular Use after which the Manuscript Hours were written is to be looked for at the commencement. When not thus specified, the diocese, monastic order, and even the church and monastery where it was recited, may be gathered from the saints named in the Calendar, the Commemorations, and the Litanie Sanctorum. The Sarum hours of the Blessed Virgin Mary differed from the Roman in psalms and lessons. At present the Roman is alone in use. Consult also *De Officio Parro B. Mariæ Virginis*; Radulph, Decan. Tongres., *De Canonum Observatione*, propositio 21, at p. 1146 of Melchior Hittorpius, *De Divinis Catholic. Eccl. Officiis*, Paris, fol. 1623.—H. C."]

MONUMENT OF SIR PETER LELY BY GIBBONS.—It is stated in the *Art Journal* for January 1865 that Sir P. Lely was buried in the church of St. Paul's, Covent Garden, on Dec. 7, 1680, by torchlight. He left one hundred pounds for a monument, which was executed by Grinling Gibbons. The fire of 1795 destroyed the church. Does any drawing or engraving of this monument exist?

JOHN PIGGOT, JUN.

MARBURY DUN.—Near Marbury Hall, Cheshire, is a knoll or tumulus crowned with trees, and a stone bearing the inscription:—

"Here lies Marbury Dun,
The best mare that ever run."

Where shall I find the true history, or even the legend of this famous horse, which is said to have been buried with silver shoes? M. D.

MARY RANT'S PROPHECY.—In Langius' preface to that curious alchemical book *An Open Entrance to the Shut Palace*, there is an allusion to "Mary Rant (an Englishwoman), who by inward revelation promised concerning the making of gold, that it would become vulgar or common in

the year 1661." Who was she, and where is the prophecy to be seen? Similar anticipations have been ascribed to many modern physicists.

C. ELLIS BROWNE.

[Mary Rant's work is extremely rare, and is not to be found in the British Museum or the Bodleian. It is entitled *Clavis Apocalyptica Maria Rante, Angl. quæ auri facturum Brevi Vulgarem futurum fore, ut pote anno 1661, promittit*. Tolosæ, 8vo. See "N. & Q." 2nd S. v. 130.]

LOUIS VIVES.—Who was J. II., the translator of Vives' *Commentary* on the treatise of Saint Augustine, "De Civitate Dei"? In what works can I find any information as to his (Vives') sojourn in England? EM. VANDEN BUSSCHE. Bruges.

[J. II., the translator of Vives' *Commentary* (1610) was John Healey, of Emmanuel College, Cambridge, of whom some notices will be found in "N. & Q." 3rd S. ii. 203, 334, 479; iii. 236. The best account of John, Louis Vives (ob. 1540) is the *Mémoire sur la Vie et les Ecrits de Jean-Louis Vives*, par A.-J. Namèche, printed in *Mémoires Couronnés de l'Académie Royale des Sciences et Belles-Lettres de Bruxelles*, 1841, tome xv. Consult also Wood's *Athenæ Oronienses* by Bliss, i. 141, and Fiddes, *Life of Cardinal Wolsey*, ed. 1724, p. 218.]

PERIODICALS.—A lady will be obliged to you or your correspondents for information as to the names and numbers of periodicals published in Great Britain, London excepted.

[Our correspondent will find a copious list of magazines, reviews, and periodicals published in the United Kingdom and the British Isles in the *Newspaper Press Directory* for 1871 (London, C. Mitchell & Co., Red Lion Court, Fleet Street, price one florin), pp. 125 to 135.]

WALTON'S "LIFE OF DR. DONNE."—In Walton's *Life of Dr. John Donne* there is an extract from a letter written by the latter, in which the following passage occurs: "It is now *spring*, and all the pleasures of it displease me; every other tree blossoms and I wither," &c. The date of the letter is Sept. 7. Can any of your readers account for this? ALPHA.

[What appears as one letter in the *Life of Dr. Donne* consists of extracts from several others, as stated by Walton in the preceding paragraph: "Thus he did bewail himself; and thus in other letters." Some of the passages we have traced in Donne's *Letters*, edit. 1651, pp. 36, 50, 51, 78, &c.]

PHILIP WILLIAMS'S METAPHOR.—In the *Recollections of the late John Adolphus*, by his daughter Mrs. Henderson, just published, are many interesting extracts from his diary. In one dated Christmas Day, 1840, he mentions dining in the Inner Temple Hall and hearing—

"A strangely mixed metaphor used by Phil. Williams in a lecture delivered by him as Vinerian Professor, I believe. It was something like this:—'Thus is the student launched into the wide ocean of the Law without rudder or compass, jumping like a squirrel from bough to bough, and endeavouring to fish up the disjointed members of the polypus.'"—p. 216.

I remember Philip Williams, K.C., about thirty-five years ago, as the tallest man at the bar. I

think he was on the Western Circuit. He had little practice, but was reputed to be a competent lawyer and good scholar. He held the Vinerian Professorship at Oxford, and was so well satisfied with his Inaugural Lecture that he had a few copies printed for private distribution. Lord Denman received one, and told me the metaphor, which was so striking that I wrote it down, and asked him if I had it correctly. He said yes, and offered to lend me his copy for perusal, but as he said there was nothing else remarkable in it I did not trouble him. My version is:—

"Launched in the wide ocean of legal study without rudder or compass, he leaps like a squirrel from twig to twig, vainly endeavouring to collect the scattered limbs of Hippolytus."

I commend these variations to the consideration of those who believe that the text of Homer was preserved in its purity through so many centuries before the invention of letters. Should any reader of "N. & Q." possess a copy of the lecture, I shall be glad to have the exact passage, if it differs from the above.

AN INNER TEMPLAR.

"WRECK OF THE LONDON," A POEM BY FITZBALL.—Where can this be obtained? X.

Replies.

THE "FETTER-LOCK" AS A COGNIZANCE OF THE LONGS OF WRAXHALL.

(4th S. vii. 423, 426.)

The communication by the Vicar of Bradford-on-Avon about a monument in South Wraxhall church, co. Wilts, will not fail to catch the attention of any Wiltshire archæologist acquainted with the place; for, as he most truly says, it has been for a long time a very great puzzle. It may be well just to mention, in aid of any reader of "N. & Q." who may wish to try his hand at an opinion, that small engravings of it (with an elaborate description by the late C. E. Long, Esq.) may be found in the *Gent. Mag.*, June, 1835, p. 588; also in Walker's *South Wraxhall* (p. 6), and in *Wiltshire Collections*, Aubrey and Jackson, plate ii. and p. 23. The effigy is certainly that of a lady, apparently the wife of a "Long." That the "fetter-lock" badge on the cornice and panels had reference to the tenure of the manor of Draycote Cerne (a manor some miles off, and in a different Hundred from that in which South Wraxhall lies) was John Aubrey's story, not mine. At the time I wrote the observations on Aubrey which the Vicar quotes from me, the matter had not been so fully inquired into as it has been since both by him and others; and I therefore did not feel myself quite in a position to contradict or correct Aubrey (who lived two hundred years ago), except on a minor point. It is now, I think, almost certain that the "fetter-lock" badge has nothing to

do with the tenure of the manor of Draycote Cerne.

That this badge was more likely to have been adopted by the Long family, as an emblem of their hereditary office of "Bedell or Bailiff of the hundred of Bradford," under Shaftesbury monastery, is a good idea of the Vicar's own, and it is the best solution of the difficulty yet put forth. He will, I am sure, not object to my making one remark upon it, viz. that, from the authorities he quotes, there seem to have been two quantities of lands attached to the office of Bedell: one which passed through the hands of "William Bedell, A.D. 1250," to "John Long, Esq., A.D. 1630"; the other through those of the families of "Ford" to "Berlegh" (above, p. 425, col. 2). Now that this second parcel of ground, with office of Bedell attached, ever came to the Long family, I think doubtful; because the Ford and Berlegh estates in that part of Wilts and Somerset certainly passed to a different family—the Husseys; from them to Sir Wm. Button of Alton, now represented by Heneage of Compton Bassett. Supposing that somehow or other these Berlegh lands had come to the Longs, they must have been insignificant in quantity, not enough to constitute what is generally understood by "an heiress"; to say nothing of the fact, that of any such heiress there is no record, nor even tradition, in the "Long" family.

The Vicar of Bradford suggests that the arms on the tomb may perhaps bear out his conjecture about an heiress of the name of Berlegh, or Barley. The question turns upon the 1st and 4th quartering of the sinister (the wife's) side of the shield carried by the figure of the angel. This quartering has hitherto been commonly supposed to be the arms of Berkeley. But as the Vicar counts "only nine crosses" upon it, "whereas every Berkeley coat has ten," and as he considers the charge on the chevron "to be fleurs-de-lys as likely as roses or plates, which two latter no Berkeley coat has," he is led to think that the quartering may be the arms of "Barley or Berlegh"; because Burke's *Armory* gives, under the name of "Barley," "nine crosslets fitchée, and on a chevron three fleurs-de-lys."

In reply to this there is, first, this objection: the crosses given in Burke to "Barley" are crosses *fitchée* (pointed at the foot), whereas those on the monument are assuredly crosses *pattée*—and such are Berkeley crosses.

Again: as to the number "nine." Ten is certainly the proper number on the shield of the principal house of Berkeley; but Papworth (*Ordinary of British Armories*) and other authorities show that the number ten was not uniformly adhered to by all the branches of the house of Berkeley. We find "semée of crosses" or "field crusilly" (where the number is indefinite), and

other varieties, as "three," "six," "seven," "eight," and "nine" (Papworth, pp. 412, 413). So that had there been only nine at South Wraxhall, it might still have been a variety of Berkeley; but I think the Vicar will find, at his next visit to the church, that he has counted wrong. I had often examined the monument, but (since reading his communication) I examined it again, taking with me other eyes besides my own; and we declare "*ten crosses pattée*, without a doubt." The quarter No. 1 is damaged and indistinct; but the quarter No. 4 contains undeniably *ten*, six in chief and four in base.

As to the charge on the chevron, whether Roses, Plates, or Fleurs-de-lys. Generally speaking, the Berkeley chevron was plain; but (as before stated) the subordinate houses used distinctions. Boutell (*Heraldry*, p. 172) and Papworth (p. 424) name "roses"; the latter (p. 509) "three *torteauxes*" (which are merely plates gules). On the glass windows of old South Wraxhall manor house, Aubrey copied three varieties (see *Wiltshire Collections*, plate ii. Nos. 16 and 17; also plate iii. No. 32): one chevron "plain," another "ermine" (for Berkeley of Botetourt, in Edmondson's *Baronagium*, v. 40), and another charged with "three *torteauxes* or plates." Boutell also gives an instance of "three fleurs-de-lys" on the chevron of Berkeley; so that whether they be Roses, Plates, or Fleurs-de-lys on the monument, any one of them is to be found (according to the authorities above named) on Berkeley shields. But upon the late careful inspection (just referred to) my companion and myself were decidedly of opinion that the "charge" was never meant for Fleurs-de-lys, nor (as I formerly thought, and indeed once printed) for Plates, but certainly for "Roses." This is just one of those very difficult *minutiae* of an old worn-out stone which would puzzle the whole Royal Society of Antiquaries itself, every member with his best spectacles on, to pronounce for certain whether the thing is *this* or *that*. All that my friend and I have to say, *versus* the Vicar of Bradford, is, that we "go in" for "Roses"!

But, there remains upon this Wraxhall monument one peculiarity (not hitherto taken notice of, so far as I am aware), which, if admitted to be correct, ought to go a long way towards determining the lady's effigy to be that of a Berkeley. In front (see the engraving above referred to) are two large lions as supporters, the *sinister one only being crowned*. The crown is a very clumsy one, quite overlapping the animal's head; but its clumsiness is the more useful as showing (to our eyes at least) that upon the dexter lion there has never been any crown. Now, it is curious enough that (as may be seen in any illustrated *Peerage*) the "supporters" of Berkeley are two lions, the *sinister one only crowned*.

I observed above that, in the family of Long of

co. Wilts there is no record, nor even tradition, of a marriage with a lady of the name of Berlegh or Barley; but it is otherwise as to Berkeley. In a letter printed in Kimber's *Baronetage* (ii. 286), Sir James Long of Draycote, writing in A.D. 1688, speaks of—

"an ancestor who married Berkeley, of Beverston, and an heiress; by whom we quarter Fitzharding's coat, now Earls of Berkley, with distinction of three roses, on the cheveron, between the crosses patée."

In support of this tradition, the arms of Berkeley (according to Aubrey's drawings) were in his time on the windows of South Wraxhall old manor house; and they are still to be seen on a tomb of Long in Draycote Cerne church; also, impaled with Long (let the Vicar note this), next to a shield of Long impaling Popham, on a window in the hall of Lacock Abbey; also, with the arms of Long and the "fetter-lock" badge, on the font in Priston church, near Bath. All this leads me to think that the lady on the Wraxhall tomb must have been a Berkeley.

And why not a Berkeley of Beverstone, according to the family tradition mentioned above in Sir James Long's letter? For it helps my notion of the case, to say that Walter Lord Hungerford, K.G., Treasurer of England *temp.* Hen. VI., who according to Camden "preferred" one of the early Longs to a "good marriage," had himself married Eleanor, daughter of Sir John Berkeley of this very Beverstone (a castle, the ruins of which are still remaining near Tetbury, co. Gloucester). In deeds in my possession relating to this Lord Hungerford, of A.D. 1430 and thereabouts, I find "Robert Long" as his feoffee and confidential friend, associated with Wm. Lord Botreaux, Sir Humphrey Stafford, Sir John Stourton, and others. I believe this "Robert Long" to be the earliest to whom that pedigree has been traced with certainty. He was M.P. for Wilts in 1433, and as the names of his two wives are on record, I would suggest (and it is simply a suggestion) that it may have been, not he, but his father, who was the "Long," said to have been brought out by the then all powerful influence of the Hungerfords in the county of Wilts. Lord Hungerford, the Treasurer, may have introduced the father to Beverstone Castle, there to take unto himself a wife out of the same nest of young ladies from which he had chosen one for himself. It may assist the solution of this obscure question to add, that this Eleanor Berkeley (Countess of Arundel, and widow of Lord Hungerford), being sister of Sir Maurice Berkeley of Beverstone, by her will, A.D. 1455 (*Nicolas' Test. Vet.*, p. 279), bequeathed money to Thomas Berkeley, a younger son of her brother Sir Maurice; and there is a Thomas Berkeley named in a pedigree by Le Neve (*Barts.*, vol. i. *Coll. Arm.*) as the husband of "Elizabeth Seymer," granddaughter of "Edmund Seymer,

Chivaler." These are all the hints that I can supply towards the explanation of the shield on this tomb, viz. Long impaling (as I must maintain) Berkeley quartering Seymer.

Of "sum lande had for Long," as Leland says, "by Hungreforde's procuracion," I have one or two notices, but not at South Wraxhall. The Hungerfords had nothing in South Wraxhall except sixteen acres adjoining Atworth, and an "advowson worth 5*l.*" The first notice I have of the Longs having land in Wraxhall is in the Rolls of Parliament (iv. 407), which contain—

"11 & 12 H. VI. (A.D. 1433). A Petition to the Crowe from the Abbess and Convent of Shaftesbury [to whom Wraxhall belonged] and Robert Long for License to Rober Long to give to the Abbess and Convent lands worth x marks per annum in Attewarde, Bradeforde, and Wroxhall, which he held under the Abbess and Convent in exchange for certain other lands and tencements in Wroxhall and Bradeford worth x marks per annum, to be given to the said Robert Long by the Abbess and Convent in exchange for ever by the same service as he held before."

I had always supposed that the Longs, having been tenants of Wraxhall manor under the abbey of Shaftesbury, had paid for it at the dissolution; but a novel idea has occurred to me, which I throw out for the consideration of the Vicar of Bradford. He will find in Hutchins's *Dorset* (1st edit., App. to vol. ii. pp. 516, 517) several notices of property belonging in *moieties* to the monastery of Shaftesbury and the Berkeley family. Is it possible that the Berkeleys may also have had some moiety interest in Wraxhall which, by the marriage with a lady of the Berkeley family, came to the Longs? If this point could be established, my explanation of the South Wraxhall "difficulty" would stand thus: viz., That the lady was a Berkeley of Beverstone; that the Berkeleys had some joint interest with Shaftesbury Abbey in the manor of Wraxhall: That Lord Hungerford (from his own wife's family) had (delicately) obtained a partner for Master Long (the father of Robert, the M.P. for Wilts, in A.D. 1433); and that, by some arrangement with the Abbey, the Berkeleys' joint interest in Wraxhall was finally severed from that of the Abbey, and became the lady's fortune. In this way the meaning of the very cursory notes, both of Leland and Camden, about the original rise of a well-known Wiltshire family still owners of Wraxhall manor, would be made out; and, after four hundred years' interval, it would, at last, appear how "Long" was not only "preferred to a good marriage," but also "had sum lande by Hungreforde's procuracion."

With the small exceptions of such trifling matters as Abury and Stonehenge, I do not know anything in Wiltshire that has tormented the archaeologists of the county more than this "South Wraxhall monument."

J. E. JACKSON, Hon. Canon of Bristol.
Leigh Delamere, Chippenham.

PLICA POLONICA.

(4th S. vii. 475.)

I saw a woman suffering from this affection in Berlin in 1858, and I heard a clinical lecture delivered upon the case by Prof. Bärensprung, a man of high reputation. Her hair was matted and felted together in the most intricate manner, and formed a kind of natural pad or cushion several inches in thickness and symmetrically placed upon the top of her head, but projecting beyond it to a considerable distance all round. A milkmaid would have found such a pad invaluable. Behind, however, the hair was gathered into two tails, one of which was three or four inches long, and the other perhaps ten.* Dr. Bärensprung bade us particularly note that the hair for an inch and a half or two inches above the scalp was not matted together, but that for this distance every individual hair was normal and free, whilst there was no exudation of any kind visible, and the scalp itself presented a perfectly natural appearance. When the hair was taken hold of, there was no complaint of tenderness, either in the hair itself or in the scalp.

Dr. Bärensprung then told us that he had recently been to Prussian Poland for the express purpose of investigating the so-called disease; that he had seen some hundreds of cases of it, and that they, one and all, had presented the same characters as the case then before us. Some writers had described the Plica as an affection of the scalp which furnished an exudation glueing the hairs together, but this we had seen to be incorrect. Others considered it to be a disease of the hairs themselves, from which a glutinous matter exuded; but this he had never found to be the case. Others, again, regarded the presence of fungi as the real source of the whole mischief, but no fungi had ever been discovered by him. In Poland he had found the general opinion to be that there was an internal disease, the Plica-polonica disease (*Weichselzopfkrankheit*), of which the matted and felted state of the hair was merely the outward and visible sign, or rather constituted the crisis. Whenever, therefore, anybody living in a part of Poland where the Plica was common felt a little out of sorts, he† immediately rushed to the conclusion that he either was going to have, or had already got, the Plica-polonica disease. He would then go to some old woman, shepherd, or parson in the neighbourhood who had gained a reputation for skill in the treatment of this affection (for medical men in Poland seldom

cared to interfere in cases of the sort), and would beg to be told if he had, or were likely to have, the dreaded disease. A lock of hair (dog's or horse's) would then be given him, with directions to wear it next his skin, either on his chest or in one of his armpits, for a certain length of time. If the lock of hair, at the expiration of the time, was found to have become tangled and matted (as of course it almost invariably would be found, in consequence of the constant friction, and of the moisture of the parts in which the hair was placed)—then the patient was declared to be suffering from the disease, and he was told he could not be cured unless the disease were brought to a crisis—in other words, unless a Plica could be produced upon his head. For this purpose his head was kept *constantly* covered up, his hair was never cut, and sudorifics were freely administered; so that, as might be expected, he found himself ere long in possession of his much-coveted Plica. But, when he had it, it was not long, the professor continued, before he quite as eagerly wished to get rid of it again, though he but seldom gave effect to his wish, as he was afraid to have the mass of hair removed, lest the internal disease* should return with redoubled violence and kill him. Dr. Bärensprung had nevertheless, he said, removed the hair in several cases without the occurrence of any ill effects; he had always taken the precaution, however, of cutting off the hair little by little. If this account of the disease were correct, the lecturer continued, it was evident that the Plica could be produced at will, and accordingly he had succeeded in producing it in several of his hospital patients. The means he had employed were precisely those mentioned above as adopted in Poland; and if the Plica occurred only or chiefly in Poland, it was, he said, merely because it was only or chiefly in Poland that pains were taken to produce it.

In conclusion, Dr. Bärensprung observed that we had daily before our eyes genuine instances of Plica, although we were probably unaware that they were such. He alluded to the matted state of the hair so common in long-haired, uncared-for dogs, and to that of the wool in sheep.

If this is the true view of the matter—and I believe that it is the true view—how can we account for the fact that, even by recent eminent medical writers,† the hair is described as being glued together by a secretion exuding from the scalp; that the hair and scalp are said by one or

* The patient whom I saw complained—although she had a very fine Plica, and ought to have been cured—of a number of aches, pains, disagreeable sensations and feelings, which Dr. Bärensprung observed might well be referred to hysteria, dyspepsia, or both.

† See Devergie, *Maladies de la Peau* (Paris, 1857, p. 558), and Holmes' *Surgery* (London, 1884, iv. 782.) It does not appear that these writers had themselves ever seen a case of the disease.

* Hence the German name of the disease, *Weichselzopf*; *Weichsel* meaning Vistula, and *Zopf*, pigtail, though it would seem that the first part of the word is sometimes written *Wichel*.

† Or she. Both males and females appear to suffer from it.

other of these writers to become acutely sensible and tender, and that the scalp is said to "bleed on the slightest touch" ? * Dr. Bärensprung did not enter upon this part of the question; he contented himself with describing what he himself had seen in hundreds of cases. My own impression, however, is that sometimes an ordinary inflammatory affection of the scalp accompanied by exudation (such as Eczema) comes on in a person who has *already* become possessed of a Plica in the way above described †; or, again, that a person, already having such an affection of the scalp, fancies he has the Plica disease, and allows his hair to become matted. In either case there would be an exudation glueing the hairs together, and there would be tenderness of the scalp, which would readily bleed; and yet the exudation, the tenderness, and the bleeding would have nothing in the world to do with the formation of the Plica.

If I send this account of Dr. Bärensprung's view ‡ to "N. & Q." it is because I look upon it rather as the record of a singular popular superstition than as the history of a real disease.

F. CHANCE.

Sydenham Hill.

In this disease (Pol. *Gwoździec*, Ger. *Weichselzopf*, *Judenkopf*) the hair also is characterised by unusual length, by becoming thickened, and by loss of lustre. The disease is not confined to the scalp.

"The hair loses its lustre, and appears thickened, softened, or distended by a glutinous fluid of a reddish or brownish colour. . . . The hair is matted or agglutinated in different ways—sometimes in single locks of various thickness and length, resembling ropes. . . . Occasionally the hair is stuck together in one mass or cue. In other instances it is felted into a mass or cake of various sizes. . . . The hair often acquires a great length. Instances of its reaching the length of some yards have been adduced." (Copeland.)

It occurs principally in Warsaw, Cracow, and Landomir; most frequently on the banks of the Vistula and Dnieper. It is also found in Lithuania, Volhynia, the Ukraine, Tartary, and Hungary; but is very rare in France, Germany, Holland, and Switzerland. There are two cases of plica polonica in England; the first in the middle of the last century, the last (discovered by Dr. Beigil) in 1866. A memoir of these is recorded in *Philosophical Transactions*, May 28, 1714, and in *Tran-*

* That the hair itself becomes fleshy and bleeds when cut, as mentioned by G. E., may, I think, be dismissed at once as a popular exaggeration.

† The process adopted for the formation of the Plica would, I think, have a tendency to produce such a skin disease.

‡ This view has never, I believe, appeared in print, for Dr. Bärensprung died very shortly—I think within a year—after the delivery of this lecture of his. I took copious notes at the time, and it is from these notes that I have drawn up the above summary.

sactions of Pathological Society, vol. xvii. I doubt much whether any one of the diseases of the hair mentioned by Galen is represented by plica polonica. In this disease I have seen several specimens of hair in which the whole growth (adhered together) has been removed entire.

R. S. CHARNOCK.
Gray's Inn.

THE TOADSTONE.

(4th S. vii. 324, 399, 484.)

An account of the toadstone, its generation, nature, and properties, will be found under its Latin appellation—*Bufonius lapis*—or its various synonyms in most of the old treatises *De Gemmis et Lapidibus*. The following passages are interesting in themselves, and may save H. S. C. the time and trouble of seeking for rare and unfindable books:—

"Borax, Nosa, Crapondinus, are synonymous names of the same stone, which is extracted from a toad, of which there are two species—the white, which is the best, and rarely found; the other is black or dun, with a carulean glow, having in the middle the similitude of an eye, and must be taken out while the dead toad is yet panting, and these are better than those that are extracted from it after a long continuance in the ground. They have a wonderful efficacy in poisons. For whoever has taken poison, let him swallow this; which being down, rolls about the bowels, and drives out every poisonous quality that is lodged in the intestines; and then passes thro' the fundament and is preserv'd. It is an excellent remedy for the bites of reptiles, and takes away fever. If it be made into a lotion and taken, it is a great help in disorders of the stomach and reins; and some say it has the same effect if carried about one."—*The Mirror of Stones*, &c., by Camillus Leonardus, M.D. London, 8vo, 1750, p. 77.

I transcribe another account from the curious English translation of the *Thaumatographia Naturalis* of Johannes Jonstonus, a Polish physician:—

"Toads produce a stone; with their own image sometimes. It never grows but in those that are very old. *Libav. l. 3. singul.* In the family of *Lemnius* there is one kept that is greater than a hazel nut. *Lemnius de occult. l. 2. c. 30.* It is proved to dissolve tumours that arise from bitings of venomous beasts, if you rub it on often. The *Lapis Bufonius*, called *Grateriano*, the Swedes chronicles write of it, it weighed 5 physicall pounds and 3 ounces, 2 drams lesse; *Crassius Annal. Suevic. l. 12. p. 3. c. 87.* The words are these:—'After the joyfull birth of our Lord Jesus Christ, of the Virgin Mary, the Mother of God, anno 1473; after the birth of St. John, the 27 of June, Berchtoldus Gratterus, dwelling then at Hopstach, in the afternoon went into a wood, which they call the Vale of Dipachin, to cut poles to make hoops for vessells. In that place he heard a hissing and a great noise by a river in that valley, and when he stood a far off to see what the matter was, he saw an incredible heap of serpents and vipers, and toads lying twined together. As nere as he could conjecture, it was a greater quantity than a great washing tub could contain. He was frighted and durst go no neerer, yet he cut a bough, and marked the place there in the confines; that day he came twice back, and beheld that conventicle of serpents, and he

found them all, almost together upon a heap: wherefore he left them and went home, concealing the matter for three days: when he returned to the wood, he found that those water snakes were gon, and none of these venomous creatures were left, but only one toad that was killed, and a snake in a white glutinous humour, and thick, shining like to frog-spawn, and neere to it, that toadstone, Bufonius, which he catcht up, and wiped it, and carried it with him home, keeping it for some further profit. But after that Gratterus came into the town (about a 100 yeares since), the stone was used successfully, for a man and beast, as it follows. The eldest sonne of the house of Gratterians keeps this toadstone, and he will not lend it, especially to strangers, under a pawn of 50 or 100 lires. Amongst the other vertues it is observed that it hath very great force against malignant tumours, that are venomous. Cholericke, or erisipelas, apostemes, and bubos, and for catell that are bewitched. They are used to heat it in a bag, and to lay it hot without anything between to the naked body, and to rub the affected place with it. They say it prevails against incantments of witches, especially for great bellied women and children bewitched. So soon as you apply it to one bewitched, it sweats many drops. In the plague it is laid to the heart to strengthen it. It draws poyson out of the heart, and out of carbuncles and pestilent sores. It consumes, dissipates, and softens all hardnesse, tumours, and varices."—*An History of the Wonderful Things of Nature, &c. Rendred into English by a Person of Quality*, fol., London, 1657, p. 115.

Another physician of the same period—an *esprit fort* in his way—was not satisfied with hearsay, but dared put the matter to the test of actual observation and experiment. This is his account:—

"La pierre de crapaut que quelques-uns appellent borax, chelonite, batrachite, ou crapaudine, du mot françois crapaut, et les autres garatronium, est appelée par les Germains *Krottenstein*. Car c'est vn bruit vulgaire, qu'elles sont jetées hors par des vieux crapauts: quoy que les autres estiment que c'en est le crâne. Je me souviens, lors que j'estois enfant, d'avoir prix vn vieux crapaut, et l'avoir mis sur vn drap rouge, afin de pouvoir avoir ceste pierre: (car l'on raconte qu'il ne rend point sa pierre, que lors qu'il est reposé sur vn drap rouge,) mais après avoir observé toute la nuit, le crapaut ne jecta rien, et depuis ce temps-là, j'ay toujours creu pour badinerie tout ce que l'on raconte de la pierre de crapaut et de son origine. Il me semble qu'on la peut rapporter commodement entre la pierre stellaris plus obscure: (car elle a des taches obscures, et la couleur de la pierre stellaris, si ce n'est que sa couleur cendrée et grise retire sur le rouge.) Elle est convexe comme un œil, et de l'autre costé, elle est applanie, ou creusée. Quelques-uns appellent celle-là batrachite, les autres brontia ou ombria."—*Le Parfait Jouillier, ou Histoire des Pierres, &c.* Compos. par Anselme Boëce de Boot, 8vo. A Lyon, 1644, p. 385.

See also a long account of the stone in Joannis De Laet, *De Gemmis et Lapidibus libri duo*, &c., 8vo, Lugd. Bat. 1647. This writer considers that Boetius (De Boot) has wrongfully confounded the "toadstone" with the "garatronium." He adds:

"Præcipuam illius virtutem prædicat contra vertiginem capitis, si parti dolenti applicetur, aut brachio: minus compertam, contra pleuritidem, deliquia animi et marbum caducum. Docuit me Vir Nobilissimus Wilhelmus Bozwellius Serenissimi Regis Mag. Britan. res agens apud Illust. et potentissimos D.D. Ordines generales Con-

federati Belgii, hanc gemmam si ardenti Candela propius objiciatur, eam sensim extinguere, quod sæpius fuerit expertus, sed gemmam paulatim nonnihil corrumpi et veluti rugas contrahere."—p. 99.

Many similar passages might be transcribed, the authors often doing little more than citing or referring to the statements of their predecessors. I may, however, before concluding, summon a Danish physician to give us the results of that rare and difficult process, especially where the marvellous is concerned—personal observation:—

"Bufonius Lapis, ab aliis Chelonitis, Batrachites et Crapaudina vocatur; Germanis Krotten-Stein, quia fama fert ab antiquis bufonibus eructari, quod experientia falsum esse docuit Anshelmo Boëtio à Boot. . . . Nasitur fungi instar in saxis et petris, non verò in capitibus bufonum, ut vulgo credunt.

"Commendatur ad tumores et inflationes à venenatis animalibus illatas, quas contactu et affricu discunt, cujus exemplum in contubernali vidi, qui cum inter alias plantas Esulam majorem collegisset, ac inter eradicandum succus ejus digitis adhesisset, quibus incaute faciem fricuit; subito intumuit ad miraculum usque, sed petito annulo ab astante qui lapidem hunc tenebat, et loco tumido aliquoties affricto, intra horam detumuit indistat. Præsentem veneno sudare et colorem mutare ferunt, quocirca contra venena ejus pulvis exhibetur. Contra calculos viam habere insignem existimant, adeo ut eum generari non permittat."—*Museum Wormianum, seu Historia Rerum Rariorum*, &c., ab Olao Worm, Med. Doct., &c. folio. Amstel. (apud L. and D. Elzevirios), 1655, p. 107.

But the possessor of the "toadstone ring" seems somewhat dubious as to the nature and value of his gem, and may wish to be assured of its genuineness—for belief is a great thing in these matters—before he invokes its virtues to prevent the formation of *calculus*, to dissipate a tumour, or to "give forewarning against venom." An old writer, copying from others still older, indicates the means by which the character of the stone may be settled beyond question, and which your correspondent will have no difficulty in putting into requisition:—

"You shall know whether the toad-stone be the right and perfect stone or not. Hold the stone before a toad, so that he may see it, and if it be a right and true stone the toad will leap toward it, and make as though he would snatch it. He envieth so much that man should have that stone."—*A Thousand Notable Things*, by T. Lupton, 4to. London, 1586, book i.

I need not remind H. S. C. that the stone in his ring is that "precious jewel," which, worn in the head of the "ugly and venomous toad," is used by Shakespeare (*As You Like It*, Act II. Sc. 1) as an apt symbol of the sweetness of "the uses of adversity." The analogy is unfortunately not based on scientific truth. In an amusing little work the Rev. R. H. Newell remarks upon this passage:—

"The stone distinguished by the name of the reptile and called Toad-stone, Crapaudine, Krottenstein, has been discovered to be nothing but the fossil tooth of the sea-wolf, or some flat-toothed fish not unfrequent in our island, as well as several other countries."—*The Zoology*

of the English Poets corrected by the Writings of Modern Naturalists, small 8vo, London, 1845, p. 130.

See also on the same point Pennant's *British Zoology*, iii. 16.

Some further remarks upon the supposed virtues of the toadstone will be found in *The History and Poetry of Finger Rings*, by Charles Edwards, 8vo. Redfield (U.S.), 1855, p. 107.

WILLIAM BATES, B.A.

Birmingham.

PROPHECIES BY NOSTRADAMUS AND OTHERS ON THE FALL OF PARIS.

(4th S. vi. 324, 370, 396, 506.)

The subject of French popular prophecies of impending national calamities remains still unexhausted, although there has been a good deal of writing about it of late. If I mistake not, the first reference to it in "N. & Q." bore my signature. My attention was attracted to the subject by a little *brochure* which I picked up on a sixpenny stall here in Melbourne. The title of this volume, which is obviously a pedlar's chap-book, is—

"Le Livre de toutes les Prophéties et Prédications, Passé—Présent—et Avenir. (4^{ème} éd). Considérablement augmentée, et suivie d'une Lettre sur la Proximité de la Fin du Monde, par M. le Chanoine Rémusat, et de la Prière de Pie IX. Paris, 1849."

Perhaps a brief account of this curious little budget of oracles may be of some interest to your readers.

The collection ranges from Isaiah's prophecy against Jerusalem (chap. xxii.) down to the predictions of the seers of the revolutionary year 1848. All the best-known oracular utterances of these latter days—such as those of Cazotte, Madame Lenormand, the Nun of Blois, Lady Hester Stanhope, and Chateaubriand—are included; and taken as a whole, and read by the light of recent events, it is impossible to deny that there is a strange reality and an arresting interest in the little book. Take the prophecy from Isaiah, for example. In our English version the title of chapter xxii. is "The Burden of the Valley of Vision," and it is quoted with an obvious sub-reference to the coming doom of the proud and gay capital of France. In your last volume (p. 540), MR. G. A. SALA has shown how strikingly the predictions contained in the sixth chapter of Jeremiah would apply to the siege of Paris by the Prussians; but there is a still more remarkable coincidence of statement in Isaiah's prophecy of the sack and fall of "the tumultuous city, the joyous city," whose "rulers are all fled together," and of which "the houses have been broken down to fortify the wall." Another remarkable circumstance which the book presents is that, though it has been evidently compiled for popular circulation in France, it everywhere predicts the

decline of the national glory and the ruin of the empire. This is exactly the opposite of what one would be sure to find in a spurious collection of oracles. Thus, the fall of the Roman Catholic Church is indicated in these terms:—After Pius the Ninth there shall be ten more popes, who are each indicated by a Latin symbolical designation, and then—

"In persecutione extremâ Romanæ Ecclesiæ sedebit Petrus Romanus, qui pascet oves in multis tribulationibus, quibus transactis, civitas septicollis diruetur, et judex tremendus judicabit populum."

Again, Jean de Vatiquerro in the thirteenth century predicts "the spoliation, devastation, and pillage of that most famous city which is the capital and mistress of the whole kingdom of France." At the same time, "toute l'Eglise, dans tout l'univers, sera persécutée d'une manière lamentable et douloureuse, et sera dépourvue et privée de tous ses biens temporels." The chief of the Church, moreover, is to change his residence, and (this is striking) "l'Eglise n'aura point de défenseur pendant vingt-cinq mois et plus, parce que pendant tout ce temps, il n'y aura ni pape ni empereur à Rome, ni régent en France." It is specially mentioned that "Lorraine shall shudder over her spoliation, and Champagne shall be pillaged and devastated." But, when all these calamities shall be overpast, "a young captive prince shall recover the crown of the lilies, and shall extend his dominion over all the universe. Once established, he shall destroy the sons of Brutus and their isle, so that their memory shall pass into everlasting forgetfulness"—an evil augury for England.

This young prince, who is to deliver France from her uttermost depths of tribulation, reappears in very many of these prophecies. In several of them he appears as the last remaining scion of the "vieil sang de la Cap," which would seem to point to a restoration of the Bourbons.

Madame Lenormand, the seeress of the first Napoleon's days, predicted in very powerful language the utter destruction of the "modern Carthage, modern Babylon, the guilty city of Paris." It should fall a prey to "a crafty conqueror," whom its cowardice and indifference would render more resolute to ruin it; and the end should be that Paris, destroyed by foreign invaders and internal dissensions, would fall once more into the "narrow limits of the ages of barbarism."

The general tenor of the predictions is of the same cast, and the last impression left on the mind of the reader of the book is that, all surplusage of undesigned error allowed for, there is always in the world a large floating mass of uninspired but perfectly authentic prophecy. It is, however, only after its fulfilment that any prophecy can be proved genuine.

D. BLAIR.
Melbourne.

A NORTH LANCASHIRE SONG.

(4th S. vii. 428.)

This quaint and humorous ditty was formerly very popular in South Lancashire and in Cheshire. Even still it is frequently sung by farmers' sons and daughters whilst driving in spring carts on pic-nic excursions to Dunham Park, Rostherne Meer, Belle Vue, &c. Indeed, only a few months ago I saw a gentleman make his *début* before a West-Riding, Yorkshire, audience at a "Penny Reading," singing this song to the best of his ability. So thorough was the appreciation and hearty the laughter at song and singer, one or both, that he declared he would never appear in public again. The South Lancashire version is much like the one given by MR. MORRIS, allowing for the difference of dialect, except that the anxious mother advises him to "put on his fine clothes and his new yellow hose," in order to captivate the affections of the fair sex. But the Cheshire version, obtained from Nantwich seventeen years ago, which I give verbatim, is by far the best I have seen. It is entitled—

"Robin in search of a Wife.

- "I am thee mother, and thee art my son,
Come listen to parent's advice,
Put on thy best clothes and thy sweet yellow hose,
And go out and seek thee a wife—thee must!
Aye thee must, sure thee must,
Go out and seek thee a wife—thee must!"
- "So Robin he put on his holiday clothes,
Which were neither tatter'd nor torn,
His sweet yellow hose, as well as his clothes;
He looked like a gentleman born—he did!
Aye he did, sure he did,
He looked like a gentleman born—he did!"
- "He had not gone along very far,
When he met a farmer's fat daughter called Grace;
He had only just spoken but two or three words,
When she hit him a slap in the face—she did!
Aye she did, sure she did,
She hit him a slap in the face—she did!"
- "As Robin was walking the street one day,
Thinking of nothing but folks,
He happened to kiss the wife of a priest;
She had him put into the stocks—she did!
Aye she did, sure she did,
She had him put into the stocks—she did!"
- "Now Robin sat sobbing and sighing full sore,
And kicked up a terrible bother;
'If this is the way the men get their wives,
I'll go home and live with my mother—I will!
Aye I will, sure I will,
I'll go home and live with my mother—I will!"
- "So come take down the tabor, and play us a tune,
And take down the meat from the shelf,
For we shall have music and dancing in full,
For Robin's a man of himself—he is!
Aye he is, sure he is,
For Robin's a man of himself—he is!"
- "I'll tell thee now, mother, it's no such nice thing,
I was never more shamed in my life;

I've spoiled my best clothes and my sweet yellow hose,
And I'll never more seek for a wife—I won't!
No I won't, sure I won't!
I'll never more seek for a wife—I won't!"

JOHN HIGSON,

Lees, near Oldham.

KIPPER.

(4th S. vii. 409.)

Our lexicographers have been singularly unfortunate in their treatment of a class of words closely allied to *kipper*. The idea of something crooked, or something turned suddenly or sticking out abruptly from a normal direction, is common to the whole class. Thus we have, from the form of the things named, *gibbet* and *jib-boom*; and to *jibe*, from the action of a horse or boat in starting aside from a direct course. On both sides of the common border of England and Scotland, a cow with a crooked horn, that is, with a horn abruptly bent upwards or downwards, is called a *kippit* cow; the turned-up plate of a man's shoe is a *kippit* toe-plate; a turned-up nose a *kippit* nose, &c. A stick with a turned handle is always a "gibby" stick.

Halliwell gives *gib-fish* as the name of the milter of the salmon in the North. Jamieson (*Etyim. Dict. of Scot. Lang. Suppl.*) says *gib* (*g* hard) is used in Ettrick Forest to denote the beak or hooked upper lip of the male salmon.

I think, then, it may be fairly concluded that the word *kipper* is only a corrupt form of *gibber*. A *kipper* salmon is a salmon with a *kippit* nose.

Those who know how the word *kipper* is pronounced in Scotland will recognise it in the following verse, which I have met with in Watson's *Choice Collection of Comic and Serious Scots Poems* (1706, 1709, 1711), in a description of "The Blythesome Wedding," which is said to be "the first of the songs of the Lowlands to be met with in print":—

"And there will be sow-libber Peattie,
and plouekie-fac't Watt i' the Mill;
Capper-nosed Gibbie & Francie,
that wins i' the howe o' the hill."

Though Jamieson failed to see the true meaning of the word *kipper*, his explanation of it contains matter of interest. He says (Supplement):—"Kipper originally denoted salmon in the state of spawning, and was synonymous with 'reid fische.'" The title of an Act of James IV. (1503), c. 72, is "of slaughter of redde fish, or kipper."

Skinner thinks the word denotes young salmon, or fry, from Belg. *kippen* = to hatch. *Kipper* is properly the name given to the male fish; the female is called a roan, or roaner, on the Border. We read in Acts, Hen. VII. c. 21, "That no person take and kyl any salmons or trowtes not beying in season, being kepper salmons, or kepper trowtes,

shedder salmons, or shedder trowtes"; and in *Rot. Parl.* 50 Edward III. (Cowel), "that no salmon be taken between Gravesend and Henley-upon-Thames in kipper-time, viz. between the Invention of the Cross (3 May) and the Epiphany."

THOMAS DOBSON, B.A.

Kipper, according to Webster, is "a term applied to salmon when unfit to be taken, and to the time when they are so considered." Kipper-salmon are—

"Salmon split open, salted, and dried. The word *kipper* at first denoted a fish immediately after the spawning season; and as such fish are not good for food while fresh, they were usually cured and hung up. Whence the word properly denoting a spawning salmon came to mean a salted and dried salmon."—Jamieson's *Scot. Dict.*

Dr. J. further suggests that the word *kipper* may literally mean "beaked" fish from the Scotch word *kip*, a hook, a jutting point; and I suppose that thus construed the name expresses the appearance of the fish out of season.

It is hardly likely that this word has any connection with the English word "keeper."

D. B.

Paisley.

Kipe (from the Saxon *Cypa*),

"A basket or engine made of osiers, broad at the end, and narrower by degrees, used in Oxfordshire and other parts of England for the taking of fish, and fishing with those engines is called *kiping*. We read that no salmon shall be taken between Gravesend and Henley-upon-Thames in *kipper time*, viz. between the 3rd of May and the Epiphany. *Rot. Parl.* 50 Ed. III." (Jacob's *Law Dict.*)

G. M. T.

THE DUKE OF BUCKINGHAM'S MOTHER.

(4th S. vii. 469.)

It has long been reckoned amongst the exploded scandals of history that this brilliant and accomplished countess, who played so prominent a part in the court of James I., was originally a kitchenmaid of mean descent. This absurd story has lately been reproduced by Mr. Hepworth Dixon with so many circumstantial details without a shadow of foundation, that one is almost afraid of correcting one of the blunders in his narrative, for fear of being supposed to acquiesce in the rest. Those who write on historical subjects in the spirit of the song at the music halls, "that every dodge is fair which will make a good sensation," scarcely deserve serious refutation. The pedigrees of Villiers and Beaumont in the third volume of Nichols's *Leicestershire* are incomplete and require some corrections; but the parentage of Anthony Beaumont, the father of the countess, appears in the Visitation of *Leicestershire* of 1618.

MR. GARDINER is mistaken in supposing that there is any doubt about the marriage of Lady Villiers to Sir William Reyner; for the marriage took place at Goadby on June 19, 1606, and is duly recorded in the parish register. Peck, the antiquary, extracted from the Goadby registers all the entries of the Villiers family, and they were reprinted by Nichols (vol. ii. p. 196). The following extract from these registers supplies an amusing illustration of Mr. Dixon's recklessness of statement:—

"1607, April 8. Sir William Fielding and Mrs. Susan Villiers married."

It is clear from this entry that Susan Villiers married Sir William Fielding, one of the principal knights in Leicestershire, and afterwards Earl of Denbigh, in the next year after the death of her father, Sir George Villiers, and some time before her mother married her third husband, Sir Thomas Compton. But what does Mr. Hepworth Dixon say about it?—

"A 'little man, a drunkard, and a fool,' Sir Thomas Compton was the butt of his county, and the makesport of his village green. But what were such things to a parent with her four *small* children—John, George, Kit, and Susan, to feed and clothe? She knew that he was rich, and that was enough for her."

I should like to know, by the bye, what evidence there is of the great riches of Sir Thomas Compton.

TREWARS.

Since my note was written, I have found evidence of the second marriage of Lady Villiers. In a pedigree (*State Papers, Domestic*, xc. 10), which is proved by internal evidence to have been drawn up as early as 1617, Buckingham's mother is said to have been married the second time to Sir W. Ranger. There are other misspellings in the pedigree, so that the name may be identical with Sir W. Reyner. If it is, she must have married very soon after her husband's death, and the name "Maria Villiers" in the list referred to must have been left uncorrected. As she had no special bequest in Sir W. Reyner's will, she must, if he is the husband in question, have been entitled to her dower out of his lands—another argument against her extreme poverty.

I would take this opportunity of pointing out two misprints or miswritings in my note at p. 470. In the pedigree there should be, of course, no horizontal line connecting Nicholas Beaumont with Mary Beaumont; and the date at which Sir George Villiers was said to be fourteen years and more is Nov. 23, not Nov. 3, 1561.

S. R. GARDINER.

SONNET QUERIES.

(4th S. vii. 456.)

MR. BOUCHIER will find the sonnet on the Nile in *The Life and Letters of Keats*, by R. Monckton Milnes (Moxon, 1848), i. 99. In a letter to his brothers from Hampstead, Feb. 13, 1818, Keats writes: "The Wednesday before last, Shelley, Hunt, and I each wrote a sonnet on the river Nile." The sonnets of Shelley and Hunt are well known as magnificent specimens of their class of poetry. Keats', which was certainly least successful of the three, and is not included in his *Poems*, runs as follows:—

"TO THE NILE.

"Son of the old moon-mountains African,
Stream of the Pyramid and crocodile!
We call thee fruitful, and that very while
A desert fills our seeing's inward span:
Nurse of swart nations since the world began,
Art thou so fruitful? or dost thou beguile
Those men to honour thee, who worn with toil,
Rest them a space 'twixt Cairo and Decan?
O may dark fancies err! They surely do;
'Tis ignorance that makes a barren waste
Of all beyond itself. Thou dost bedew
Green rushes like our rivers, and dost taste
The pleasant sun-rise. Green isles hast thou too,
And to the sea as happily dost haste."

This would seem to have been not the unique instance of a poetical tournament of the kind between these highly-gifted men. Both Leigh Hunt and Keats wrote a sonnet each on the grasshopper and cricket; Leigh Hunt's beginning:—

"Green little vaulter in the sunny grass,"—

and Keats'—

"The poetry of earth is never dead."

I quite agree with MR. BOUCHIER that Mr. Rossetti's version of the line from the *Adonais* of Shelley is a mistake. The emphasis belongs to the word "wild," not to the conjunction "And."

G. J. DE WILDE.

MR. JONATHAN BOUCHIER questions the correctness, as regards rhythm, of Mr. Rossetti's alteration of *around* to *round*. In defence of Mr. Rossetti's reading, if it requires any, in the first place I beg leave to say that this accomplished editor has a precedent in earlier editions. I have one, published by Milner and Sowerby, giving the line in question the same as Mr. Rossetti. And in the second instance, I cannot agree with MR. BOUCHIER in his correction, and I do it with the less reluctance, as MR. BOUCHIER is so far undecided himself as to ask other opinions. The line in debate is a most perfect Alexandrine; and throughout the whole poem Shelley has preserved the close of his stanzas unvaried by increase or decrease of syllables. If a had been prefixed to *round*, it would have been an exception; and I cannot help thinking, with due deference to MR. BOUCHIER, an unplesing one. The emphasis on

"And," as the line now runs, is slight, and its weight is on the "wild winds," then on the pause at *round*; the first syllable of the second member of the verse answers, but with a much stronger accent, to the "And" of the first. Thus it runs:—

"And the wild winds flew round, sobbing in their dismay."

It is the only instance in the elegy of two monosyllables sounded long coming together—"wild winds," and the superfluous *a* to *round*, would to my ear be very inharmonious.

J. A. G.

Carisbrooke.

GERMAN LUTHERAN CHURCH, DUBLIN.

(3rd S. x. 392, 434.)

By the kindness of a friend I have been lately furnished with a copy of the following document, which, as I have been informed, has never appeared in print, and which, unless I am mistaken, will be deemed interesting by many of your readers:—

"A Short Statement of the German Church and Congregation.

"It was about the year 1698 that a Mr. Lichtenstein came to Dublin to try if he could find a congregation of Germans. He succeeded in collecting a small number, who agreed to receive him as their minister, and pay him a salary by voluntary subscription; but as the most of them were poor, they were not able to give him as much as was necessary to support himself and family. Mr. Lichtenstein offered to go to London and the Continent, and try to raise subscriptions, which he did; and received a good deal, which was afterwards applied to the building of the church and dwelling-house for the minister in Poolbeg-street. In the year 1706 a Mr. Kellinghmen succeeded him; and under his directing the church and house were built about the year 1725. It appears that about this time he got a yearly grant from the King by royal patent, which was renewed to his successors, but was never granted by Parliament or the Irish Government. As before stated, the congregation has been continually small, and most of them poor: only one or two were able to contribute to the upholding the church and ministry; of which was a Mr. Felster, who contributed liberally nearly fifty years, and at last left in his will 500*l.* for the poor of the German church; by which he could not mean only what are called paupers, but the poor who attended the church service, but could contribute very little for upholding it. The fore-mentioned bequest came to the church in the year 1770, when a Mr. Moller was minister; who had also been appointed by Mr. Felster executor, to act after the death of Mrs. Felster, which happened in 1769. From that time the interest of said money has been used by minister and churchwarden, as it has been wanted, for charity and upholding said church. In the year 1806 I was appointed minister, and was promised 100*l.* salary per year, as there was no one who would engage for less. This same should be made up in the following way; that is to say, 50*l.* from Government, the other by subscription; and what was wanting should be added from the interest of said money. This was kept up until 1814; but from that time the contribution ceased, as most of the congregation had died, and no new settlers did come; so that I could not receive my full salary any more, only what came

from Government and the interest. I had also from this to keep the church and house in repair; by which, if I should be paid, there would not be sufficient, if I should get the whole of said 500*l.*; but I do not claim it, and wish not to deprive the church of it; only I have taken a loan of it, to finish some houses belonging to my family."

Appended to this document there is a note to the following effect:—

"This is my father's own writing. I have only to add, that when the other grants to charities from Government were stopped, my father's salary was likewise withdrawn.—C. M. SHULZE."

ABHBA.

ANCIENT RIDDLES (4th S. vii. 514).—The answer to the first riddle is certainly the moon, as suggested. The second is rather a prophecy than a riddle, and refers to the overthrow, soon after the Reformation, of the celebrated "Rood of Chester," formerly a favourite object of pilgrimage. This cross, mentioned in *Piers the Plowman*, pass. v. l. 460 (B text), stood beside the "sacred Dee," as Tennyson calls it, in a spot to which it gave the name of Rood-eye or cross-island, now corrupted into Roodee in the attempt to assimilate the latter part of the word to the name of the river. The prophecy merely asserts the downfall of this cross, and was probably written soon after the event.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

SUN-DIAL INSCRIPTIONS (4th S. vii. 255, 377, 522).—At Middleburg, the capital of Zealand, in the island of Flushing, there is a fine old town-hall, built 1408 by Charles the Bold, ornamented with twenty-five colossal statues of counts and countesses of Flanders. Above the face of the clock affixed to this building there is the inscription—

"Prætereunt et imputantur."

No doubt "Periunt et imputantur" already quoted in "N. & Q." is to be preferred.

It has struck me that part of the tenth verse of the ninetyeth psalm might form another solemn inscription for a clock or sun-dial—

"Soon passeth it away, and we are gone";

or—

"Irrevocable! Irreparable."

Round the clock at Keir House, near Dunblane, the seat of Sir William Stirling Maxwell, the following striking inscription appears:—

"Hours are Time's shafts, and one comes winged with death."

R. B. S.

JOHN DYER (4th S. vii. 232, 353, 443, 524).—MR. JACKSON knows the old proverb, that "two blacks don't make a white," and it is needless to bring forward instances of bad grammar in Shakespeare, Pope, and Byron to excuse the same faults in Dyer. If he had written such poetry as theirs *we might* pardon him a slip in grammar now and then; but—to quote another vulgar adage—MR.

JACKSON "falls out of the frying-pan into the fire" in suggesting an amendment of Dyer's verb. "Thou who *lies*" would be just as bad as "thou who *lie*."

As for the linnet, of course Dyer used the word *yellow* as an epithet without any intention of ornithologically distinguishing the bird from the green or brown kind. The twittering of the linnet suggests nothing poetical or pensive, in harmony with the "purple evening," and the bird, being an early rooster, does not sing at that time at all. And now I think we had better let poor Dyer rest in his obscurity.

JAYDER.

ROOD SCREENS IN SUFFOLK CHURCHES (4th S. vii. 143, 267, 516).—Allow me to remind MR. MARSH with regard to his kindly-intended contribution, that it will be most desirable (as indeed he will have learned from the endless controversy on the unhappily destroyed Starston fresco, the original copy of which is now known to be of doubtful accuracy) to *verify* the statements and inscriptions sent to him *before* printing them, since skilful draughtsmen like Mr. Watling, and even clergy, are not always quite accurate in copying legends or skilled in reading the contracted and indistinct words.

Possibly MR. MARSH might obtain valuable assistance from Mr. E. L. Blackburn, F.A.S., who in his professional duties as architect has for many years been compiling the History of the Rood-screens of Suffolk and other counties from *personal* inspection, and some time since issued a prospectus of a forthcoming and evidently very careful work on the subject.

SUFFOLK ANTIQVART.

"THE GREATEST CLERKS ARE NOT THE WISEST MEN" (4th S. vii. 400).—

"The gretest clerkes ben not the wysest men,
As whilom to the wolf thus spake the mare."

This is the only passage, so far as I can remember, in the *Canterbury Tales*, containing an allusion to any incident in *The History of Reynard the Foxe*. Mr. Thomas Wright, in his note on the above lines, says:—

"The fable of the wolf and the mare is found in the Latin *Æsopian* collections, and in the early French poem of *Renard le Contrefait*, from whence it appears to have been taken into the English *Reynard the Fox*."

Now it is quite true that the story occurs in *Reynard le Contrefait* and in other early poems; but it certainly did not come into the English *Reynard* from the French poem just mentioned. Caxton translated, as we all know, from the Dutch prose *Historie van Reijnaert de Vos*, printed at Gouda in 1479, and his translation is for the most part faithful, fully justifying his own statement: "I have not added ne mynussed, but have followed as nyghe as I can my cōpye, whiche was in dutche"; and this fable of the wolf and the mare forms no exception to the fidelity with which he

has "folowed his copye." It may be observed that Chaucer appears either to have had an imperfect acquaintance with the fable, or to have quoted from memory; for it was not the mare at all, but Reynard himself who thus addressed the wolf, the mare having quietly trotted away with her foal as soon as she had shown Isegrim the price which was written on her hoof.

F. NORGATE.

Montaigne (*Ess.*, liv. i. ch. xxiv.) quotes:—

"Magis magnos clericos non sunt magis magnos sapientes,"—

And his editor (ed. Didot, Paris, 1802), the poet Regnier's translation:—

"Les plus grands clercs ne sont pas les plus fins."

JAMES KNOWLES.

SUSSEX FOLK LORE: THE SLOWWORM (4th S. vii. 427.)—In Norfolk the saying is—

"If snakes could hear and slowes could see,
Nor man nor beast would ever be free."

The slow-worm is known as the *blind-worm* everywhere.

G. A. C.

"FROM CLOGS TO CLOGS," ETC. (4th S. vii. 472.) M. D. has sent you a refined copy of the proverb in question. The original, I venture to think, is the better of the two: "There's nobbut three generations atween clogs and clogs."

HERMENTRUDE.

"ÊS" AND "EN" (4th S. vi. *passim*; vii. 59, 193, 264.)—I have been prevented by a long illness from noticing DR. DIXON's reply to me before. My "language," of which he complains, is simply that of the facts. I am sorry they do not accommodate themselves to DR. DIXON's hypothesis, but surely that is no fault of mine. It appears, however, that the real combatant, conveniently sheltering himself under DR. DIXON's buckler, is "the author of several learned works and the professor at a foreign university," and, moreover, "one of the most distinguished scholars and philologists of the age." Well, "non omnes omnia scimus." This gentleman may perhaps be a professor of geology or of oriental languages, but certainly not of French; and therefore (especially as we do not know who he is) I hope one may, without want of courtesy, question his authority when it is opposed to that of all the philologists of France. It will be remembered that I before asked DR. DIXON where he "discovered" "*ès science*," "*ès droit*," and "*ès philosophie*." He now informs us that these phenomena are "very common in French Switzerland and elsewhere," as well as on the visiting cards of some of his acquaintance (bad cess to the engravers!); and adds that "Docteur *ès droit*," in the newspapers, is as frequent as "Docteur *en droit*." In the presence of these statements I admit DR. DIXON's rights as a discoverer, but

demur to the value of the discoveries; especially as the accomplished Littré, after working indefatigably on his great dictionary for twenty-four years, seems to have been entirely ignorant of them. Perhaps the *inconnu* professor would obligingly communicate them to him for insertion in the "Supplément." I have often read with great interest DR. DIXON's valuable contributions on ballad literature in "N. & Q.," but I submit, that this case of "*ès* and *en*" comes under quite another category.

J. PAYNE.

Kildare Gardens.

In the *Bouclier de la Foy, ou défense de la confession de foy des Églises réformées de France*, by Pierre du Moulin (1619), this word and its compounds are very frequently met with. Thus, in sec. x. p. 85, "Ils nous ont laissé l'Evangile *ès* Escritures, pour estre colonne & appuy de nostre foy," is given as a translation of the passage, "Evangelium in scripturis nobis tradiderunt, fundamentum & columna fidei nostre futurum"—*ès* plainly meaning "dans les." But I have not as yet noticed any reference in your columns to the words *ésquels*, *ésquelles*, &c., compounds of *ès*, and implying "dans lesquels." Here is a line, from the same work, which shows its own significance:—

"Ils scauent que le iour n'est pas plus contraire à la nuict que les anciens conciles aux nouveaux, *ésquels* le pape règle tout & ordonne de tout . . . dans lesquels," etc.

Then again:—

"Une église particulière est sujette à errer, mesme en ce dont il s'agit, à scavoir à faire des remonstrances, et user (user) de censures, *ésquelles* (dans lesquelles) se commettent des fautes."

H. W. R.

Jersey.

DATE OF CHAUCER'S BIRTH (4th S. vii. 412, 478.) MR. FURNIVALL speaks of Chaucer's "Boke of the Duchesse" as "essentially the work of a young hand, of a man under thirty." I will not pause to consider how few men of such an age could have written one of the most melodious and *haunting* poems that ever was penned, but I ask permission to call the attention of your correspondents to a difficulty in the chronology of this poem. Chaucer describes the duke as—

"A wonder wel-faring knight, . . .
Of good mellell, and right yong thereto,
Of the age of four and twentie yere."

The Duchess Blanche died in 1309—an undisputed date; and in that year John of Gaunt, according to the received date of his birth, would be twenty-nine, not twenty-four. His friend Chaucer can hardly have failed to know his age, which is attested by Froissart and other historians, but not (so far as my researches have informed me) by any State document otherwise than inferentially. The first mention that I find of him is in one of the *Rotuli Contrarotulatoris Hen-*

vicii Liberatorum Regis, under date Feb. 16, 1341. King Edward, who was sometimes dilatory in his payments, did not bestow his gift of 100*l.* reward for the tidings of his son's birth (which three ladies had to divide among them) until July, 1342 (*Rot. Erit. Mich.* 16 Edw. III.) These two entries may, however, be taken as confirmatory evidence of John of Gaunt's birth in 1340, considering also that Edmund, who was certainly his younger brother, was born in 1341. How shall we account for the five years' discrepancy between the dates?

HERMENTRUDE.

"HEART OF HEARTS" (4th S. vii. 302, 309, 463.) Among the able writers who have assisted to give currency to this phrase, is Mr. Anthony Trollope, *ex. gr.* :—

"In her heart of hearts Mrs. Grantly hated Mrs. Proud-
die—that is, with the sort of hatred one Christian lady
allows herself to feel towards another."—*Framley Parson-
age*, chap. xvii.

CUTHBERT BEDE.

GLATTON (4th S. vii. 364, 446.)—Perhaps the querist meant to ask why an iron-built turret-ship was called "Glatton." If so, he will find that his query has already been answered by myself and others in previous volumes of "N. & Q.," but as I have not now got them at hand I am unable to give the exact reference. I may, however, briefly say, that the name of "Glatton" has been preserved in the navy since the beginning of the century, when Mr. Wells built at Chatham a ship of fifty guns, which he named "Glatton," after the Huntingdonshire parish of that name, near to Stilton, of which he was the lord of the manor. The greater portion of the parish of Glatton still belongs to his descendant, W. Wells, Esq., M.P., of Holme-wood. A full description of the Glatton will be found in Mr. Reed's *Our Ironclad Ships*. I have often been amused at seeing the word misprinted "the Glutton."

CUTHBERT BEDE.

Glatton is a parish in Huntingdonshire, and gave name to H.M.S. Glatton, 56, in which Capt. (afterwards Sir) H. Trollope engaged a French frigate squadron on July 13, 1796, off Golee. (See James's *Naval Hist.*, i. 334.) I remember, as a very little boy, occasional visits paid to the gallant old man in his quiet home at Freshford, near Bath, where he prided himself, with justice, on the beauty of his garden.

Was not Lord Sandwich, First Lord of the Admiralty, connected with Hunts?

MACKENZIE E. WALCOTT, B.D., F.S.A.

MAIDENWELL, NEAR LOUTH (4th S. vii. 389.)—The first of the family of Mosely living at Maidenwell in the eighteenth century was an adherent of the House of Stuart, who raised a troop of horse in 1715, and was made prisoner at Preston. After many adventures he succeeded in

escaping to France, where he resided for some time, but ultimately came back to England, and not venturing to return to the north, settled at Maidenwell under the assumed name of Mosely, which his descendants retained. A short time before the rising of 1745 Prince Charles Edward visited Mr. Mosely at Maidenwell. The prince was landed from the vessel which had brought him from France somewhere about Saltfleetby by a man who was known to the writer's grandfather. During this visit the prince went to Lincoln, and with his usual recklessness appeared at an entertainment where his presence excited suspicion, and would have led to his detention had it not been for the vigilance of his host, who accompanied him from Maidenwell. Amongst other Jacobite relics which have been handed down in his family, the writer has in his possession an old sky-blue ribbon of the Garter which was worn by the prince, and left by him at Maidenwell. Mr. Mosely died suddenly about the time of the rising of 1745, from the mortification of an old wound received in 1715. The authorities thinking that his coffin had been filled with stones, and that Mr. Mosely himself had gone to join the insurgents, had him disinterred and exposed to public view. The Moselys being Catholics, it is not likely that the parish books will contain any register of baptisms, though they may of burials. About thirty years ago there was a stone in the wall in the inside of Farforth church recording the death of one of Mr. Mosely's daughters. E. S. D.

CRAUFURDS OF NEWARK, BARONETS (4th S. vii. 343.)—I have not seen Burke's *Baronetage* for this year, and do not precisely understand from M.'s communication what arms are now attributed to the above family; but in the volume for 1806 they are: Quarterly, 1st and 4th, gules, a fesse ermine; 2nd and 3rd, a chevron between three crosses pattée. Crest: an ermine,—bearings which can only appertain to the descendants from the marriage of Malcolm Craufurd of Greenock with Marjory, daughter and heiress of John Barclay of Kilbirnie.

I notice, too, that the present baronet is styled "of Kilbirnie"; and in the "Lineage" Quentin Craufurd of Newark, the father of the first baronet (created 1780), is called "a descendant of the Craufurds of Kilbirnie." The ermine fesse and the chevron and crosses pattée are quartered by Sir Hew Craufurd-Pollok, Bart., who it appears to me is alone entitled to the designation "of Kilbirnie"; but I write under correction.

Betham, in his *Baronetage* (vol. iv., Appendix, p. 15), gives a short account of the Newark family; but although the then baronet is called "of Kilburney," the pedigree is not carried beyond the first baronet, and the arms are there given as Argent a buck's head erased gules, which are not, I think, the bearings of the Kilbirnie family.

The Rev. C. H. Craufurd, rector of Oldswinford, in Worcestershire (whose father, the famous Major-General Robert Craufurd, was a son of Sir Alexander, the first baronet), in a (published) sermon preached "on the occasion of his second marriage," made the following extraordinary statements respecting his family:—

"As regards my ancestry, I will now only say that, not unconnected with the heroic Wallace," I am at least collaterally allied to, if not lineally descended from, the ancient Lords of Craufurd, who ruled their broad domains in all the majesty of feudal state before the many *mushrooms*, who now swarm the peerage, had sprouted from their native dunghills."

H. S. G.

"THE SHRUBS OF PARNASSUS" (4th S. vii. 410, 448.)—The author of this little volume was William Woty. (See my communication to "N. & Q.," 4th S. ii. 498.) Perhaps the most interesting poem in the volume is "A Description of Bagnigge Wells." In the same author's *Blossoms of Helicon*, 1763, we have a poem on "Vauxhall," and another on "White-Conduit House." Woty was fond of writing about these old places of amusement, and his descriptions are valuable records of the past.

EDWARD F. RIMBAULT.

OLD SCOTCH NEWSPAPERS (4th S. vii. 390.)—The oldest existing Scotch newspaper, barring the official *Edinburgh Gazette*, is the *Edinburgh Evening Courant*, which was established on December 15, 1718:—

"It was," says Andrews, in his *History of British Journalism* (i. 287), "the property of three partners, John Mossman, James McEwen, and William Brown, and 'sold at the shops of the said James McEwen and William Brown.' The privilege was granted to James McEwen, stationer, burgess, of exclusively printing news in Edinburgh on Mondays, Tuesdays, and Thursdays, on condition that he should 'give one copie of his prent to the magistrates' prior to publication. An *Edinburgh Courant* had been in existence for some years prior to this date. The Scotch paper which stands next on the list is the *Aberdeen Journal*, which was established in 1746 after the battle of Culloden, of which No. 1 contains an account. The publication was suspended for about two years, but it has been published regularly since 1748."

ALEXANDER PATERSON.

Barnsley.

"CANTERBURY TALES," EDITION OF 1561 (4th S. vii. 422.)—PELAGIUS can be referred to a copy of this edition, if he will communicate with me.

GEO. CLULOW.

87, Caversham Road, N.W.

JOHN FOSTER OF WORDSLAY, 1779 (4th S. vii. 410.)—To the name of John Foster of Wordsley there is added a note, that he was a member of an ancient Leicestershire family, noticed by Nichols in his history of that county. Are the Leicestershire Fosters related to the Fosters of Ryhall, who intermarried with the Burrells, and whose

* Wallace's mother was a daughter of Hugh Craufurd of London.

pedigree is given in Blore's *Rutland*? In Blore the arms of the Burrells are given, but not those of the Fosters.

F.

LA CARACOLE (4th S. vii. 34, 149, 243.)—From the Spanish *caracol*. Johnson and Walker give it as "an oblique tread of a horse." Noël and Chapsal say: "Terme de manège, mouvement en rond ou demi-rond qu'on fait faire à un cheval."

Motley probably made use of this hippic term to denote the custom which obtains at courts, never to turn one's back upon the sovereign; and thence the awkward obligation, when initiate, to withdraw performing a semi-circle after making the usual "Salam alaïkum, alaïkum salam." This mode of retirement is sometimes attended with ludicrous, if not serious consequences, as I once witnessed: an unfortunate foreign military *attaché* (one of his spurs having got entangled) taking what the French call humorously "un billet de parterre," to the no small glee of the mischief-loving young princesses present.

I have seen the term *caracoler* used otherwise than in the *manège*. When that brilliant young naval officer, the Prince de Joinville, appeared with his frigate before San Juan d'Ulloa at the taking of Vera-Cruz, a French newspaper said: "Le prince est venu crânement faire *caracoler* La Belle-Poule en vue des forts."

There was another kind of evolution in dancing much in vogue at the court of Catherine de Medicis. It was of Italian origin, as its name implies, *La Pavane* (from *Pava* for *Padova*). It consisted in a slow majestic step: hence we say in French, "se pavaner, marcher d'une manière grave."

P. A. L.

REGIMENTAL BADGES, MOTTOES, ETC. (3rd S. *passim*; 4th S. iii. 194, 312, 390.)—I have not noticed any reply to the inquiry respecting the meaning and origin of the pigtail, said by SEBASTIAN (p. 312) to be worn by the officers of the 21st Regiment. I understand that it is the 23rd Royal Welsh Fusiliers who wear this peculiar appendage, and not the 21st North British Fusiliers.

The 28th Regiment, familiarly known as the "Slashers," being attacked in front and rear, faced about, and in that novel position repelled the enemy, and thus acquired the distinction of wearing the number in front and rear. (See Stocquer's *British Soldier*, p. 85.)

The 34th Regiment have had confirmed to them the laurel wreath, but were unable to prove its origin, as the regimental records were lost about 1795—tradition associates it with Fontenoy.

H. MORPHIN.

JENNETT ARMS (4th S. vi. 452, 563.)—The arms of Dr. Edward Jenner of Berkeley, according to Fosbrooke in his *Biographical Anecdotes of Dr. Jenner*, were—"Az. two swords erect in chevron, argent, hilts and pommels or, between three

covered cups of the last." I have seen a copy of Dr. Jenner's book-plate—Azure, a cross fretty or. between four fleurs-de-lis. Crest: a greyhound sejant, sable. Motto: "In pretium persevero." On his father's tomb, in Berkeley church, same arms impaling Head.

H. MORPHYN.

LADY GREENSLEEVES (4th S. vii. 475.)—The ballad, with its music and history, is printed in Chappell's *Popular Music of the Olden Time* (i. 230). The picture is not explained by it, unless the "dead-cold colour" of the lady's face be considered to typify her coldness to her lover:—

"They set thee up, they took thee down,
They served thee with humility;
Thy foot might not once touch the ground,
And yet thou wouldst not love me."

HERMENTRUDE.

"OOMERED" OR "UMERED" (4th S. vii. 475.)—A word with a similar signification as the above, viz. "to be overshadowed," and pronounced as if written *oumered*, is in common use in North Lancashire.

JAMES PEARSON.

MILNROW.

"ST." ABBREVIATED TO "T." (3rd S. *passim*; 4th S. vii. 479.)—In Norfolk parlance "it" is generally abbreviated to *t* or *tē*. I was waiting for a train at a railway station this afternoon; as soon as it came in sight, a boy called out "Here *tē* come."

G. A. C.

ROGER DE LOGES (3rd S. vi. 534.)—It may probably interest F. P. to know that Bernard Kirkbride of Ellerton, in Hesket, co. Cumberland, who died in 1677, was the last descendant of Adam, second son of Odard de Loges, second baron of Wigton (circa 1206).

NINROD.

THE CHEVRON (4th S. vii. 403, 467.)—Robson, in vol. iii. of his *British Herald*, after describing a bezant, which is believed to represent a coin of Byzantium, states—

"That its introduction into coat armour is supposed to have taken place at the time of the First Crusade, or Holy War, and since borne by the descendants of the Champions of Christianity in that and the succeeding crusade."

S. P. may have had this, or a similar passage, in his mind, when he asked his chevron query.

FLEUR-DE-LYS.

EVERYBODY'S BUSINESS IS NOBODY'S BUSINESS (4th S. vii. 453.)—I often wish that a list were made from your earliest pages downwards, of queries which have never been in any way answered. The truth of this proverb would abundantly appear thereby.

As to its antiquity, I can carry it back at least fifty years before LORD LYTTLETON's reference—to Walton's *Complete Angler*, where, part i. c. ii., he says, "I remember that a wise friend of mine did

usually say, 'That which is everybody's business is nobody's business.'"

VINCENT S. LEAN.

SIR ROB. KILLIGREW: BURLAMACHI (4th S. vii. 454.)—The State Papers, domestic and foreign, especially the latter, of the latter part of the reign of James I. and the early part of Charles I., are full of notices of Philip Burlamachi. He was a great capitalist, with correspondents in different commercial centres in Europe, who was much employed by the government to transmit considerable sums of money abroad for the use of ambassadors and for the payment of troops; occasionally also to advance the sums required. In this way his name is frequently to be found in the issue books of the Exchequer.

S. R. GARDNER.

In the *Journal of the Royal Institution of Cornwall*, just issued to the members and subscribers, is a "Memoir of the Family of Killigrew," written by Mr. Martin Killigrew in 1737 or 1738. This may perhaps afford some information which may be acceptable to Mr. HESSELS. After disposing of the elder branch of the family, the writer proceeds to speak of the younger; and inasmuch as the *Journal* has not a very wide circulation, and may not be easily obtainable by non-members, perhaps Mr. Editor, with his usual courtesy, will allow me to trespass upon his space with the following extract:—

"Concerning the younger branch of the family," the writer says "That Thomas and Symon, sons of Sir John Killigrew, 2nd Governor of Pendennis Castle, were a great esteem with Queen Elizabeth and acquired a great estate. Sir Robert Killigrew was at y^e head of the 2nd branch, Vice Chamberlain to King Charles y^e first Queen, and left his great possessions to his eldest son. Sir W^m Killigrew:—several younger sons making good figures in y^e world, and four fine daughters, famed for their Wit and Beauty, and from thence preferred to marriage, one to y^e Earl of Yarmouth, another to Lord Shannon, a third to Berkeley Lord Fitz-Harding, and y^e other to Godolphin of Cornwall. Y^e said younger son of y^e said Sir Robert making their way at Court by their Wit, w^{ch}, for want of prudence, was y^e ruin of y^e said branch of this family, still excepting, with just regard to his memory, Henry, one of y^e youngest sons of y^e said Sir Robert, bred to y^e Church and of great Esteem there. Governor to y^e Earl of Devonshire's sons, since by King William created Duke of Devonshire, also Preceptor of y^e late Duke of York, King James y^e 2nd, by style of Sir Killigrew, Master of y^e Savoy and Prebend of Westminster, who had two sons, Henry and James, both bred to the Sea. His son Henry, a man of strict honour, y^e long service arrived to command y^e Fleet of England under King Wm., in y^e late war with France, well known by y^e name of Admiral Killigrew, whose youngest son, James, at 21 years of age, was honoured with y^e command of 5 men of war in y^e Straights; where about the Bay of Leghorn he met with and engaged 2 French men of war, bigger than any of his, and yet tho' two of his ships proved Cowards and would not come to his assistance, he took one of the Frenchmen and sunk y^e other, but at the expense of his own life, and that of most of his ship's crew, so glorious an End did y^e same James

grew make; wth two Coward Captains for y^e present from y^e death of y^e said Commander escaped Punishment; but some years after, upon a second misbehaviour, were condemned and shot at Plymouth. Kirby was the name of one of them.”*

Hammersmith.

JOHN MACLEAN.

“ROUGH” (4th S. vii. 431.)—That this word (which, as I said in my query, first became popular about forty years ago) should have been used in its modern sense by Queen Elizabeth, passes all bounds of belief. With all her faults she did not make silly unmeaning remarks; and surely it would have been utterly silly in her to say she did not wish a low ruffian to succeed her on the throne. One cannot accept the Italian Scaramelli as good authority for explaining an obscure saying of the dying queen. Does any English writer of the time mention that Elizabeth used the word *rough*, as reported by Mr. Motley? (*United Netherlands*, iv. 138.) Had the word been common in her day, we should surely meet with it in writings of the period; it would not have lain dormant for more than two hundred years. A word that has escaped the notice of Nares, Wright, and Halliwell (see Nares’ *Glossary*, ed. 1859) cannot have been in use during the seventeenth century; and unless some good English authority be produced for Queen Elizabeth having used this word *rough*, I must altogether disbelieve that she did so. If she uttered any word having that sound, it might possibly have been *ruff*. The “ruff,” although worn by men of the upper class, was in Queen Elizabeth’s time an especially female article of dress, and the queen might have said “I will have no *ruff* to succeed me,” just as now-a-days one might say “I will have no petticoat government.” I must, however, wait for some better authority than that of the Italian Scaramelli before I can believe that Queen Elizabeth used either the word *rough* or *ruff* when consulted as to her wishes respecting her successor on the throne. JAYDEE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Holy Bible, according to the Authorised Version (A.D. 1611); with an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. Vol. I., Part I. Genesis, Exodus. Vol. I., Part II. Leviticus, Numbers, Deuteronomy. (Murray.)

The Speaker did good service to the cause of religious truth when he brought under the notice of the heads of the Church the advisability of providing a Commentary upon the Sacred Books, in which the latest information might be made accessible to men of ordinary culture: so that every educated man should have access to some

work in which he might find an explanation of any difficulties which his own mind might suggest, as well as of any new objections raised against any particular book or passage. The want of such Commentary has indeed been long and deeply felt by large classes of intelligent Churchmen. But it is a far easier matter to point out a want than to devise the means of supplying it; and it was not until after long and anxious consideration that the Archbishop of York, and the company of divines who were associated with him in the endeavour to organise a plan for the effectual carrying out of the great object proposed by the Speaker, saw their way to overcoming the difficulties with which the undertaking was encompassed. Not the least of these was the necessity of keeping the Commentary within the limits which would make it accessible to those for whom it was more especially intended; and boundless as is the subject, it has been decided to comprise the Text and Commentary in eight volumes. Another difficulty arose from the necessity of treating subjects requiring a good deal of research, historical and philological, at a length disproportionate to the interest which could be felt by those not specially prepared for such studies. This has been overcome by remitting such notes or essays to the end of the books or chapters to which they refer, where they can be found by those who desire them. To a Committee, formed for the purpose, was left the selection of the writers of the various sections of the whole, being divided into eight sections—and of the general editor. The latter important duty was entrusted to the Rev. F. C. Cook, Canon of Exeter and Preacher of Lincoln’s Inn, with whom are associated, as a small Committee of Reference in cases of difficulty, the Archbishop of York, with the Regius Professors of Divinity of Oxford and Cambridge. The text selected as the basis of the Commentary is the Authorised Version from the edition of 1611. The first section of the Commentary is now before us, forming a volume (in two Parts) of upwards of nine hundred pages. The Book of *Genesis* has been the work of the Bishop of Ely; *Exodus*, to the twentieth chapter, of the editor; the remainder of that book, and *Leviticus*, of the Rev. Samuel Clark, Vicar of Bredwarden; while *Numbers* and *Deuteronomy* have been the joint labour of the Rev. T. E. Espin, Warden of Queen’s College, Birmingham, and the Rev. J. F. Thrupp, M.A., late Vicar of Barrington. From what we have thus stated, it will be readily seen how great are the claims of this New Bible Commentary to general acceptance, and the satisfaction with which its appearance cannot fail to be hailed by those earnest Churchmen who have long felt the want of such a guide to the profitable study of the Holy Scriptures.

A Dictionary of Biographical Reference, containing One hundred thousand Names, together with a Classified Index of the Biographical Literature of Europe and America. By Lawrence B. Phillips, F.R.A.S., &c. (Sampson Low.)

There is one fact stated in this title-page which must commend the book to general attention, namely, that it contains one hundred thousand names, so that whoever consults it for information respecting any man who has ever made himself a name from Julius Cæsar to Edmund Curll, may be pretty sure of finding in it the more prominent dates and facts in the life of the individual inquired after, and in addition a reference to the works of a more recondite nature, in which fuller information may be found if needed. It is this which gives a peculiar and most useful character to the Dictionary, not of simple Biography, but of Biographical Reference. How great has been the labour, and—what is of yet higher importance—the care which Mr. Phillips has bestowed upon its

* * Wade was the name of the other. They were shot Plymouth Sound in 1702 for cowardice in Benbow’s lion with Du Casse, in the West Indies, and were died in Charles Church, Plymouth.”

preparation may be learned from his preface, which should be carefully read. But the book has another very useful feature. It is supplemented by a Bibliography of Biography in the shape of three classed Indexes of Works upon Biography. The first is an Index of General Biographies classed according to the languages in which they are written; the next of National Biographies arranged in Countries, and subdivided into Provinces and Cities; and the last, of Class or Particular Biographies arranged alphabetically and according to Countries and Cities. After laying before our readers these notes illustrative of the objects, scope, and extent of the work in question, it is scarcely necessary that we should give our opinion that it is a book which is destined to take a permanent and foremost place among biographical text books and authorities.

The Nile without a Dragoman. By Frederic Eden. (King & Co.)

Written in a bright and pleasant style, and full of practical common sense, this book will be found a most valuable companion to any who, chilled by the cold, and wearied by the length of our English winter, may wish to pass one in Egypt without indulging in that most expensive luxury—a Dragoman.

English and Scotch Historical Ballads. Edited, with an Introduction, Notes, and Glossary for the Use of Schools, by Arthur Milman, M.A., late Student of Christ Church, Oxford. (Longmans.)

A well-considered essay on the nature of popular poetry prepares the reader for the explanatory sketches with which the several ballads, selected by the editor, are introduced. These, with the illustrated notes and glossary, form a little volume for which every school-boy into whose hands it may be placed will acknowledge his obligations to Mr. Milman.

Remarks and Suggestions on the Scheme for the Completion of St. Paul's Cathedral. By George Edmund Street, A.R.A. &c. (Rivingtons.)

A Letter to the Very Rev. the Dean of St. Paul's, printed at the Request of the Executive Committee for the Completion of St. Paul's Cathedral. By F. H. Sutton, Vicar of Theddingworth. (Rivingtons.)

The former of these pamphlets treats of the proposed mural decoration of St. Paul's; and who has a better right to be heard on such a subject than Mr. Street? whilst Mr. Sutton's letter is principally taken up with discussing the style of painted glass that should be introduced into the Cathedral. Both contributions, as well as our own columns, testify to the variety of opinion that exists on these subjects. We thoroughly agree with Mr. Street when he asserts that no one knows what Wren intended to do in the way of decoration, otherwise how is this variety of opinion to be accounted for? nay, the very works carried on during the last few years within the building—now, happily, to be all undone—witness to not a few and by no means inexpensive leaps in the dark. Without endorsing all Mr. Street's opinions—we confess to fearing that the objection stated at p. 13 to the carrying out of his design would prove insuperable—we earnestly trust that the Committee will listen to his words of warning. For our own part we should like to see the works at present confined to freeing the walls of their wretched coats of paint, cleaning the windows, and the removal of the organs; for, only when these operations shall have been completed, will it be known how far the Cathedral will admit of mural decoration and the exclusion of broad daylight.

SOCIETY OF BIBLICAL ARCHEOLOGY.—At the last meeting of this society, Dr. Samuel Birch in the chair,

Mr. George Smith, of the British Museum, read a paper on the "Early History of Babylonia," commencing with a *resumé* of facts already ascertained by the labours of Sir Henry Rawlinson and others. Mr. J. W. Bosanquet read a paper "On the Date of the Nativity," considering in detail the facts of that occurrence, and the government of Cyrenius and the Census of Caesar, as recorded in the Gospel and by Josephus. The various eclipses and astronomical data incidentally connected with these events were enumerated, and the author, reasoning from all together, was disposed to believe that the birth of our Lord took place either in the autumn of the year 3, or the spring of 2 before the Christian Era.

STRASBURGH LIBRARY.—The University of Oxford, by a decree in convocation, has authorised the delegates of the press to contribute copies of such works printed by them as they may think fit to the library of the University of Strasbourg, and that the volume so presented by them be bound.

THE HISTORICAL SOCIETY.—This Society held its sixth Meeting for the Session in the Scottish Corporation Hall, Crane Court, Fleet Street, on Monday evening, Sir John Bowring in the chair. The following papers were read: "Notes from the Records of Faversham, 1560 to 1600," by J. M. Cowper, Esq., Fellow of the Society; and "An Official Inaccuracy Respecting the Death and Burial of Princess Mary, Daughter of King James I.," by Colonel Chester, Fellow of the Society. An interesting discussion followed. The papers, it was agreed, should be included in the Society's Transactions.

MR. S. R. TOWNSEND MAYER has resigned the editorship of the *Illustrated Review*.

MR. GROTE.—It has been truly said that by the death of George Grote this country has been robbed of one of its chief literary ornaments. Born in 1794 at Beckenham in Kent, and having been educated at Charter House, the future historian of Greece entered his father's counting-house in his sixteenth year, devoting all his spare time to classical studies. How profound a Greek scholar he became his *History*, as well known in Germany as England, and of which the first volume appeared in 1844, sufficiently testifies. *Plato and the other Companions of Socrates* was completed and published in 1865, but unfortunately the *Aristotle* will remain an unfinished work, only one volume being ready for the press. Mr. Grote was a trustee of the British Museum, and his portrait by Millais, in this year's exhibition of the Royal Academy, as Vice-Chancellor of London University, testifies to the gratitude felt by members of Convocation for their champion.

MR. BOLTON CORNEY'S LIBRARY.—The sale of the library of the late Mr. Bolton Corney was concluded on Saturday, at the Rooms of Messrs. Sotheby, Wilkinson, & Hodge. One of the chief features was the collection of early voyages and travels and works relating to America, all of which excited much competition and brought very high prices, as will be seen from the following quotation:—(218) Basanier, *Histoire Notable de la Floride*, 1586, 86l.—(710) Champlain, *Voyages en la Nouvelle France*, 1627, 35l. 10s.—(813) The celebrated Letter of Columbus, being the first printed document known relating to America, consisting of four leaves, 1493, 116l.—(814) *Historie del Fernando Colombo*, 1571, 16l. 16s.—(1191) Enciso, *Suma de Geographia que trata de todas las Partidas del Mundo*, the first book printed in Spanish relating to America, 1519, 66l.—(1204) Erondelle, *Nova Francia*, 1609, 37l.—(1205) Escobar, *Romancero del Cavallero del Cid*, 1612, 45l.—(1342) Froisher, *True Discourse of the last Voyages of Discoverie*, 1578, 67l.—(1412) Gilbert's *Discourse of a Discoverie for a New Passage to Catala*, 1576, 46l.

—(1407) Goldsmith, *Vide Scaechia Ludus*, translated by Dr. Goldsmith, and in his autograph, 38l.—(1796) James, *Strange and Dangerous Voyage*, 33l. 10s.—(2140) *Martyris Anglerii Opus Epistolarum*, 1530, 49l.—(2164) *Maximiliani Transylvani Cesaris a Secretis Epistola*, 32l. 10s.—(2400) Nuñez, *La Relacion del Alvar Nuñez Cabeça de Vaca*, 1555, 39l. 10s.—(2438) Oviedo, *Historia de las Indias*, 1547, 29l. 10s.—(2623) *Il Portolano*, 1490, 34l. 10s.—(2904) Schouten's *Relation of a Wonderful Voyage*, 1619, 22l.—(3029) *Smith's Description of New England*, 1616, 35l. 10s.—(3329) *Varthema, Itinerario*, 1518, 30l.—(3355) *Vesputius (Americus), Paesi Nouamente Retrouati, et Nouo Mondo da Alberico Vesputio*, 1507, 157l. The total amount realized was 3,539l. 9s. 6d.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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Notices to Correspondents.

ARE THERE ANY EXTANT MSS. IN THE HANDWRITING OF SHAKESPEARE? will be discussed in our next, in a paper of considerable interest.

ST.—The saying, "See how these Christians love one another," is noticed by Tertullian as a remark current among the heathen. See "N. & Q." 3rd S. i. 488.

C. E. D.—Donati's comet was discovered by Dr. Donati of Florence, June 2, 1858, and was visible in England in the end of September and in October of that year.

TAPESTRY PORTRAITS.—The specimen alluded to at p. 511, is to be seen at Mr. Gilbert's, Bernard Street, Southampton.

M. V. (Frome-Selwood).—No particulars of John Kingslow are given in Manning and Bray's Surrey.

JAMES GILBERT.—Capt. Edward Sterling—not Thomas Burnes—was the "Thunderer of The Times," as stated in *Thomas Carlyle's Life of John Sterling*, ed. 1851, p. 15; *F. K. Hunt's Fourth Estate*, ii. 177; and *Cassell's Biographical Dictionary*.

PALATINES have been described in "N. & Q." 1st S. xi. 87, 172, 231; 3rd S. i. 252.

P. A. L. The monogram does not agree with the examples of the handwriting of Henry VI. of England in the *British Museum*.

C. E. B. (Peckham) should have stated where he picked up such a queer word as *Projojoy*; for as he facetiously says, "it is not to be found in the heavens above, or the earth beneath, or the waters under the earth." It looks like a rustic corruption of Progeny.

T. M'GRATH.—The error is quite excusable. Any one can see that it is a mere slip of the pen.

F. W. R. (Bath).—An Edinburgh edition of Burns's Poems, 1786, is unknown. The first edition was printed at Kilmarnock in 1786; and the second edition at Edinburgh by Wm. Creech in 1787.

C. A. W. (May Fair).—For the editions of Étienne de la Boétie's work on Voluntary Servitude consult Brunet, edit. 1862, iii. 711. An English edition was published in 1785.

ERRATA.—4th S. vii. p. 353, col. ii. line 12 from bottom, for "chap. 4," read "sect. ix.;" p. 473, col. ii. line 22, for "Hacnet" read "Hænel."

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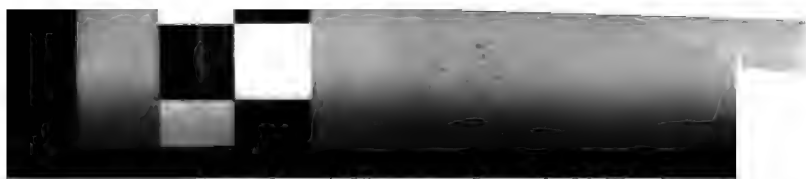
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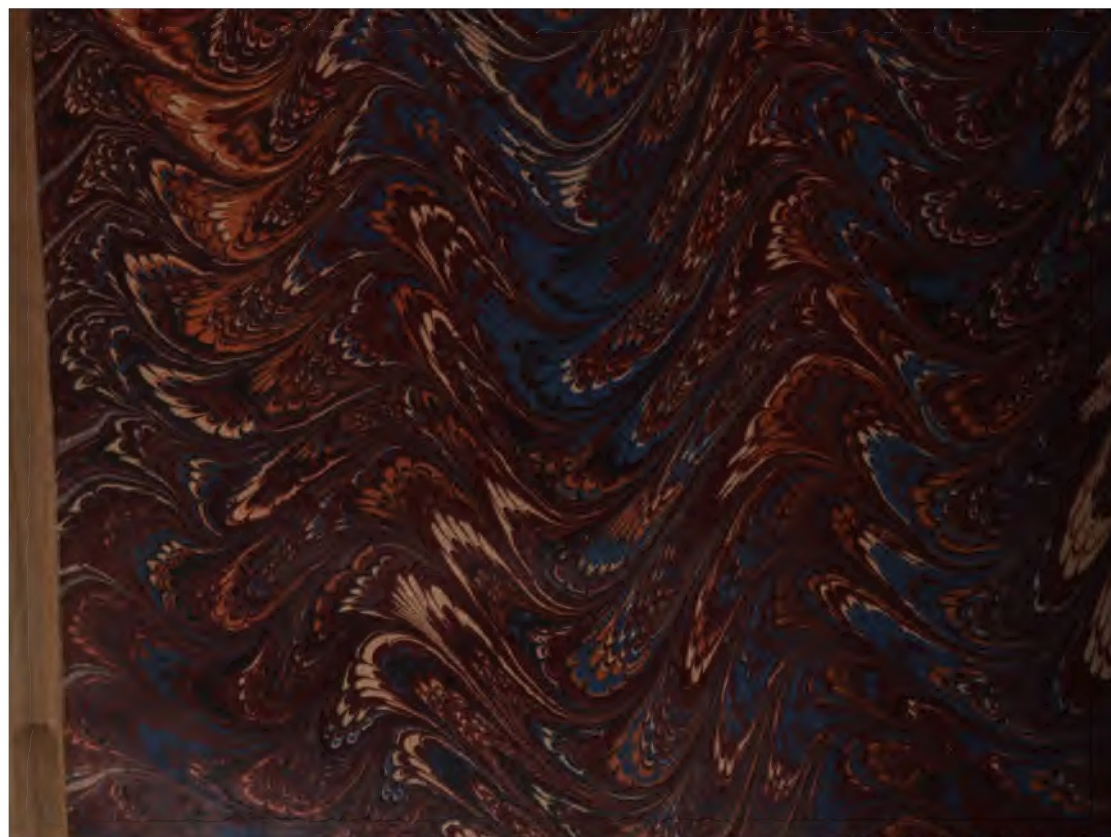
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